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PLATE I

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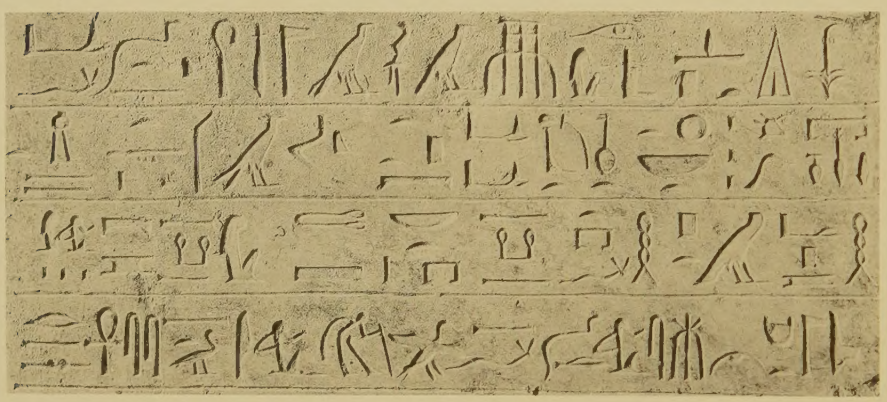

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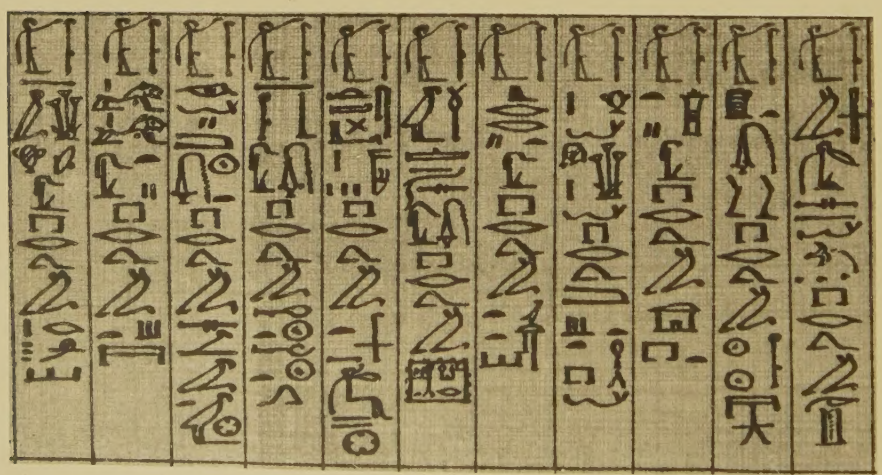

CURSIVE HIEROGLYPHS WRITTEN WITH A REED ON PAPYRUS

DIFFERENT STYLES OF HIEROGLYPHIC WRITING (DYN. 18)

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EGYPTIAN GRAMMAR

BEING AN INTRODUCTION TO THE STUDY OF HIEROGLYPHS

BY ALAN H. GARDINER

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1927

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By John Johnson Printer to the University

To Francis Llewellyn Griffith
in grateful remembrance of my
earliest lessons in hieroglyphics

PREFACE

WHEN the plan of the present work was first conceived, little more was intended than to provide English-speaking students with a simple introduction to the Egyptian hieroglyphs, and it was with this object in view that the first few lessons were drafted. It soon became apparent, however, that the book was destined to obtain a wider scope, both as the result of my own predilections and also through the necessities of the case. And so what has remained in form a book for beginners has become in substance an elaborate treatise on Egyptian syntax. I have tried to mitigate this discrepancy by a fullness of statement that would have been unnecessary for advanced scholars, and have not shrunk from repetition whenever repetition appeared to serve a useful purpose. Much thought has been devoted to the order in which the different topics are presented. I had long held that the learner ought to become thoroughly familiar with the forms of the non-verbal sentence, and also with the little words of the language (prepositions, particles, &c.), before tackling the complicated and difficult problems connected with the verb. At the same time I have always believed that reading of actual hieroglyphic texts, as well as translation from English into Egyptian, should begin at the earliest possible moment, and for those purposes some elementary knowledge of the verb is indispensable. It has been attempted to reconcile these conflicting principles by making shift with the *śḏm·f* and *śḏm·n·f* forms throughout the first twenty Exercises. To the Exercises I attach the greatest possible importance. Without them the beginner might well be bewildered by the mass of information imparted. Since, however, the sentences given for translation have been so chosen as to illustrate the more vital syntactic rules, the pupil who will take trouble with this side of his task ought to find himself rewarded by a firm grasp of the most essential facts. Like everything else in the book, the Sign-list at the end has assumed proportions which were not originally intended. The Egyptian-English Vocabulary in no sense constitutes a dictionary of Middle Egyptian, but will, it is hoped, enable students to translate easy pieces like many of those given in Professor Sethe's handy reading-book.

After these preliminary explanations I turn to the real business of this Preface, namely the statement of my manifold obligations to others. Were I to expatiate on my indebtedness to published works I should have a still longer tale to tell. The marginal notes relieve me of this necessity. Nevertheless, special mention must be made of Professor Adolf Erman's *Aegyptische Grammatik*, for many years past the indispensable guide of every aspirant to a knowledge of hieroglyphics, as well as of Professor Kurt Sethe's fundamental and epoch-making treatise on the Egyptian verb. Although I have borrowed from these classics as much as seemed relevant to my purpose, their utility is very far from having been exhausted. In particular, Professor Sethe's work should be consulted on all questions connected with phonetic changes and the relation of Old and Late Egyptian to Coptic, aspects of the subject left almost entirely untouched in the present volume. But also on matters where our books overlap, I would earnestly recommend constant reference to these two earlier treatises by scholars whom I am proud to acknowledge as my teachers, and to whose personal influence and friendship my debt is enormous.

To Professor Kurt Sethe I am also directly indebted for many acute suggestions and criticisms on the first half of the book, which I was permitted to read through with him in manuscript during two visits to Göttingen in 1921 and 1922 respectively. At an earlier stage I had ample opportunities of discussing Egyptian syntax in all its aspects with Mr. Battiscombe Gunn, and his contributions to my book are very considerable. Some of Gunn's remarkable discoveries have been published in his *Studies in Egyptian Syntax* (Paris, 1924), but there are other important observations due to him which have not hitherto found their way into print. Points on which I am definitely conscious of having received new ideas from Gunn are as follows: the unequal range of meaning displayed by *iw* when its subject is nominal or pronominal (§§ 29. 117); the signification of *iḫ* (§§ 40, 3; 228); the inversions quoted in § 130; the distinction between *ir m-ḫt* and *ḫr m-ḫt* (p. 133, bottom); the function of *ink pw* to introduce narratives or answer questions (§ 190, 1); the rule as to the position of a nominal subject after the negatival complement (§ 343); lastly, the preference given to *iw śḏm·tw* over *iw·tw śḏm·tw* (§ 463). Some of these points are of great interest, and I can only regret that their discoverer is not the first to announce them. As it is, I am grateful that the privilege has been accorded to me. Furthermore, Gunn read not once only, but many times over, my manuscript of the first six Lessons, and here I often had occasion to avail myself of his advice.

Three visits to Berlin enabled me to supplement my own extensive collections with references from the Berlin dictionary; the Sign-list and the sections on the prepositions and particles are those parts of the book that have derived the most benefit from this source. Latterly, Professor Grapow and Dr. Erichsen have been most kind in answering from the Berlin *Zettelkasten* enquiries put to them by letter. Dr. Blackman has favoured me with notes on the expression *prt-ḫrw* (p. 172). Professor Griffith has provided the hieroglyphic transcript of the sample of demotic in Plate II. Mr. W. P. Pycraft of the Natural History Museum has given valuable help as regards the signs representing birds, beasts, and fishes. Professor Breasted has permitted me to quote from the still unpublished Edwin Smith papyrus. My assistant, Mr. R. O. Faulkner, has been of much service in connection with the Sign-list, Vocabularies, and preliminary matter. I also owe a few valuable hints to Dr. A. de Buck.

The printing of the Grammar has brought in its train a whole host of further obligations, particularly in connection with the new hieroglyphic fount here employed for the first time. I should be the last to minimize the magnificent services rendered to Egyptology for more than fifty years by the Theinhardt fount. Nevertheless that fount, for which Richard Lepsius was mainly responsible, labours under two serious disadvantages. In the first place, the three-line nonpareil size is too large for convenient combination with ordinary romans, and in the second place, many of the forms, being derived from originals of the Saite period, are not palaeographically suitable for the printing of Middle Egyptian. These two considerations prompted me to undertake the production of a new fount based on Eighteenth Dynasty forms. After much unsuccessful experimenting, I was fortunate enough to obtain the co-operation of Mr. and Mrs. de Garis Davies, whose many years of work in the Theban necropolis have given them an unequalled familiarity with the Tuthmoside hieroglyphs. The admirable drawings which they provided would, however, have availed me little but for the skill of the technical craftsmen into whose hands they fell. The firm of Messrs. R. P. Bannerman and Son, Ltd., to whom the making of the matrices was entrusted on the advice of the late Mr. Frederick Hall, Controller of the Oxford University Press, has executed them in a manner for which I can barely find adequate words of praise. The unflagging enthusiasm and exceptional ability of the actual cutter of the matrices, Mr. W. J. Bilton, ensured the success of an enterprise which in less capable hands might easily have proved a failure.

The printed book itself is the best testimony to the extraordinary care that has been devoted to it at the Oxford University Press. No trouble could be too great for the late Mr. Frederick Hall, whose personal interest in the book I shall always remember with gratitude. It was thanks to the present Printer, whose connection with Egypt is of long standing, that I entrusted the work to Mr. Hall in the first instance; he too has shown an untiring interest in the task from start to finish, and has met my exacting demands in every conceivable way. I regret that I am unable to name personally all those members of the Oxford staff whose admirable efforts have contributed to the final result. The author's proof-reading has been an arduous affair, but I have been admirably seconded in it by Mr. G. E. Hay. His vigilance has eliminated many an error, just as his experience of hieroglyphic printing proved an invaluable help at the time when the new fount was being designed. Professor Peet has likewise read a proof and furnished me with many useful comments.

In conclusion, I cannot leave unacknowledged a debt of a less direct kind, but one which is surely the greatest. It is to my Father that I owe all my leisure and opportunities for research. It was he who encouraged me and made my way easy, when as a boy I first began to take an interest in Egyptology. And it is he who now, more than thirty years later, has defrayed the cost of my new hieroglyphic fount. To him, therefore, as to all those who have aided me in a long and exacting piece of work, I tender my heartfelt thanks.

ALAN H. GARDINER.

November, 1926.

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LIST OF ABBREVIATIONS

abbrev. abbreviation.

adj. adjective.

adv., adverb. adverbial.

Adm. A. H. GARDINER, *The Admonitions of an Egyptian Sage*, Leipzig, 1909. *Adm.* 5, 1 means page 5, line 1 of *Papyrus Leiden* 344, *recto*. The writing-board, British Museum 5645, occupies pp. 95–108, and is quoted as (*e.g.*) *Adm.* p. 105.

Amada The stela of Amenophis II at Amada, published by CH. KUENTZ, *Deux stèles d'Aménophis II*, in *Bibliothèque d'étude de l'institut français d'archéologie orientale*. Cairo, 1925.

Amarn. N. DE G. DAVIES, *The Rock Tombs of El Amarna*, in *Archaeological Survey of Egypt*, 6 vols. London (Egypt Exploration Fund), 1903–8.

Amrah D. RANDALL-MACIVER and A. C. MACE, *El Amrah and Abydos*. London (Egypt Exploration Fund), 1902.

Ann. *Annales du Service des Antiquités de l'Égypte*, 25 vols. Cairo, 1900–25.

aux. vb. auxiliary verb.

ÄZ. *Zeitschrift für ägyptische Sprache und Altertumskunde*, 62 vols. Leipzig, 1863–1926.

B. of D. Book of the Dead.

BH. P. E. NEWBERRY [and F. Ll. GRIFFITH], *Beni Hasan*, in *Archaeological Survey of Egypt*, 4 vols. London (Egypt Exploration Fund), 1893–1900.

Berl. *AI.* *Aegyptische Inschriften aus den königlichen Museen zu Berlin*, 2 vols. Leipzig, 1913–24.

Berl. *Hi. Pap.* *Hieratische Papyrus aus den königlichen Museen zu Berlin*, 5 vols. Berlin, 1901–11.

Bersh. P. E. NEWBERRY, *El Bersheh*, in *Archaeological Survey of Egypt*, 2 vols. London (Egypt Exploration Fund), [1893–4].

Brit. Mus. Stelae, statues, &c., quoted by their old registration nos., not by the new exhibition nos. Mostly published in *Hieroglyphic Texts from Egyptian Stelae, &c., in the British Museum*, 7 parts. London, 1911–25. A good photograph of the often quoted Brit. Mus. 614 in E. A. WALLIS BUDGE, *Egyptian Sculptures in the British Museum*, London, 1914, Pl. 8.

BR. *Thes.* H. BRUGSCH, *Thesaurus Inscriptionum Aegyptiacarum*, 6 vols. Leipzig, 1883–91.

BUDGE E. A. WALLIS BUDGE, *The Book of the Dead: the chapters of coming forth by day*, 3 vols. London, 1898. The black-bound edition, quoted by author's name only with number of page and line in page.

BURCHARDT M. BURCHARDT, *Die altkanaanäischen Fremdworte und Eigennamen im Aegyptischen*. Leipzig, 1909–10.

Buhen D. RANDALL-MACIVER and C. LEONARD WOOLLEY, *Buhen*, 2 vols., in *University of Pennsylvania, Eckley B. Coxe Junior Expedition to Nubia*. Philadelphia, 1911.

Bull. *Bulletin de l'institut français d'archéologie orientale*, 26 vols. Cairo, 1901–26.

c. common gender.

Cairo Inscriptions in the Cairo Museum published in the *Catalogue général des antiquités égyptiennes du musée du Caire*. Numbers between 1 and 653 are to be sought in L. BORCHARDT, *Statuen und Statuetten von Königen und Privatleuten*, 2 vols., Berlin, 1911–25; between 20001 and 20780 in H. O. LANGE and H. SCHÄFER, *Grab- und Denksteine des Mittleren Reichs*, 4 vols., Cairo, 1902–25; between 28001 and 28086 in P. LACAU, *Sarcophages antérieurs au nouvel empire*, 2 vols., Cairo, 1904–6; between 34001 and 34186 in P. LACAU, *Stèles du nouvel empire*, 2 parts, Cairo, 1909–26.

CAPART, *Rue* J. CAPART, *Une rue de tombeaux à Saqqarah*. Brussels, 1907.

CART.–NEWB. *Th. IV.* HOWARD CARTER and P. E. NEWBERRY, *The Tomb of Thoutmôsis IV* (*Mr. Theodore M. Davis' Excavations*). London, 1904.

Cat. d. Mon. I. J. DE MORGAN, U. BOURIANT and others, *Catalogue des monuments et inscriptions de l'Égypte antique. Tome premier, De la frontière de Nubie à Kom Ombos.* Vienna, 1894.

CAULFIELD A. ST. G. CAULFIELD, *The Temple of the Kings at Abydos.* London, 1902.

caus. causative.

Cem. of Abyd. *Cemeteries of Abydos,* vol. i by E. NAVILLE, vols. ii, iii by T. E. PEET. London (Egypt Exploration Fund), 1913–14.

cf. *confer* = compare.

CHAMP. *ND.* CHAMPOLLION LE JEUNE, *Monuments de l'Égypte et de la Nubie. Notices Descriptives,* 2 vols. Paris, 1844–79.

CHASS. *Ass.* E. CHASSINAT and CH. PALANQUE, *Une campagne de fouilles dans la nécropole d'Assiout,* in *Mémoires . . . de l'institut français d'archéologie orientale du Caire.* Cairo, 1911.

D. el B. E. NAVILLE, *The Temple of Deir el Bahari,* 6 vols. London (Egypt Exploration Fund), [1895]–1908. Quoted by plate-numbers only, these running consecutively through the volumes.

D. el B. (XI). E. NAVILLE, *The XIth Dynasty Temple at Deir el-Bahari,* 3 vols. London (Egypt Exploration Fund), 1907–13.

DAR. *Ostr.* G. DARESSY, *Ostraca,* 2 vols., in *Catalogue général des antiquités égyptiennes du musée du Caire.* Cairo, 1901.

DAV. *Ptah.* N. DE G. DAVIES, *The Mastaba of Ptahhetep and Akhethetep at Saqqareh,* Parts i, ii, in *Archaeological Survey of Egypt.* London (Egypt Exploration Fund), 1900–1.

Dend. W. M. F. PETRIE, *Dendereh.* London (Egypt Exploration Fund), 1900.

Denkm. See under Leyd.

dep. pron. dependent pronoun.

Destr. E. NAVILLE, *La destruction des hommes par les dieux,* in *Transactions of the Society of Biblical Archaeology,* iv. (1876), 1–19; viii. (1885), 412–20.

det. determinative.

DÉV. *Graph.* E. DÉVAUD, *L'âge des papyrus égyptiens hiératiques d'après les graphies de certains mots.* Paris, 1924.

DÜM. *H.I.* J. DÜMICHEN, *Historische Inschriften altägyptischer Denkmäler,* 2 vols. Leipzig, 1867–9.

Eb. G. EBERS, *Papyros Ebers das hermetische Buch über die Arzeneimittel der alten Ägypter,* 2 vols. Leipzig, 1875. Conveniently transcribed in W. WRESZINSKI, *Der Papyrus Ebers.* Leipzig, 1913.

Eleph. Stela of Amenophis II from Elephantine, published by CH. KUENTZ, *Deux stèles d'Aménophis II,* in *Bibliothèque d'étude de l'institut français d'archéologie orientale.* Cairo, 1925.

encl. part. enclitic particle.

ERM. *Gramm.*[3] A. ERMAN, *Ägyptische Grammatik,* 3rd edition, in the series *Porta linguarum orientalium.* Berlin, 1911.

ERM. *Hymn.* A. ERMAN, *Hymnen an das Diadem der Pharaonen.* Extracted from *Abhandlungen der königl. Preuss. Akademie der Wissenschaften.* Berlin, 1911.

ERM. *Neuäg. Gramm.* A. ERMAN, *Neuaegyptische Grammatik.* Leipzig, 1880.

ERM. *Spr. d. Westc.* A. ERMAN, *Die Sprache des Papyrus Westcar.* Göttingen, 1889.

ex., exx. example, examples.

Exerc. Exercise.

f. feminine.

Five Th. T. N. DE G. DAVIES, *Five Theban Tombs,* in *Archaeological Survey of Egypt.* London (Egypt Exploration Fund), 1913.

Florence The numbers are those given in E. SCHIAPARELLI, *Museo Archeologico di Firenze. Antichità Egizie.* Rome, 1887.

foll. by followed by.

FRASER, *Scar.* G. FRASER, *A Catalogue of the Scarabs belonging to G. Fraser.* London, 1900.

GAILLARD C. GAILLARD, *Les poissons représentés dans quelques tombeaux égyptiens de l'ancien empire,* in *Mémoires . . . de l'institut français d'archéologie orientale du Caire.* Cairo, 1923.

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GARD. *Sin.* A. H. GARDINER, *Notes on the Story of Sinuhe.* Paris, 1916.

Gebr. N. DE G. DAVIES, *The Rock Tombs of Deir el Gebrâwi*, Parts i, ii, in *Archaeological Survey of Egypt.* London (Egypt Exploration Fund), 1902.

Gemn. F. W. VON BISSING, *Die Mastaba des Gem-ni-kai*, 2 vols. Leipzig, 1905, 1911.

GOL. *Naufragé* W. GOLÉNISCHEFF, *Le Conte du Naufragé*, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.* Cairo, 1912.

GUNN, *Stud.* B. GUNN, *Studies in Egyptian Syntax.* Paris, 1924.

Hamm. J. COUYAT and P. MONTET, *Les inscriptions hiéroglyphiques et hiératiques du Ouâdi Hammâmât*, in *Mémoires . . . de l'institut français d'archéologie orientale du Caire*, 2 vols. Cairo, 1912–13.

Ḥaremḥab Stela published in W. MAX MÜLLER, *Egyptological Researches*, i. 90–104, in *Publications of the Carnegie Institution.* Washington, 1906.

Ḥarḥ. Tomb and sarcophagus of Ḥarḥotpe published in G. MASPERO, *Trois années de fouilles*, pp. 133–80, in *Mémoires . . . de la mission archéologique française au Caire.* Paris, 1885.

Harris *Facsimile of an Egyptian hieratic Papyrus of the Reign of Rameses III, now in the British Museum.* London, 1876.

Hat-Nub Hieratic inscriptions from the quarry of Hat-Nub, transcribed in *El Bersheh* (see above *Bersh.*), ii. pls. 22–3.

Hearst G. A. REISNER, *The Hearst medical Papyrus*, in *University of California publications, Egyptian Archaeology*, vol. i. Leipzig, 1905. Conveniently transcribed in W. WRESZINSKI, *Der Londoner medizinische Papyrus und der Papyrus Hearst.* Leipzig, 1912.

Herdsm. The fragmentary story of the Herdsman, published in A. H. GARDINER, *Die Erzählung des Sinuhe und die Hirtengeschichte*, in A. ERMAN, *Literarische Texte des mittleren Reiches* (*Hieratische Papyrus aus den königlichen Museen zu Berlin*, Bd. v.). Leipzig, 1909.

Hier. F. LL. GRIFFITH, *A Collection of Hieroglyphs*, in *Archaeological Survey of Egypt.* London (Egypt Exploration Fund), 1898.

ib. *ibidem* = in the same place or in the same book.

ideo. ideogram.

Ikhern. Stela of Ikhernofret, published by H. SCHÄFER, *Die Mysterien des Osiris in Abydos*, in K. SETHE, *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, vol. iv, part 2. Leipzig, 1904.

imper. imperative.

imperf. imperfective.

indep. pron. independent pronoun.

infin. infinitive.

Inscr. dédic. H. GAUTHIER, *La grande inscription dédicatoire d'Abydos*, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.* Cairo, 1912.

interrog. interrogative.

Iouiya E. NAVILLE, *The Funeral Papyrus of Iouiya*, in *Theodore M. Davis' Excavations.* London, 1908.

JEA. *Journal of Egyptian Archaeology*, 12 vols. London (Egypt Exploration Society), 1914–26.

JÉQ. G. JÉQUIER, *Les frises d'objets des sarcophages du moyen empire*, in *Mémoires . . . de l'institut français d'archéologie orientale du Caire.* Cairo, 1921.

Kopt. W. M. F. PETRIE, Koptos. London (Egyptian Research Account), 1896.

Kuban P. TRESSON, *La Stèle de Koubân*, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.* Cairo, 1922.

L. *D.* R. LEPSIUS, *Denkmäler aus Ägypten und Äthiopien*, 6 vols. Berlin, 1849–58.

L.E. Late Egyptian.

LAC. *Sarc.* P. LACAU, *Sarcophages antérieurs au nouvel empire*, 2 vols. in *Catalogue général des antiquités égyptiennes du musée du Caire.* Cairo, 1904–6.

LAC. *TR.* P. LACAU, *Textes réligieux égyptiens*, Première Partie. Paris, 1910. Quoted by chapter and line. Chs. 85–7 will be found in *Recueil de Travaux* (see below *Rec.*), vols. 32–4.

Leb. A. ERMAN, *Gespräch eines Lebensmüden mit seiner Seele*, extracted from *Abhandlungen der königl. Preuss. Akademie der Wissenschaften.* Berlin, 1896.

LEDR. E. LEDRAIN, *Les monuments égyptiens de la bibliothèque nationale.* Paris, 1879–81.

LEF. *Sethos* E. LEFÉBURE, *Les Hypogées royaux de Thèbes*, in *Annales du musée Guimet.* Première division, *Le Tombeau de Séti I^er^.* Paris, 1886.

Leyd. (*Denkm.*) in Leyden, published in P. A. BOESER, *Beschreibung der aegyptischen Sammlung . . . in Leiden*, 12 vols., The Hague, 1908–25. The vols. here used (qu. as *Denkm.* i. ii. iv) are: vol. i, *Die Denkmäler des alten Reiches*; vol. ii, *Die Denkmäler der Zeit zwischen dem alten und mittleren Reich und des mittleren Reiches: erste Abteilung, Stelen* [the stelae are here, however, mostly quoted as Leyd. V 3, &c., the old museum designations]; vol. iv, *Die Denkmäler des neuen Reiches: erste Abteilung, Gräber.*

Lisht J.-E. GAUTIER and G. JÉQUIER, *Mémoire sur les fouilles de Licht*, in *Mémoires . . . de l'institut français d'archéologie orientale.* Cairo, 1902.

lit. literally.

Louvre Stelae quoted by registration nos., *e.g.* Louvre C 11. Chief publications: P. PIERRET, *Recueil d'inscriptions inédites du musée égyptien du Louvre*, 2 parts. Paris, 1874–8; A. GAYET, *Musée du Louvre: Stèles de la XII^e^ dynastie*, Paris, 1889, in *Bibliothèque de l'école des hautes études.*

Lyons Stelae quoted from *Notice sur les antiquités égyptiennes du musée de Lyon*, in TH. DÉVÉRIA, *Mémoires et fragments* (*Bibliothèque égyptologique*), i. 55–112. Paris, 1896.

m. masculine.

M.E. Middle Egyptian.

M.K. Middle Kingdom.

M. u. K. A. ERMAN, *Zaubersprüche für Mutter und Kind*, extracted from *Abhandlungen der königl. Preuss. Akademie der Wissenschaften.* Berlin, 1901.

MAR. *Abyd.* A. MARIETTE, *Abydos*, 2 vols. Paris, 1869–80.

MAR. *Karn.* A. MARIETTE, *Karnak.* Leipzig, 1875.

MAR. *Mast.* A. MARIETTE, *Les Mastabas de l'ancien Empire.* Paris, 1889.

Medum W. M. FLINDERS PETRIE, *Medum.* London, 1892.

Meir A. M. BLACKMAN, *The Rock Tombs of Meir*, 4 vols., in *Archaeological Survey of Egypt.* London (Egypt Exploration Fund), 1914–24.

Menthuw. C. L. RANSOM, *The Stela of Menthu-weser*, publication of the Metropolitan Museum of Art. New York, 1913.

Mett. W. GOLÉNISCHEFF, *Die Metternichstele.* Leipzig, 1877.

Mill. A convenient transcription of the Millingen papyrus in *ÄZ.* 34, 38–49. See also G. MASPERO, *Les enseignements d'Amenemhâit I^er^ à son fils Sanouasrît I^er^*, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.* Cairo, 1914.

Mitt. viii. ix. *Mittheilungen aus den orientalischen Sammlungen.* G. STEINDORFF, *Grabfunde des mittleren Reiches in den königlichen Museen zu Berlin.* Heft VIII, *Das Grab des Mentuhotep.* Heft IX, *Der Sarg des Sebk-o—Ein Grabfund aus Gebelên.* Berlin, 1896, 1901.

MÖLL. *HL.* G. MÖLLER, *Hieratische Lesestücke*, 3 vols. Leipzig, 1909–10.

MÖLL. *Pal.* G. MÖLLER, *Hieratische Paläographie*, 3 vols. Leipzig, 1909–12.

Munich Stelae published in W. SPIEGELBERG, *Aegyptische Grabsteine und Denksteine aus süd-deutschen Sammlungen*: II, *München*, von K. DYROFF and B. PÖRTNER. Strassburg, 1904. Quoted by the numbers of the stelae indicated in the plates.

MONTET P. MONTET, *Les scènes de la vie privée dans les tombeaux égyptiens de l'ancien empire*, in *Publications de la faculté des lettres de l'université de Strasbourg.* Strassburg, 1925.

Mus. ég. E. GRÉBAUT (later G. MASPERO and P. LACAU), *Le musée égyptien*, 3 vols. Cairo, 1890–1924.

n. noun.

n., nn. note, notes.

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Nav. E. Naville, *Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie*, 3 vols. Berlin, 1886. Quoted by chapter and line.

Nebesh. W. M. F. Petrie, *Nebesheh (Am) and Defenneh (Tahpanhes)*. Bound up with W. M. F. Petrie, *Tanis II.* London (Egypt Exploration Fund), 1888.

Nominals. K. Sethe, *Der Nominalsatz im Ägyptischen und Koptischen*, extracted from *Abhandlungen der philologisch-historischen Klasse der königl. Sächsischen Gesellschaft der Wissenschaften*, xxxiii. 3. Leipzig, 1916.

non-encl. part. non-enclitic particle.

Northampt. Marquis of Northampton, W. Spiegelberg, and P. E. Newberry, *Report on some Excavations in the Theban Necropolis.* London, 1908.

Nu The papyrus of *Nu*, containing an XVIIIth Dyn. version of the Book of the Dead. Published in E. A. W. Budge, *The Book of the Dead. Facsimiles of the Papyri of Hunefer, Ānhai, Kerāsher and Netchemet, with supplementary text from the papyrus of Nu.* London, 1899.

obj. Object.

Obs. Observation.

O.E. Old Egyptian.

O.K. Old Kingdom.

OLZ. *Orientalistische Litteratur-Zeitung*, 29 vols. Berlin, then Leipzig, 1898–1926.

p., pp. page, pages.

P. papyrus, papyri.

P. Boul. xviii. *Papyrus de Boulaq* xviii, published in facsimile by A. Mariette, *Les papyrus égyptiens du Musée de Boulaq*, Cairo, 1871–72, vol. ii, Pls. 14–55. Quoted by the section numbers given in the transcription by A. Scharff published in *Zeitschrift für ägyptische Sprache und Altertumskunde*, vol. 57, 1**–24**.

P. Kah. F. Ll. Griffith, *Hieratic Papyri from Kahun and Gurob*, 2 vols. London, 1898.

P. Leyd. F. Chabas (C. Leemans), *Aegyptische Hiëratische Papyrussen I 343–71 van het Nederlandsche Museum van Oudheden te Leiden.* Leyden, 1853–62.

P. Louvre 3226. Papyrus of accounts published by H. Brugsch, *Thesaurus Inscriptionum Aegyptiacarum*, Part 5 (Leipzig, 1891), 1079–1106.

P. med. Lond. W. Wreszinski, *Der Londoner medizinische Papyrus und der Papyrus Hearst.* Leipzig, 1912.

P. Pet. [W. Golénischeff], *Les Papyrus hiératiques Nos. 1115, 1116 A et 1116 B de l'Ermitage impérial à St.-Pétersbourg.* [St. Petersburg,] 1913.

P. Ram. Papyri from a tomb below the Ramesseum, unpublished.

P. Turin F. Rossi and W. Pleyte, *Papyrus de Turin*, 2 vols. Leyden, 1869–76.

Paheri J. J. Tylor and F. Ll. Griffith, *The Tomb of Paheri at El Kab*, bound up with E. Naville, *Ahnas el Medineh.* London (Egypt Exploration Fund), 1894.

part. participle. Or sometimes particle, especially in encl. part., non-encl. part.

PSBA. *Proceedings of the Society of Biblical Archaeology*, 40 vols. London, 1879–1918.

Peas. The story of the Eloquent Peasant, published by F. Vogelsang and A. H. Gardiner, *Die Klagen des Bauern*, in A. Erman, *Literarische Texte des mittleren Reiches* (*Hieratische Papyrus aus den königlichen Museen zu Berlin*, Bd. iv). Berlin, 1908. The individual papyri are quoted as R (Ramesseum), Bt (Butler), B 1 (Berlin 3023), and B 2 (Berlin 3025). See too below, Vog. *Bauer.*

perf. perfect *or* perfective.

pers. person.

Petr. *Abyd.* W. M. F. Petrie, *Abydos*, 3 vols. London (Egypt Exploration Fund), 1902–4.

Petr. *Court.* W. M. F. Petrie, *Tombs of the Courtiers and Oxyrhynkhos.* London, 1925.

phon. phonetic.

phon. det. phonetic determinative.

PIEHL, *IH.* K. PIEHL, *Inscriptions hiéroglyphiques recueillies en Europe et en Égypte*, 3 vols. Stockholm–Leipzig, 1886–95.

PIERRET P. PIERRET, *Recueil d'inscriptions inédites du musée égyptien du Louvre*, 2 vols., in *Études égyptologiques*, livraisons 2 and 8. Paris, 1874–8.

pl. plural.

Pr. G. JÉQUIER, *Le papyrus Prisse et ses variantes.* Paris, 1911. This abbreviation is used only for the maxims of Kagemni, *Pap. Prisse*, pages 1–2. For the maxims of Ptaḥḥotpe, see below *Pt.*

pred. predicate.

prep. preposition.

pron. pronoun.

Pt. E. DÉVAUD, *Les Maximes de Ptahhotep*, texte. Fribourg (Suisse), 1916. Quoted by the numbers in the right-hand margin of Dévaud's transcription.

Ptah. (*E.R.A.*) R. F. E. PAGET and A. A. PIRIE, *The Tomb of Ptah-hetep*, second part of the volume entitled J. E. QUIBELL, *The Ramesseum.* London (Egyptian Research Account), 1898.

Puy. N. DE G. DAVIES, *The Tomb of Puyemrê at Thebes*, in *Publications of the Metropolitan Museum of Art, Egyptian Expedition: Robb de Peyster Tytus Memorial Series*, 2 vols. New York, 1922–3.

Pyr. The religious texts found in the tombs of five kings of Dyn. V–VI at Saḳḳâreh. See below, p. 18.

Pyr. K. SETHE, *Die altaegyptischen Pyramidentexte*, 4 vols. Leipzig, 1908–22.

qu. quoted (in full).

QUIB. *Saqq.* J. E. QUIBELL, *Excavations at Saqqara*, 6 vols. Cairo, 1907–23.

R. *IH.* E. DE ROUGÉ, *Inscriptions hiéroglyphiques copiées en Égypte*, 3 vols., in *Études égyptologiques*, livraisons 9–11. Paris, 1877–8. The plates run consecutively, so that no volume number is quoted.

Rec. *Recueil de Travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, 40 vols. Paris, 1870–1923.

Rekh. P. E. NEWBERRY, *The Life of Rekhmara.* London, 1900.

Rev. ég. *Revue égyptologique*, 1st series, 14 vols., 2nd series, 2 vols. Paris, 1880–1921.

Rhind T. E. PEET, *The Rhind Mathematical Papyrus.* London, 1923.

Rifeh Tombs of Rîfeh, quoted by tomb number and line, as published in F. Ll. GRIFFITH, *The Inscriptions of Siût and Dêr Rîfeh.* London, 1889.

Sah. L. BORCHARDT, *Das Grabdenkmal des Königs Śaḥu-reʿ* (in *Ausgrabungen der deutschen Orientgesellschaft*), vol. 2 (in two parts, text and plates). Leipzig, 1913.

Saqq. Mast. i. M. A. MURRAY, *Saqqara Mastabas*, Part 1. London (Egyptian Research Account), 1905.

Seas. W. M. F. PETRIE, *A Season in Egypt, 1887.* London, 1888.

Sebekkhu T. E. PEET, *The Stela of Sebek-khu*, in *The Manchester Museum Handbooks.* Manchester, 1914.

Sebekn. J. J. TYLOR, *The Tomb of Sebeknekht*, in *Wall Drawings and Monuments of El Kab.* London, 1896.

SETHE, *Alphabet* K. SETHE, *Der Ursprung des Alphabets*, in *Nachrichten von der K. Gesellschaft der Wissenschaften zu Göttingen. Geschäftliche Mitteilungen, 1916, Heft 2.*

SETHE, *Lesestücke* K. SETHE, *Aegyptische Lesestücke.* Leipzig, 1924.

SETHE, *Rechts* K. SETHE, *Die aegyptischen Ausdrücke für rechts und links und die Hieroglyphenzeichen für Westen und Osten*, in *Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Philologisch-historische Klasse, 1922.*

Sh. S. The story of the Shipwrecked Sailor, *Papyrus Petersburg 1115*, published as above, see *P. Pet.* Convenient transcription of the text in *ÄZ.* 43, 1–26.

sim. similarly.

Sin. The story of Sinuhe, published by A. H. GARDINER, *Die Erzählung des Sinuhe und die Hirtengeschichte*, in A. ERMAN, *Literarische Texte des mittleren Reiches* (*Hieratische Papyrus*

aus den königlichen Museen zu Berlin, Bd. v). Leipzig, 1909. The manuscripts are quoted as R (Ramesseum papyrus) and B (Pap. Berlin 3022). See too above GARD. *Sin.*

Sinai A. H. GARDINER and T. E. PEET, *The Inscriptions of Sinai, part I.* London (Egypt Exploration Fund), 1917.

sing. singular.

Sitz. Berl. Ak. *Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften.*

Siut Tombs of Asyûṭ, quoted by tomb number and line, as published in F. LL. GRIFFITH, *The Inscriptions of Siût and Dêr Rîfeh.* London, 1889.

Sm. The Edwin Smith medical papyrus, to be published by J. E. BREASTED.

Sphinx *Sphinx, revue critique embrassant le domaine entier de l'égyptologie*, 22 vols. Upsala, 1897–1925.

SPIEG.-PÖRTN. I. W. SPIEGELBERG and B. PÖRTNER, *Aegyptische Grabsteine und Denksteine aus süd-deutschen Sammlungen*, I *Karlsruhe, Mülhausen, Strassburg, Stuttgart.* Strassburg, 1902.

subj. subject.

T. Carn. The Carnarvon tablet, published by A. H. GARDINER, *The Defeat of the Hyksos by Kamōse*, in *Journal of Egyptian Archaeology*, iii. 95–110.

Tarkhan I W. M. F. PETRIE and others, *Tarkhan I and Memphis V.* London, 1913.

Th. T. S. *Theban Tombs Series*, edited by NORMAN DE G. DAVIES and ALAN H. GARDINER. London (Egypt Exploration Fund [Society]), 1915–26. Vol. I, *The Tomb of Amenemhēt*, by NINA DE G. DAVIES and ALAN H. GARDINER.

Vol. II, *The Tomb of Antefoḳer and of his wife Senet*, by NORMAN and NINA DE GARIS DAVIES.

Vol. III, *The Tombs of Two Officials of Tuthmosis IV*, by NORMAN and NINA DE GARIS DAVIES.

Vol. IV, *The Tomb of Ḥuy*, by NINA DE GARIS DAVIES and ALAN H. GARDINER.

Ti G. STEINDORFF, *Das Grab des Ti*, in *Veröffentlichungen der Ernst von Sieglin Expedition in Ägypten.* Leipzig, 1913.

trans. transitive.

Turin Stelae quoted by the numbers given in A. FABRETTI, F. ROSSI, and R. V. LANZONE, *Regio Museo di Torino*, 2 vols. Turin, 1882–8.

Two Sculptors N. DE G. DAVIES, *The Tomb of Two Sculptors at Thebes*, in *Publications of the Metropolitan Museum of Art, Egyptian Expedition: Robb de Peyster Tytus Memorial Series.* New York, 1925.

Unt. K. SETHE, *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, 7 vols. Leipzig, 1896–1915.

Urk. G. STEINDORFF, *Urkunden des ägyptischen Altertums.*

Section I, K. SETHE, *Urkunden des alten Reichs.* Leipzig, 1903.

Section IV, K. SETHE, *Urkunden der 18. Dynastie, historisch-biographische Urkunden*, 4 vols. Leipzig, 1906–9.

Section V, H. GRAPOW, *Religiöse Urkunden*, 3 parts. Leipzig, 1915–17.

var. variant.

vb. verb.

Verbum K. SETHE, *Das aegyptische Verbum im altaegyptischen, neuaegyptischen, und koptischen*, 3 vols. Leipzig, 1899–1902.

VOG. *Bauer* F. VOGELSANG, *Kommentar zu den Klagen des Bauern*, in K. SETHE, *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, vol. vi. Leipzig, 1913.

vs. verso, *i.e.* on the reverse of a papyrus.

Westc. A. ERMAN, *Die Märchen des Papyrus Westcar*, in *Mitteilungen aus den Orientalischen Sammlungen*, Heft v. vi. Berlin, 1890.

Wb. A. ERMAN and H. GRAPOW, *Wörterbuch der aegyptischen Sprache*, vol. i. Leipzig, 1926.

WEILL, *Decr.* R. WEILL, *Les décrets royaux de l'ancien empire égyptien.* Paris, 1912.

WOLF, *Bewaffnung.* W. WOLF, *Die Bewaffnung des altägyptischen Heeres.* Leipzig, 1926.

ADDITIONS AND CORRECTIONS

THROUGHOUT this Grammar , , , and have often been used in place of the more correct forms *sꜣ*, , , and (det. of death, hostility) respectively. Authority for the former might, however, easily be found on the monuments.

While the book has been printing several new readings of words have come to appear more probable: thus 'bread' (p. 57) should be *t* rather than *tꜣ*; or 'thing', 'concern' (p. 137) is *sšr*, not *šs*; 'remainder' (p. 201) is certainly *ḏꜣt* rather than *wḏꜣt*; 'copper' is perhaps *bꜣ* and not *ḥmt*; it is possible that 'estate' may be *ḏꜣtt*, not *spt*. See the Egyptian-English Vocabulary for references to the Sign-list, where these debatable matters are discussed. For *itꜣ*, not *itꜣi*, see below the addition to p. 214.

The recommendation that a hyphen should be used in transliteration to separate the elements of compound proper names (§ 19, OBS. 3) has not always been observed; p. 70, Exerc. VII, (*a*), for *Imnmḥst* read *Imn-m-ḥst*; § 114, 1, first ex., for *Iḥysnb* read *Iḥy-snb*; § 118, 1, first ex., for *Sbkḥtp* read *Sbk-ḥtp*; § 119, 2, last ex., for *Ḏḥwtynḫt* read *Ḏḥwty-nḫt*. Other inconsistencies as regards the hyphen: § 100, 1 and elsewhere read *nb-r-ḏr*, *nbt-r-ḏr*; § 176, 2, read *ḏr-ntt*; p. 168, line 3 of Exerc. XVII, (*a*) read *n-sw-bꜣt*.

Minor mistakes: § 86, third ex., for *ꜣbdw* read *ꜣbḏw*; § 110, line 7 from bottom, for *celui-çi* read *celui-ci*; p. 96, line 7, *for* Retenu *read* Rethenu; p. 140, marginal note 10, for *Sin.* read *Sm.*; § 328, 1, second ex., *after* apartments *insert* Keki; § 335, line 9, for *ꜣthy* read *ꜣthy*; p. 304, line 14, for *·ṯ* read *·t*; p. 310, n. 4, *for* § 19, OBS. 3 *read* § 19, OBS. 2; § 396, 2, fourth ex., for *Gsy* read *Ḳsy* and *for* Cusae *read* Kusae; p. 330, line 7, for *ṯbt* read *ḏbt*; § 439, line 11, for *nṯrr·f* read *ntrr·f*; p. 446, D 35, last line, for *smḫꜣ* read *smḫ*.

p. 17, § 11, end. Two parts of the Berlin dictionary, taking this down to the end of *f*, have now appeared. See Abbreviations, under *Wb.*

p. 60, § 77, 1. *phty* 'strength' (*not* 'valour') is treated as a grammatical dual; cf. *phty wrty ꜥꜣty* 'great and mighty strength', Cairo coffin B 4, 84 (unpublished).

p. 80, § 104. Old Egyptian writes both for *n* and for *nn*; so too occasionally as late as Dyn. XI, ex. *n(n) ỉsft prt m r·(ỉ)* 'there was no evil that issued from my mouth', Cairo 20512, *b*, 5.

p. 95, lines 8–9. In the words '*ỉw* itself occurring only in main clauses' *read* 'chiefly' *for* 'only'. *Ỉw* occurs in some virtual (but not real) subordinate clauses, see § 117, 2.

p. 96, note 14. *Add* 'Cf. *ḥw-ɜ ṯw ỉp·t(ỉ)*, Lac. *TR.* 86, 110.' See below the addition to p. 249, § 324, end.

p. 97, § 120. For a sentence with adverbial predicate introduced by *nn* and serving as a virtual clause of circumstance, cf. *wỉn·sn tp-tɜ nn tw ỉm·f* 'they refuse existence on earth (§ 158, 2), thou not being in it', Cairo 583, 3.

p. 121, § 158, 1. For a second phrase analogous to *n(ỉ) ḫr nsw* cf. *ḫnt·s n tp ỉtrw* 'her river-procession', lit. 'her procession of upon the river', *Eleph.* 25.

p. 153, § 203, 6. For *ỉwty śḏm·n·f* see further § 418, end. The Coffin Texts yield many other examples, often referring to present time, ex. *nṯr pw ỉwtw m(ỉ)nỉ·n·f* 'this god who does not die', *Ḥarḫ.* 418.

p. 161, § 213, line 4. In 'English often uses a gerund' *read* 'participle' for 'gerund'.

p. 167, line 14 from bottom. The dependent pronoun 2nd pers. sing. m. is also found after *ntt*, ex. *m mḥ ỉb·k ḫr-ntt tw m rḫ* 'do not be over-confident (lit. fill thy heart) because thou art one who knows', *Pt.* 54.

p. 182, § 244, line 4 from bottom. *For* 'adverbial predicate' *read* 'adverbial or verbal predicate'.

p. 182, Vocabulary. *For* *wnm* food *read* *wnmt* food.

p. 199, § 266, 2, line 4. Another writing of *śsp* 'palm' is , see p. 447, under D 48.

p. 200, § 266, 4, line 2. The writing is more usual than , though the latter is always found in the Annals of Tuthmosis III; see p. 457, under F 46; p. 458, under F 48.

p. 214, § 281, bottom. Dr. de Buck points out that if the use of in place of really signifies a *ṯ* which has not changed into *t* (see p. 508, under V 14), that fact would have a decisive bearing upon the reading of 'seize', this being written *without* the tick Brit. Mus. 614, 10 and always in the Coffin Texts. Consequently the common M.K. writing must be interpreted as meaning that *ỉtỉ* was then read, not *ỉṯỉ*; this point is clinched by the geminating participle *ỉtt* in *Pt.* 92, and by the geminating *śḏm·f* form *ỉtt·f* in *Pt.* 168. However, true to our principle (§ 19, Obs. 1), we shall continue to read as *ỉṯỉ*, reserving the transliteration *ỉtỉ* to and other cases where *t* is actually written.

p. 232, Vocabulary. 'brigand' (*Peas.* B 1, 235) is to be read *ʿwɜ-ỉr(y)·f*, not *ʿwɜ-ỉrr·f*, cf. the similar formation (Cairo 20539, i. *b* 11) var. (*Kopt.* 8, 8) *sḫm-ỉr(y)·f* 'potentate'.

p. 249, § 324, end. An ex. with pronominal subject after *ḥw-ɜ*: *ḥw-ɜ ṯw ỉp·t(ỉ)* 'would that thou wert fully restored!', Lac. *TR.* 86, 110.

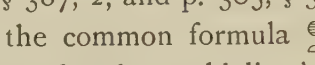
p. 255, Vocabulary. For read .

p. 266, § 349. This construction is undoubtedly a possible one, but it is not proved by the example from the Prisse papyrus, which should be rendered: '(Diminish evil speaking) by not opposing him.'

p. 267, § 352 A. Further evidence of the negation *w* from the Pyramid Texts, *ÄZ.* 61, 79.

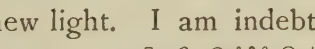
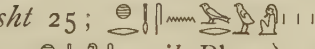
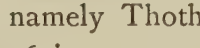
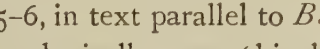
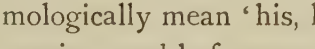
p. 287, n. 2. For '*Siut* 1, 214.' read 'See p. 296, n. 4.'

p. 293, § 375, first ex. In the translation read 'who reported well' for 'who reported good'.

p. 303, § 387, 2, and p. 305, § 389, 2. I cannot agree with GUNN, *Studies*, p. 33, that in the common formula  the verb-form *ʿnḫ·tỉ* is to be rendered 'would live'. The ordinary translation 'all things good and pure on which the god (*or* a god) lives' seems to me vastly superior, and indeed to carry its own justification.

p. 321, lines 6–8. I should now be inclined to claim relative past time for all cases of prep. + *śḏmt·f.* Indeed, the *śḏmt·f* form in all its uses appears to be a substitute for the *śḏm·n·f* form, or rather for that form in its past or past relative meaning, and its frequency after prepositions may account for the rarity of *śḏm·n·f* in the same case.

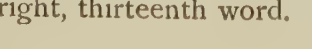
p. 334, § 418, end. For a further ex. of *ỉwtw śḏm·n·f* see above, on p. 153, § 203, 6.

p. 348, § 437. The Coffin Texts yield evidence which place the expression in a new light. I am indebted to Dr. de Buck for the following quotations and references:  'I join thee, says she, (namely) the goodly West', *Lisht* 25;  'say they, (namely) the Great Ones', *Amamu*, Pl. 26 (var. *ib.* Pl. 32);  'says Osiris', *ib.* Pl. 32;  'says he, namely Thoth' and  'sayest thou to Thoth', Cairo B 5, 145–6, in text parallel to *B. of D.* 1. Hence it is plain that *ḫrw·fy, ḫrw·s, ḫrw·sn* etymologically mean 'his, her, their, voice'; later *ḫrw·fy* becomes a stereotyped expression used before nouns, the dependent pronoun *sw*, and even the suffix *·k*; the explanation of the *y* of *ḫrw·fy* remains as obscure as ever.

p. 366, § 450, first ex. In the translation, 'mat' for *ṯmỉ* is not correct; see p. 524, under Aa 6.

p. 395, § 484. The verb-class of 'have done in the past' is uncertain. In assigning it to the *ȝae inf.* class I was influenced by the derivative *pỉwty*, cf. *krwty, wpwty*, but this evidence is not conclusive.

p. 404, § 495, first ex. Mr. Gunn points out (*JEA.* 12, 130) that the use of *m* as subject here presupposed is abnormal and unique, and that the construction with *ỉn m* (§ 227, 3) would be expected. He therefore regards *m* as the enclitic particle (§ 250) and renders *skm* as an imperative.

p. 540, right, thirteenth word. For  read .

INTRODUCTION

A. THE EGYPTIAN LANGUAGE

§ 1. The subject of this manual is the **Language** of the ancient Egyptians as revealed in their **Hieroglyphic Writings**. The earliest inscriptions go back as far as the First Dynasty, which can in no case be placed later than 3300 B.C., while some authorities favour a date many hundreds of years earlier. The most recent hieroglyphs belong to the third century of the Christian era, for in the temple of Esneh have been found, written hieroglyphically, the names of the Roman emperors Philip (died A.D. 249) and Traianus Decius (A.D. 249–251). Thus the use of the earliest form of Egyptian writing, though at the last confined to a narrow circle of learned priests, covers a period of three or even four thousand years. In the course of so many centuries, grammar and vocabulary were bound to change very considerably, and in point of fact the Egyptian spoken under the Roman occupation bore but little resemblance to that which was current under the oldest Pharaohs. It is true that the new modes of parlance which came into existence from time to time were by no means adequately reflected in the contemporary hieroglyphic inscriptions; for in Egypt the art of writing was always reserved to a conservative and tradition-loving caste of scribes, upon whose interests and caprice it depended how far the common speech of the people should be allowed to contaminate the *mdw nṯr*, 'the divine words'. None the less, the idiom in which the public records of the Twentieth Dynasty (about 1200–1090 B.C.) are couched differs widely from that found, for example, in the royal decrees of the Sixth Dynasty (about 2600–2450 B.C.). To avoid confusing the beginner's notions, it is obviously desirable that he should confine his attention to some special phase of the language; and there are many reasons which render Middle Egyptian more suitable for that purpose than any other phase.

§ 2. It is with **Middle Egyptian**, therefore, that this book will be exclusively concerned. Middle Egyptian is the name given to the idiom employed in the stories and other literary compositions of the Middle Kingdom (Dynasties IX–XIII, roughly from 2400 to 1740 B.C.), as well as in the public and private monumental inscriptions of that period and also far down into the Eighteenth Dynasty (1580–1350 B.C.). Much later, when the scribes of the Ethiopian and Saite Dynasties (710–525 B.C.) adopted a deliberately archaistic style of writing, it was to Middle Egyptian that they reverted. There is evidence to show that the renaissance which, after a certain

interval of disruption, followed the end of the Old Kingdom, was marked by a great development of literary activity; a florid, metaphorical style now came into vogue, and a number of tales and semi-didactic treatises were written which obtained a wide celebrity, and were copied and recopied in the schools. For this reason, the period covered by Middle Egyptian may be considered the classical age of Egyptian literature. Another reason which makes the language of the Twelfth Dynasty particularly suited to the purposes of the novice is that linguistically the business documents belonging to that time differ less from the contemporary literary works than those of any other period. Middle Egyptian has further the advantage of being more consistently spelt than other phases of the language, and it is in this phase that the inflexions of the verb are best displayed in the writing. Lastly, the number of Middle Egyptian texts which have been preserved is very great, and comprises religious, magical, medical, mathematical, historical, and legal compositions, besides the literary works and business documents already mentioned.

§ 3. Affinities and characteristics of Egyptian.[1] The Egyptian language is related, not only to the Semitic tongues (Hebrew, Arabic, Aramaic, Babylonian, &c.), but also to the East African languages (Galla, Somali, &c.) and the Berber idioms of North Africa. Its connexion with the latter groups, together known as the Hamitic family, is little studied as yet, but the relationship to the Semitic tongues can be fairly accurately defined. In general structure the similarity is very great; Egyptian shares the principal peculiarity of Semitic in that its word-stems consist of combinations of consonants, as a rule three in number, which are theoretically at least unchangeable. Grammatical inflexion and minor variations of meaning are contrived mainly by ringing the changes on the internal vowels, though affixed endings also are used for the same purpose; more important differences of meaning are created by reduplication, whole or partial (exx. *śn* 'brother', *śnśn* 'be brotherly towards'; *śmśw* 'elder', later form *śmśm*[2]), or, in one or two special cases, by prefixed consonants (causatives in *ś*, like *śʿnḫ* 'cause to live'; nouns with the formative consonant *m*, like *mḫnt* 'ferry-boat' from *ḫnỉ* 'row'; *n*-formations, like *nftft* 'leap away', beside *ftft* 'leap'). There are, moreover, many points of contact in the vocabulary (exx. Eg. *ḥśb* 'count', Arab. *ḥasaba*; Eg. *ỉnk* 'I', Hebr. *'ānōkī*; Eg.

[1] For the relationship of Egyptian to Semitic see the article by A. Erman in *Zeitschr. d. deutsch. Morgenländ. Ges.* 46, 93–129; there are also important recent discussions by A. Ember in *ÄZ.* 49, 87; 50, 86; 51, 110, and by F. W. Albright in *Amer. Journ. Semit. Lang.* 34 (1918), 81. 215, and *Rec.* 40, 64. As regards the relationship to the African languages Professor Meinhof, the leading expert, would place Egyptian in the Hamitic group, and believes that, when the modern representatives of that group have been scientifically analysed, fruitful comparisons with Egyptian will be made; but as linguistic studies stand at present, he considers that the Semitic group offers the most useful working analogies for students; see *JEA.* 8, 274.

[2] Egyptian writing omits the vowels, so that our transliterations of the hieroglyphs display only the consonantal skeleton; see below, § 7.

ḫmnw 'eight', Hebr. *shemōneh*), though these are very frequently obscured by metathesis and by unobvious consonantal changes (exx. Eg. *śḏm* 'hear', Arab. *samiʿa*; Eg. *ib* 'heart', Arab. *lubbu*; Eg. *śnb* 'be healthy', Arab. *salima*). In spite of these resemblances, Egyptian differs from all the Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more closely defined, Egyptian must certainly be classified as standing outside the Semitic group. There are grounds for thinking that it is a language which, possibly owing to a fusion of races, had, like English as compared with the other Teutonic dialects, disintegrated and developed at an abnormally rapid pace. This may be well illustrated in the case of the verb: no trace of the old Semitic imperfect has survived in Egyptian, where, moreover, the old Semitic perfect is already much restricted in its use; and it is exceedingly interesting to note that the participial formations by which these tenses have been or are being replaced (*śḏm·f* 'heard of him' = 'he hears'; *śḏm·n·f* 'heard to him' = 'he has heard') find analogies in certain of the most recent offshoots of the Semitic family, namely the Neo-Syriac dialects.[1] The state of affairs just described is exhibited even in the oldest known stages of Egyptian. The evidence from the noun is less illuminating, but the oldest forms which can be deductively reconstructed (exx. *ḥăr* 'face'; *nâṯr* 'god') show by the quantity of their vowels that the case-endings of early Semitic had already vanished. The entire vocalic system of Old Egyptian may indeed be proved to have reached a stage resembling that of Hebrew or modern Arabic as compared with classical Arabic; the free and open vocalization of the earlier times (cf. in classical Arabic *ragŭlun*) has given place under the influence of a strong tonic accent to a system in which all the secondary syllables are shortened down and subordinated to the one accented vowel in the ultimate or penultimate syllable; a theoretic, prehistoric *natárata* 'goddess' has in historic Egyptian become *ᵉntărᵉt*, which we may infer to have been the pronunciation about the time of the Pyramids.[2]

Towards the end of the Old Kingdom new grammatical tendencies manifest themselves. The 'synthetic' tenses *śḏm·f* and *śḏm·n·f* mentioned above are first supplemented and then gradually replaced by 'analytic' forms. Thus *iw·f ḥr śḏm* 'he is upon hearing' (cf. French *il est à lire*) appears in Old Egyptian side by side with *śḏm·f* 'he hears', though it does not wholly replace the latter until the Coptic period (below, § 4). In Late Egyptian, i. e. the vernacular of the Eighteenth Dynasty and after, such analytic forms already predominate. In various respects the relationship of Late Egyptian to Middle Egyptian is closely parallel to the relationship of French and the other Romance languages to their common parent Latin: in the already mentioned substitution of analytic for synthetic verb-forms, cf. *je vais faire*,

[1] See BROCKELMANN, *Grundriss der vergleichenden Grammatik der semitischen Sprachen*, i, § 264 *e*.

[2] See Appendix A and the literature there quoted.

'I am going to do', as against Latin *faciam*; in the possession of an indefinite article derived from the word for 'one' (Late Eg. *wʿ*, French *un*) and a definite article derived from a demonstrative adjective (Late Eg. *pȝ*, French *le* = Latin *ille*); in the substitution of new words for many old words signifying quite common things (ex. 'head', Middle Eg. *tp*, Late Eg. *ḏḏȝ*; Latin *caput*, French *tête*, from Latin *testa*); and, lastly, in the fact that Middle Egyptian, like Latin, survived as the monumental and learned language long after it had perished as the language of everyday life.

The most striking feature of Egyptian in all its stages is its concrete **realism**, its preoccupation with exterior objects and occurrences to the neglect of those more subjective distinctions which play so prominent a part in modern, and even in the classical, languages. Subtleties of thought such as are implied in 'might', 'should', 'can', 'hardly', as well as such abstractions as 'cause', 'motive', 'duty', belong to a later stage of linguistic development; possibly they would have been repugnant to the Egyptian temperament. Despite the reputation for philosophic wisdom attributed to the Egyptians by the Greeks, no people has ever shown itself more averse from speculation[1] or more wholeheartedly devoted to material interests; and if they paid an exaggerated attention to funerary observances, it was because the continuance of earthly pursuits and pleasures was felt to be at stake, assuredly not out of any curiosity as to the why and whither of human life. The place taken elsewhere by meditation and a philosophic bent seems with the Egyptians to have been occupied by exceptional powers of observation and keenness of vision. Intellectual and emotional qualities were ordinarily described by reference to the physical gestures or expressions by which they were accompanied, thus 'liberality' is 'extension of hand' (*ỉwt-ʿ*), 'cleverness' is 'sharpness of face (vision)' (*śpd-ḥr*). Even when the psychical character of a quality is indicated by the use of the term for 'heart', the adjective or participle preceding it as a rule contains a metaphor from the visible world, for example, *pr-ỉb* 'going forth of heart' for 'active', 'energetic'. No less salient a characteristic of Egyptian is its **concision**; the phrases and sentences are brief and to the point. Involved constructions and lengthy periods are rare, though such are found in some legal documents. The **vocabulary** was very rich, though, as may be inferred from our previous statements, not equally well developed in every direction. The clarity of Egyptian is much aided by a **strict word-order,** probably due in part to the absence of case-endings in the nouns. There remains to be mentioned a certain **formality** that is conspicuous in Egyptian writings—a rigidity and conventionality which find their counterpart in Egyptian Art. The force of

[1] This general verdict is not vitiated by the sporadic occurrence of texts showing a real speculative or scientific interest, such as the exegetic text published by Breasted under the title 'The philosophy of a Memphite priest' (*ÄZ.* 39, 39), or the newly re-discovered Edwin Smith medical papyrus. These were doubtless the creations of highly talented individuals and, however much read and copied, far transcended the average intellectual standard.

tradition discouraged originality alike in subject-matter and in expression, but there are some notable exceptions. For a brief estimate of the value of Egyptian literature see below, p. 24.

§ 4. Different stages of the language. Bearing in mind the fact that the written language reflects the spoken language of the different periods only to a limited extent, and that monumental records on stone are always more conservative than business documents and letters on potsherds and papyrus, we may roughly distinguish the following linguistic stages:

Old Egyptian: the language of Dynasties I–VIII, about 3400 to 2400.[1] This may be taken to include the language of the Pyramid Texts (below, § 13), which, however, displays certain peculiarities of its own and is written in a special orthography. Otherwise the surviving documents of this stage are mainly official or otherwise formal—funerary formulae and tomb-inscriptions, including some biographical texts.

Middle Egyptian: the literary language of Dynasties IX–XVIII, about 2400 to 1350 B. C., and the vernacular of the earlier two-thirds of this period. Here belong too some archaistic texts of a much later period. See above, § 2.

Late Egyptian: the vernacular of Dynasties XVIII–XXIV, about 1580 to 710 B. C., exhibited chiefly in business documents and letters, but also in stories and other literary compositions, and to some extent also in the official monuments from Dyn. XIX onwards. There are but few texts, however, wherein the vernacular shows itself unmixed with the 'classical' idiom of Middle Egyptian. Various foreign words make their appearance. For some other characteristics, see above, pp. 3–4.

Demotic: this term is loosely applied to the language used in the books and documents written in the script known as Demotic (see below, § 8), from Dyn. XXV to late Roman times (700 B. C. to A. D. 470). Here again the old 'classical' idiom is blended with later, vernacular elements, often inextricably.

Coptic: the old Egyptian language in its latest developments, as written in the Coptic script, from about the third century A. D. onwards; so called because it was spoken by the Copts,[2] the Christian descendants of the ancient Egyptians, in whose churches it is read, though not understood, even at the present day. After the Arab conquest (A. D. 640) Coptic was gradually superseded by Arabic, and became extinct as a spoken tongue in the sixteenth century. Coptic is written in the Greek alphabet supplemented by seven special characters derived ultimately from the hieroglyphs, namely:

[1] Dr. Borchardt now dates the accession of Menes to 4186 B. C., while Sir Flinders Petrie takes it back as far as 5546 B. C. There is no difference of opinion in regard to the dates from the beginning of Dyn. XVIII onwards, and Petrie stands quite alone in dating Dyn. XII from 3579 to 3368.

[2] The name Copt is doubtless a corruption of the Greek 'Aiguptos', i. e. Egypt.

ⲱ = *sh* = hieroglyphic *š(ɜ)*

ϥ = *f* = ,, *f*

ϧ = *kh* = ,, *ḫ(ɜ)*, only in the Bohairic dialect;

the Akhmîmic ⲭ, a differentiation from ϧ, answers the same purpose.

ⲭ = *h* = hieroglyphic *ḥ*

ϫ = *dj* = ,, *ḏ(ɜ)*

ⲅ = *g* = ,, *k*

ϯ = *ti* = ,, *dit*

The importance of Coptic philologically is due to its being the only form of Egyptian in which the vowels are regularly written.[1] It must not be forgotten, however, that Coptic represents a far later stage of the language than even the most vulgar examples of late Egyptian. The vocabulary is very different from that of the older periods and comprises many Greek loan-words, even such grammatical particles as μέν and δέ. To a certain extent, at least, Coptic is a semi-artificial literary language, elaborated mainly by the native Christian monks; at all events it is extensively influenced by Greek biblical literature. The first tentative efforts to transcribe the old Egyptian language into Greek letters belong to the second century A. D., and are of a pagan character (horoscopes, magical texts, and the like). Several dialects of Coptic are distinguished, of which the following are the most important:

1. **Akhmîmic**: the old dialect of Upper Egypt, which early gave place to Saʿidic.

2. **Saʿîdic** (less correctly called Sahidic): the dialect of Thebes, later used for literary purposes throughout the whole of Upper Egypt.

3. **Bohairic**: originally the dialect of Alexandria and its neighbourhood, but later, after the removal of the Patriarchate to Cairo in the eleventh century, the literary idiom of the whole of Egypt.

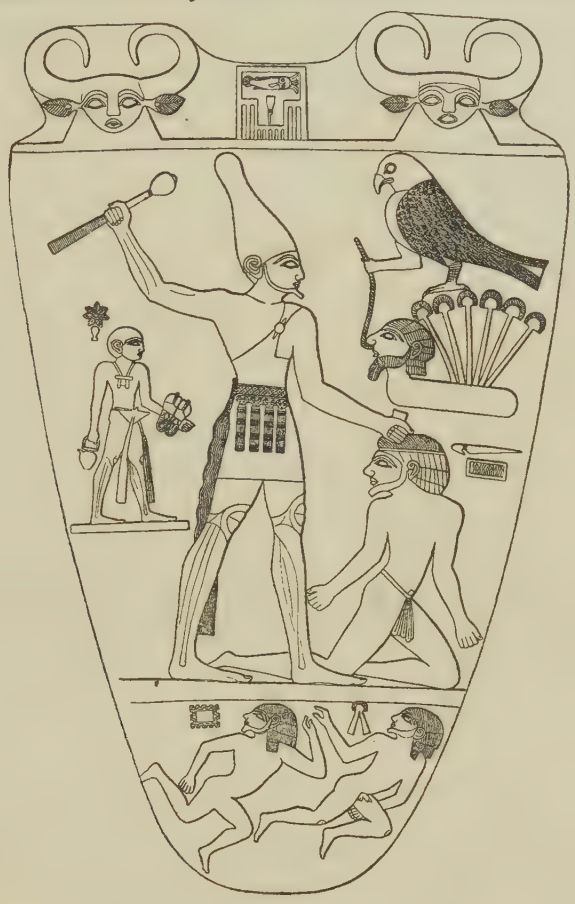
B. THE EGYPTIAN WRITING

§ 5. The **hieroglyphic writing**[2] is an offshoot of **pictorial art,** a very early and important function of which was to provide a visible record of facts and occurrences, accessible to those who for one reason or another were beyond the range of the spoken word. The limitations of pictorial art as a medium for conveying or storing information are, of course, obvious; and recorded history may be considered to have been non-existent until, shortly before the end of the Pre-dynastic period, the Egyptians discovered the principle of the **rebus** or **charade.** The new departure consisted in using the pictures of things, not to denote those things themselves or any

[1] See Appendix A at the end of the book.

[2] For the general theory see Sethe in *ÄZ.* 45, 36, and for various later developments especially Sethe, *Die altaegyptischen Pyramidentexte*, vol. iv. A popular account was given by the present writer in *JEA.* 2, 61.

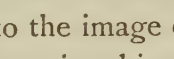
cognate notions, but to indicate certain other entirely different things not easily susceptible of pictorial representation, *the names of which chanced to have a similar sound.* Obviously proper names could only be communicated in this way, and it is perhaps



Verso OF THE SLATE PALETTE OF NARMER (DYN. I).

This is one of the oldest specimens of Egyptian writing known. The name of the king, written with the *nʿr*-fish and the *mr*-chisel, occupies the banner (below, p. 72) between the Hathor-heads. The other small hieroglyphs give the names or titles of the persons over whose heads they are written; the captured chieftain may have been named Washi (harpoon *wʿ*, pool *š*). The group at top on right is perhaps neither real writing as yet nor any longer simple pictorial representation; possibly when the palette was carved complete sentences could only thus be rendered by allegorical pictures in which sound-elements were combined with picture-elements. The conjectural meaning is: 'The falcon-god Horus brings (to the king) captives of the papyrus-land (i.e. *Tȝ-mḥw* the Delta)'.

with them that hieroglyphic writing began (see the annexed cut). The method was that by which Prior Burton, in the Middle Ages, playfully symbolized his name by a thistle or *burr* placed upon a barrel or *tun*. In similar manner, the notion of high

numbers such as 'thousand' or 'ten thousand' could only have been conveyed pictorially by the thousandfold or ten-thousandfold repetition of a stroke or of the object to which the number referred; and even if the draughtsman had accomplished this laborious task, the spectator desirous of grasping the meaning would have been condemned to the hardly less laborious task of counting the strokes or objects so depicted. The Egyptians adopted a simple way of avoiding this difficulty. The word for 'thousand' in Egyptian was *kha*, and that for 'ten thousand' was *djēbaʿ*; but *kha* in Egyptian also meant 'lotus' and *djēbaʿ* meant 'finger'. In order, therefore, to write '32,000 cattle' in hieroglyphs all that was necessary was to depict three fingers and two lotus-plants in close proximity to the image of an ox, thus :—  . As is hinted by the example just quoted, Egyptian hieroglyphic writing did not attempt completely to replace pictorial elements by sound-elements; throughout the entire course of its history that script remained *a picture-writing eked out by phonetic elements*. Hieroglyphic writing may be said to have come into existence as a properly differentiated entity at the moment when, in a given pictorial representation, one portion of the objects figured was shown in miniature and was clearly intended to be interpreted in terms of language, while the other portion, of larger size, was no less clearly intended to be construed purely visually without reference to language. The development of Egyptian writing is well epitomized in those sculptured scenes on the walls of tombs or temples where what cannot easily be represented pictorially is conveyed by sequences of hieroglyphic signs graven above the figures to which they refer. By this means we may not merely watch the ancient craftsmen at their work, but even overhear their banter and listen to the songs they sang.

§ 6. Even in the fully developed form of hieroglyphic writing only two classes of signs need be clearly distinguished. These are: (1) **sense-signs** or **ideograms** (Greek *idea* 'form' and *gramma* 'writing'); (2) **sound-signs** or **phonograms** (Greek *phonē* 'sound' and *gramma* 'writing').

1. **Ideograms** or **sense-signs** signify either the actual object depicted, as 'sun', 'hill-country', or else some closely connected notion, as the sun in the sense of 'day', a scribe's palette, water-bowl, and reed-holder in the sense of 'scribe', 'write', or 'paint'.

2. **Phonograms** or **sound-signs** are signs used for spelling, which, although originally ideograms and in many cases still also employed elsewhere as such, have secondarily acquired sound-values on the principle explained in § 5. Examples are *r*, from original 'mouth', in Egyptian *ra*; *p* + *r*, from original 'house', Egyptian *par*.[1]

[1] The pronunciations here given are only conjectural. In Coptic 'mouth' is ⲣⲟ, and *par* 'house' seems, though this is disputed, to survive in ϫⲉⲡⲉϥⲣⲱⲣ 'roof' (*ḏsḏ n pr*). There is reason for thinking that the *o*-vowel did not exist in old Egyptian, but was there represented by *a*.

§ 7. **Vowels not written.**[1] In reading the last section, the student has doubtless noted that the sound-values derived from , the ideogram of the 'mouth' (*ra*), and from , the ideogram of the 'house' (*par*), were said to be, not *ra* and *par*, but simply the consonantal elements entering into those two words, namely *r* and *p* + *r*. To put it differently, the Egyptian scribes ignored the vowels in writing. It thus came about that both these signs could be used in a far greater number of different words than would otherwise have been the case: might virtually represent *ră*, *rā*, *rĕ*, *rē*, *ăr*, *ār*, *ĕr*, *ēr*, or any other combination of vowel and *r* that the Egyptian language might contain; similarly might stand, not only for *par*, but also for *pĕr*, *āpr*, *epr*, *epra*, and so forth. A like neglect of the vowels is seen in Phoenician, Hebrew, and Arabic, though in certain other Semitic scripts (Babylonian, Ethiopic) the vocalization is always indicated. The reason for the Egyptian omission of the vowels is not far to seek. When a given ideogram was first transferred to a phonetic use, the word which it now had the function of representing doubtless possessed exactly, or almost exactly, the same sound as that originally suggested by the ideogram; the sign of the 'house' *par*, for example, will have been transferred to some derivative of the verb **parye*(*t*)[2] 'to go up', which actually was pronounced *par*. But since that derivative of **parye*(*t*) was inseparably associated in thought with the other parts of the verb which were vocalized differently from *par*, the sign was naturally called upon to do duty for those parts of the verb as well; by extension it might enter into the writing of *^{e}*prāref* or **perrāref* 'he habitually goes up', *^{e}*prāy*(*et*) 'spring-time', and by further extension into the writing of other words, not necessarily connected with the stem **p* + *r* + *y*, in which the consonants *p* + *r* occurred in that order.

§ 8. **Hieroglyphic writing** is only one of three kinds of script which in course of time were evolved in Ancient Egypt. Out of hieroglyphic sprang a more cursive writing known to us as **hieratic,** and out of hieratic again there emerged, towards 700 B.C., a very rapid script formerly sometimes called **enchorial** but now always known as **demotic.** None of these styles of writing utterly banished the others, but each as it arose restricted the domain of its progenitor. In the Graeco-Roman period all three were in use contemporaneously.

Hieroglyphic owes its name to the fact that in the latest times it was employed almost exclusively for 'sacred' (Greek *hīeros*) inscriptions 'sculptured' (Greek *glūpho*) on temple-walls or on public monuments. At the outset hieroglyphic was used for all purposes; on stelae of stone and the like the signs are incised, or more rarely in raised relief, without interior markings; in temples and tombs where their decorative effect was of account the hieroglyphs were often executed with the most elaborate detail and beautifully coloured; upon papyrus the outlines were, on the other hand, abbreviated to a very considerable extent. For specimens of these different types of

[1] See the recent article by K. Sethe in *Zeitschr. d. deutsch. Morgenl. Ges.* 77, 145–207.

[2] The asterisk * indicates that the reconstruction so marked is purely hypothetical.

hieroglyphic writing see the Frontispiece, Plate I. As time went on, hieroglyphic became restricted more and more to monumental purposes, though for religious texts it was in general employment even on papyrus down to the end of Dyn. XX; as an occasional medium for writing texts on potsherds or papyrus it survives right down to Christian times.

Hieratic,[1] so called because in the Graeco-Roman age it was the usual script employed by the priests (Greek *hieratikos* 'priestly'), is the name now given to all the earlier styles of writing cursive enough for the original pictorial forms of the signs to be no longer clearly recognizable. Hieratic was nothing more, in the beginning, than hieroglyphic in the summary and rounded forms resulting from the rapid manipulation of a reed-pen as contrasted with the angular and precise shapes arising from the use of the chisel. Under the Old Kingdom, hieratic is hardly differentiated from hieroglyphic. Under the Middle Kingdom and in the Eighteenth Dynasty hieratic is invariably used on papyrus, except for religious texts; it is developing a relatively consistent orthography of its own and distinguishes both more and less cursive varieties. Religious texts on papyrus begin to be written regularly in hieratic about Dyn. XXI, and from that time onward sporadic inscriptions on stone in the same script are found. In the latest period, as already said, hieratic was generally employed by the priests when writing religious texts on papyrus.

Demotic[2] (Greek *dēmōtikos* 'popular'), or **enchorial** (Greek *enkhōrios* 'native') as some of the earliest decipherers called it, is a very rapid form of hieratic that made its first appearance about the time of the Ethiopian Dynasty. Throughout the Ptolemaic and Roman ages it was the ordinary writing of daily life, and is occasionally found even upon stelae of stone.

For specimens of hieratic and demotic see Plate II. With demotic we are not concerned at all in this work, and with hieratic we deal only in so far as it has been converted, or to employ the usual term, 'transcribed', into hieroglyphic. Individual hieratic hands differ as all handwriting is apt to differ; for this reason Egyptologists, before translating a hieratic text, habitually transcribe it into hieroglyphs, just as the modern printer sets up a modern author's manuscript in type.

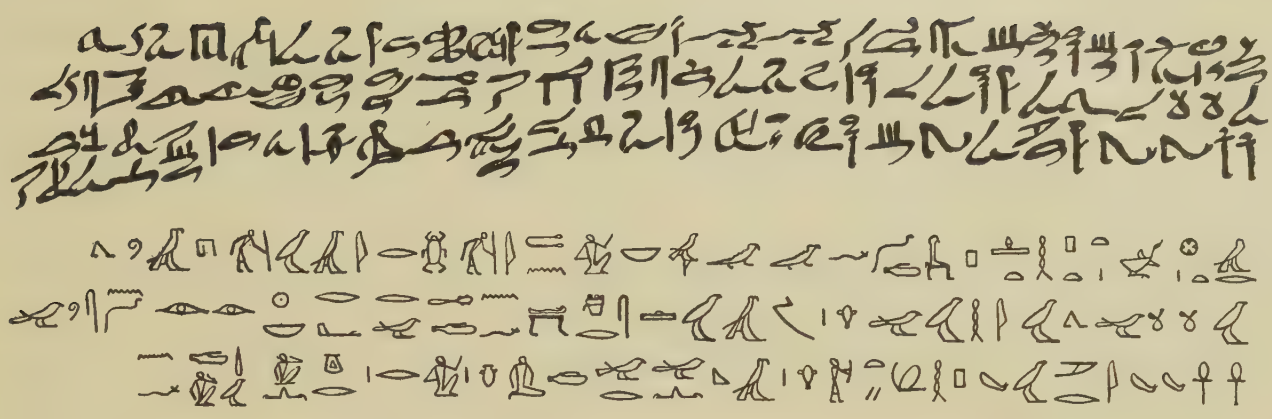
C. BRIEF HISTORY OF EGYPTIAN PHILOLOGY

§ 9. The tradition and its interpreters.[3] As Christianity spread throughout Egypt, the knowledge of the old native scripts and lore, long since the jealously

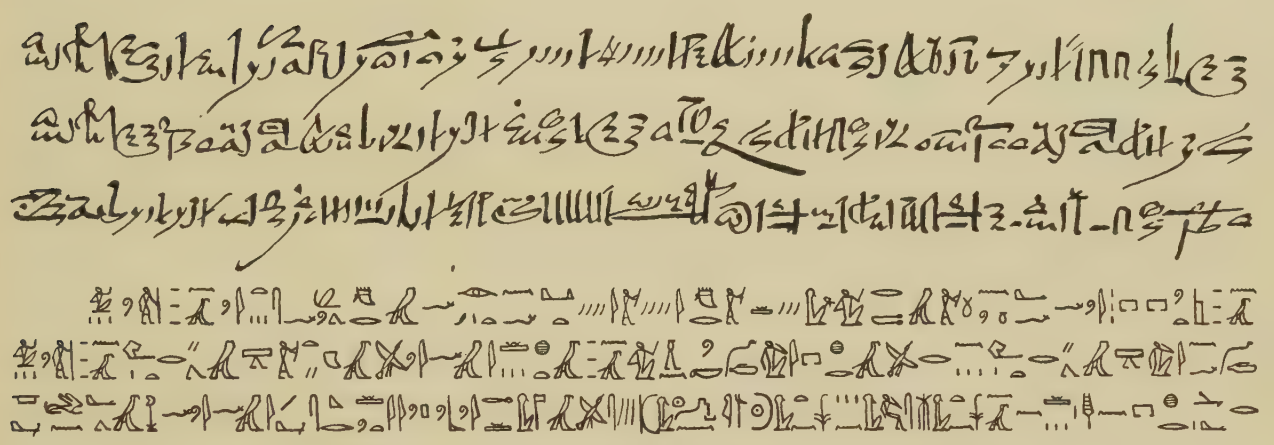
[1] See MÖLLER, *Hieratische Paläographie*, 3 vols, Leipzig, 1909–12. Admirable for beginners in this branch of writing are the same scholar's *Hieratische Lesestücke*, 3 vols., Leipzig, 1909–10.

[2] See W. SPIEGELBERG, *Demotische Grammatik*, Heidelberg, 1925; also F. LL. GRIFFITH, *Catalogue of the demotic papyri in the John Rylands Library, Manchester*, 1909, vol. iii, pp. 3 foll., 181 foll.

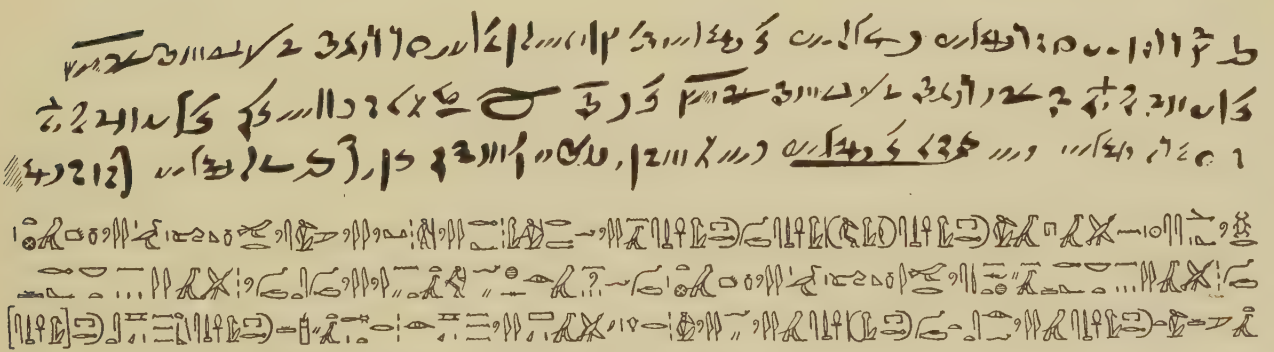
[3] See P. MARESTAING, *Les écritures égyptiennes et l'antiquité classique*, Paris, 1913; H. SOTTAS and E. DRIOTON, *Introduction à l'étude des hiéroglyphes*, Paris, 1922.



LITERARY HIERATIC OF THE TWELFTH DYNASTY (*Pr.* 4, 2–4),
WITH TRANSCRIPTION



OFFICIAL HIERATIC OF THE TWENTIETH DYNASTY (*Abbott* 5, 1–3),
WITH TRANSCRIPTION



LITERARY DEMOTIC OF THE THIRD CENTURY B.C. (*Dem. Chron.* 6, 1–3),
WITH TRANSCRIPTION

SPECIMENS OF HIERATIC AND DEMOTIC

with hieroglyphic transcriptions in a modern Egyptological hand.

guarded secret of a dwindling priestly caste, fell into oblivion. In the second century candidates for the priesthood had still to show a knowledge of demotic and hieratic. In the third century demotic is no longer used for documents, though there are demotic inscriptions at Philae dating as late as A. D. 473,[1] more than two centuries after the final disappearance of the hieroglyphs. After this, there remains only the tradition of the classical writers and the early Fathers, whose confused and mutually contradictory statements, if they point anywhere, point in a direction diametrically opposed to the truth. Scattered remarks in Herodotus, Diodorus, and Tacitus, to mention only the better known authors, do indeed imply that plain narratives of historical events formed part, at least, of the substance of the hieroglyphic inscriptions, and Josephus expressly states that the celebrated work of the historian Manetho was compiled from such sources. An obscure passage in the *Stromateis* of Clement of Alexandria (*flor.* A. D. 200) may also be interpreted as affirming that the hieroglyphs comprised phonetic signs. But the sane testimony just mentioned was altogether outweighed by the assertions of those whose beliefs and predilections were of a mystical kind. In the treatise *On Isis and Osiris* Plutarch compares the content of the hieroglyphic writings to the maxims of the Pythagoreans. The climax was, however, reached by Horapollo, a native of Upper Egypt who flourished in the second half of the fifth century. His treatise *Hieroglyphica*, written probably in Coptic but surviving only in a Greek translation, combines correct notions of the meanings of many hieroglyphic signs with the most grotesque allegorical reasons for those meanings. Thus, the goose symbolizes 'son' because of that bird's intense love of its offspring, the hare serves to write the word for 'open' because the hare's eyes always remain open, and so forth. Fantastic explanations of this type appealed all too readily to the medieval mind, and until the beginning of the nineteenth century the opinion persisted almost as an article of faith that the Egyptian hieroglyphs gave symbolic expression to recondite philosophical and religious doctrines. That erroneous opinion derived a new impetus from the learned speculations of the very man to whom the western world owes the revival of its interest in the Coptic language and literature. This was the Jesuit Athanasius Kircher, an accomplished Orientalist to whom was entrusted the translation of a Coptic-Arabic vocabulary brought home from Egypt by Pietro della Valle. Kircher's *Prodromus Coptus sive Aegyptiacus*, published in 1636, marks the beginning of a long sequence of books upon Coptic, a subject upon which no inconsiderable volume of information was available when at last scholars obtained the key to the decipherment of the hieroglyphs.[2] For this, however, the time was not yet ripe; and the theories of Kircher as to the content of the hieroglyphic inscriptions exceed all bounds in their

[1] *Archiv für Papyrusforschung*, i. 397.

[2] See the admirable account given by Ét. Quatremère (de Quincy), *Recherches sur la langue et la littérature de l'Égypte*, Paris, 1808.

imaginative folly. The cartouche of the Pharaoh Apries, encountered on a Roman obelisk, signifies to Kircher that 'the benefits of the divine Osiris are to be procured by means of sacred ceremonies and of the chain of the Genii, in order that the benefits of the Nile may be obtained'.

§ 10. The decipherment of the hieroglyphs.[1] Against such fruitless speculations the occasional acute observations of exceptional men like de Guignes, Warburton, and Carsten Niebuhr could avail but little in the absence of some definite clue to the decipherment of the ancient scripts. Such a clue was at last provided when some French soldiers, working on the foundations of a fortress at Rosetta, came across a trilingual inscription in Greek, demotic, and hieroglyphic (1799). This inscription, ever since famous under the name of the Rosetta stone, proved from its Greek portion to be a decree in honour of the young king Ptolemy Epiphanes, which the priests of Egypt caused to be erected in all the temples of the land (196 B.C.). Unhappily only a relatively small portion of the hieroglyphic text is preserved, and doubtless it was for this reason, though partly also on account of the symbolic nature then attributed to the hieroglyphs, that scholars first directed their attention towards the demotic section. The stone itself had passed into the hands of the English, but a copy remained with the celebrated French orientalist Silvestre de Sacy. After an abortive attempt of his own, de Sacy handed the copy on to the Swedish diplomatist Akerblad, a man of considerable attainments at that time devoting himself to oriental researches in Paris. Within the short space of two months Akerblad succeeded, by a comparison of the Greek and the demotic texts, in identifying in the latter all the proper names occurring in the former, besides recognizing, alphabetically written in their correct Coptic forms, the words for 'temples' and for 'Greeks', together with the pronominal suffix for 'him' and 'his'. In the *Lettre à Mr. de Sacy*, published in 1802, a first and most important step is taken towards the goal reached by Champollion just twenty years after. That Akerblad failed to make any further progress along the road where he had proved so admirable a pioneer was due to a prepossession from which he was unable to free himself; the words deciphered by him had been alphabetically written, and he therefore believed that the demotic writing was exclusively alphabetic.

The next great advance was due to an Englishman, no less a personage than the celebrated Thomas Young, the author of the undulatory theory of light. A man of deep learning and wide interests, Young was ever ready to try a new puzzle; so when in 1814 a copy of the Rosetta stone fell into his hands he attacked the problem with zest. While approving of Akerblad's results so far as they went, he quickly realized that demotic teemed with signs that could not possibly be explained as

[1] See particularly A. ERMAN, *Die Entzifferung der Hieroglyphen* in *Sitzungsberichte der preussischen Akademie der Wissenschaften*, 1922; and an excellent article [by F. Ll. Griffith] in *The Times Literary Supplement*, 2 February 1922.

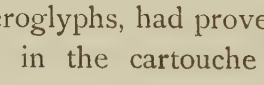
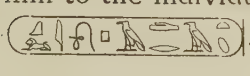
alphabetic. Further, he grasped the fact that the demotic and hieroglyphic systems of writing were intimately related. Noticing that the Greek section was full of words which repeated themselves, he used these as a basis for dividing up all three sections into their component words, and it was not long before his Greek-demotic vocabulary amounted to eighty-six groups, most of them correct, though his attempts to indicate the sounds of which they were composed and to adduce Coptic equivalents were as a rule mistaken. In 1816 he announced further discoveries obtained from material other than the Rosetta stone. He had now identified long passages on papyri (belonging to the 'Book of the Dead') written in hieroglyphic and in hieratic, and had so established the equivalence of the pictorial and cursive forms of the signs. He was certain that both demotic and hieroglyphic consisted largely of phonetic elements; and having demonstrated the fact, guessed long before by de Guignes and Zoega, that the 'cartouches' or 'royal rings' seen in the hieroglyphs contained the names of kings and queens, 'very ingeniously but rather luckily identified the cartouche of Berenice in addition to the known one of Ptolemy, and correctly suggested that another cartouche must be that of Manetho's Thuthmosis of the XVIIIth Dynasty. He also pointed out in hieroglyphic the alphabetic characters for *f* and *t*, and the "determinative" used in late texts for feminine names, and recognized from variants in the papyri that different characters could have the same powers—in short, the principle of homophony. All this was mixed up with many false conclusions, but the method pursued was infallibly leading to definite decipherment'.[1]

Meanwhile Jean François Champollion, the young French scholar who was destined to win immortal fame as the decipherer of the hieroglyphs, had as yet but few positive results to record. Born at Figeac in the Departement du Lot on the 23rd December 1790, Champollion's interest in Egypt had awakened at a very early age. In his twelfth year he was already conversant with the rudiments of Hebrew and Arabic, and from that time onward his enthusiasm for things oriental, warmly encouraged by his elder brother Jacques Joseph Champollion-Figeac, never flagged. As a student at Grenoble he applied himself to the study of ancient history, together with Coptic and all alphabets and systems of writing which might lead him to his then already clearly perceived goal, the decipherment of the Rosetta stone. At the age of eighteen he became professor at the same university. A few years later his republican sympathies brought him into serious trouble. Banished from Grenoble, he returned in 1816 as a schoolmaster to his native town of Figeac. In 1817 he is back at Grenoble, conducting a school and serving as librarian of the local Academy of Sciences. These posts he lost in 1820, and sought refuge with his brother in Paris. Throughout this agitated period of his life, despite keen interests in other directions, Jean François was constantly adding to his store of Egyptian and Coptic

[1] Professor Griffith's verdict, in the article quoted above, p. 12, n. 1.

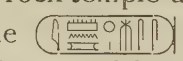
knowledge, ever and again trying new solutions of the problem; when at last the truth was borne in upon him with all the vividness of a revelation, his complete mastery of the available materials enabled him to extend his discoveries with a speed and a sureness far beyond the scope of any of his contemporaries.

Passing over Champollion's early writings, the first and most ambitious of which was the geographic portion, in two volumes, of a projected encyclopaedic work to be called *L'Égypte sous les Pharaons* (1814), we now turn our attention to the actual decipherment. Close study had brought him the conviction that the three kinds of Egyptian writing were mere modifications of one another, and when, in the summer of 1821, he printed his brochure on the hieratic script, he had no difficulty in converting the demotic groups known to him into hieratic, and thence into hieroglyphic. With the name of Ptolemy both in hieroglyphic and in demotic he was long since familiar from the Rosetta stone, and about this time he became acquainted with the demotic papyrus *Casati*, where he found and, as his biographer assures us, at once transcribed into hieroglyphs a name which he rightly conjectured to be that of Cleopatra. Confirmation of this conjecture was, however, for the moment missing. But only for the moment. In 1815 W. J. Bankes, exploring the temple of Philae, had discovered a base block covered with Greek inscriptions in honour of Ptolemy Physcon and the two Cleopatras, near to a fallen obelisk which appeared to have stood upon it. Both the base and the obelisk were transported to England in 1819 to adorn Mr. Bankes's park at Kingston Lacy. A lithograph of the Greek and hieroglyphic inscriptions was made for Bankes in 1821, and in the following January Letronne forwarded to Champollion a copy with Young's suggestion of Cleopatra scribbled by Bankes against the cartouche. It seems highly improbable that either on this occasion or previously Young's ingenious but unproven conjectures can have materially helped Champollion, or even have influenced him in any way; but his failure to state exactly what he knew of the Englishman's work has done untold harm, however unmerited, to Champollion's reputation.

Akerblad had read the demotic name of Ptolemy alphabetically, and Champollion, though always inclined to hark back to his incompatible theory of the purely symbolic character of the hieroglyphs, had proved, by his identification of the demotic signs with those contained in the cartouche of Ptolemy  , that the hieroglyphs also could, at least on occasion, be alphabetic. The values attached by him to the individual hieroglyphs were now confirmed by the cartouche of Cleopatra  , for in both cartouches the signs for *p*, for *o*[1] and for *l*,

[1] The earlier stages of Egyptian, as we have seen (§ 7), do not indicate the vowels. Just as in the Hebrew writing of German employed by the German-Polish Jew the old semi-consonants *wāw* and *yōdh* are employed for *o* and *i* respectively, so too here the loop, originally *wi* (see § 19 for this mode of transliteration), is secondarily employed for *o*. See *ÄZ.* 34, 54; also *Zeitschr. d. deutsch. Morgenl. Ges.* 77, 145–7.

were found standing in exactly the positions where they were to be expected. The sign for *t* in 'Ptolemaios' differed, indeed, from the sign which represented *t* in 'Cleopatra', but the discrepancy could be easily explained by the principle of homophony (the representation of the same sound by different signs), of which Champollion was well aware. For the rest, the two cartouches provided him with a number of other equivalences which could not fail to assist him in his search for further identifications. These the following months brought in unexpected abundance; among the cartouches successively transliterated and identified were those of Alexander, Berenice, Tiberius, Domitian, and Trajan, besides others containing such imperial titles as *Autocrator*, *Caesar*, and *Sebastos*.

The problem was thus solved so far as the cartouches of the Graeco-Roman period were concerned. But what of those belonging to the older times? Were the hieroglyphs of an earlier age also in part alphabetic, or were they wholly figurative, as Champollion had so often suspected? It must be remembered that he was far less well equipped with material for answering this question than many of his English contemporaries. It was on the 14th September 1822 that he received from the architect Huyot copies of bas-reliefs in Egyptian temples which finally dispelled his doubts. The first cartouche which he noticed was from a rock-temple at Abu Simbel between the first and second cataracts. In this cartouche  he at once recognized the two-fold familiar to him from his alphabet. Separated from this by a problematical sign was the circle of the 'sun', in Coptic *re*. The royal name Ramesses or Rameses flashed across his mind, as he read *re-?-s-s*. The possibility thus envisaged became a certainty a few minutes later, when on another sheet he observed the cartouche with the ibis Thoth at its head and, following the ibis, the signs which he assumed to read *mes*. Surely this could be none other than the king Tuthmosis[1] of Manetho's Eighteenth Dynasty. Confirmation of the value of was soon found by him in the Rosetta stone, where this hieroglyph formed part of the group corresponding to the Greek γενέθλια, a word which at once suggested the Coptic *misi*, *mose* 'give birth'.

From that moment onward each day brought its new harvest. Champollion realized that there was no longer any reason for holding back his discoveries, and on the 29th September he read at the Academy his memorable *Lettre à M. Dacier relative à l'alphabet des hiéroglyphes phonétiques*. In this letter he characteristically makes no mention of his decipherment of the names Ramesses and Tuthmosis. Those discoveries, together with numberless others, were reserved for the marvellous *Précis du système hiéroglyphique*, which appeared in 1824. Prolonged visits to Turin and to Egypt filled no small part of the remainder of Champollion's short life. On the 4th March 1832 he died, at the early age of forty-one.

§ 11. The successors of Champollion. The collection of new materials and the

[1] More familiar to the general reader under the erroneous modern form Thothmes.

investigation of these left Champollion no time for setting forth a reasoned account of his conclusions, nor yet for forming pupils. Long before his death he had acquired a deep instinctive knowledge of the old Egyptian language; he could elicit with ease the meaning of most simple inscriptions and texts on papyri, and the whole perspective of Egyptian history lay clear before him. The posthumous grammar and dictionary appeared between 1836 and 1844, and though edited by Champollion-Figeac with the devotion of which the elder brother had shown himself so splendidly capable, sadly betrayed the lack of the master's revising hand. An unworthy scepticism as to the value of Champollion's achievement signalizes the years following his death. A new impetus was, however, given to the study of hieroglyphs by Richard Lepsius's *Lettre à M. le professeur H. Rosellini*, published at Rome in 1837. Here the eminent German scholar, whose colossal *Denkmäler aus Ägypten und Nubien* later supplemented the great publications of monuments by Champollion and Rosellini, submitted the decipherment to a penetrating and judicious re-examination and pronounced the foundations to be sound. Samuel Birch, whose first publications date from 1838, was an indefatigable translator and editor of hieroglyphic texts. His short but admirable *Dictionary of Hieroglyphics* (1867), printed in the fifth volume of Bunsen's work entitled *Egypt's Place in Universal History*, was at length succeeded by Heinrich Brugsch's far larger *Hieroglyphisch-Demotisches Wörterbuch* (vols. i–iv, 1867–8; supplement, vols. v–vii, 1880–2), which, even at the present time, retains a considerable value. Brugsch's philological work embraced all corners of the field, but his principal discoveries were in demotic, of which he may be considered the real pioneer (*Grammaire démotique*, 1855). In hieratic the greatest advances were made by Goodwin in England (1817–1878) and Chabas in France (1817–1882). In the latter country Emanuel de Rougé (1811–1872) was a brilliant translator of hieroglyphical texts and author of an important grammatical work. The late Sir Gaston Maspero, whose published work covers the years 1871–1916, had an admirable feeling for the civilization of Ancient Egypt, and his vast activities, extending over the entire range of the subject, make him the outstanding figure among the Egyptologists of the last generation. The present survey deals with philology alone, but it would be wrong to omit all reference to the excavations which have added so greatly to the linguistic student's materials. Here the most prominent name is that of Auguste Mariette (1821–1881), whose excavations began in 1850; from 1884 onwards Professor (now Sir) Flinders Petrie brought new and stricter archaeological methods to bear.

It is, however, only during the last forty years that our knowledge of the Egyptian language has come to rest upon a really scientific basis. The year 1880 saw the appearance of two grammars of the highest importance, the *Koptische Grammatik* of Ludwig Stern and the *Neuägyptische Grammatik* of Adolf Erman. The latter, which dealt with the vulgar dialect of the New Kingdom, was supplemented in 1889 by an elaborate study of the language of a papyrus containing stories written in Middle

Egyptian (*Die Sprache des Papyrus Westcar*). In 1894 appeared the first edition of a little manual of Egyptian grammar by Professor Erman which ever since has formed the indispensable guide for every beginner (English translation of the first edition, by J. H. Breasted, 1894; third German edition, 1911). The study of Coptic was greatly advanced by G. Steindorff's short grammar of the Saʿîdic dialect (1894). A still more important contribution to Egyptian philology was Kurt Sethe's extensive and laborious treatise *Das ägyptische Verbum* (1899–1902), the fundamental authority for verb-forms and for the general relationship of Egyptian to Coptic. The *Zeitschrift für ägyptische Sprache* has long served as a focus for new light thrown by the pupils of Erman upon the structure and details of the Egyptian language. In close sympathy with, though independent of, the work of the German school and its adherents in other lands are F. Ll. Griffith's remarkable successes in the palaeographical field; his decipherment of the cursive hieratic texts belonging to the Middle Kingdom and of the earlier demotic papyri opened up tracts thitherto unexplored. In the domain of demotic W. Spiegelberg has proved the most indefatigable editor of texts. As regards lexicography, Erman and his colleagues inaugurated in 1897 a vast enterprise the full fruits of which are still, unfortunately, beyond the reach of students living away from Berlin. The dictionary promoted by the German academies was to be based upon a collection of the words in all the known inscriptions and papyri. Great industry has been expended upon the task by scholars from many different countries, and the materials now extend to nearly a million slips. The sifting and summarization of these have been of late years mainly in the hands of Professor Erman himself and of his pupil Dr. H. Grapow. The end is in sight, but the formidable problem of publication still awaits its solution. In the meantime, students remain dependent on the insufficient, though scientific, *Aegyptisches Handwörterbuch* by Erman and Grapow (1921), supplemented by the far less trustworthy dictionaries of Brugsch, Pierret, Simeone Levi, and Budge.

D. BRIEF SURVEY OF EGYPTIAN LITERATURE

§ 12. Throughout the entire course of history no people has been more afflicted with the *scribendi cacoethes* than the Egyptians. The decorative character of the hieroglyphic script and its close connexion with pictorial art made it a natural and handy medium of ornamentation. Hence in temple and tomb there is hardly a wall but bears hieroglyphic inscriptions, and even the common objects of daily life, such as toilet utensils, boxes, jewels, and weapons, often display the names and titles of their owners, or the cartouche of the Pharaoh under whom they were made. It would be tedious to enumerate all the types of inscription that have come down to us; but this Introduction may fitly include some account of those longer texts from which our knowledge

of Egyptian grammar and literary style is derived. We shall confine our attention to the earlier periods and only the more important documents will be mentioned.[1]

§ 13. **The religious literature.**[2] The oldest body of religious texts is the large collection of spells known as the **Pyramid Texts**,[3] since the most ancient and complete versions were discovered on the walls of chambers inside the pyramids of five kings of the Fifth and Sixth Dynasties. These texts, for the most part of very great antiquity, are exclusively concerned with the welfare of the dead king; they consist of incantations whereby his place in the sky and the other prerogatives of a dead king are assured to him; and they also incorporate the ritual which was recited in connexion with the daily offerings made in the pyramid-temples. At a later date these texts were usurped for their own benefit by the nobles, and many excerpts are found written in the interiors of the large wooden coffins of Dyn. IX–XI.

The coffins just mentioned also contain an important collection of spells which are known specifically as the **Coffin Texts.**[4] These were composed on behalf of non-royal personages, and comprise incantations affording protection against hunger, thirst, and the manifold dangers of the netherworld, incantations for enabling the deceased to assume whatever forms he pleased, and incantations by virtue of which he could remain in the enjoyment of his former pastimes and partake of the society of his relatives and friends. The name of 'Coffin Texts' is reserved to those spells which are peculiar to the early coffins and do not recur later—not at least until the Saite period, when some of them were sporadically revived.

Other texts from the same source and of precisely the same nature constitute the nucleus and the earliest recension of a collection of texts to which Egyptologists have given the misleading name of the **Book of the Dead.** This is not really a book at all, but a heterogeneous collection of funerary spells of various dates, including also a few hymns to Rēʿ and Osiris, selections from which were written on papyrus and deposited in the tombs of most well-to-do Egyptians right down to the Roman period. The number of spells (wrongly called 'chapters') contained in individual copies, and the order in which they occur, vary greatly. The most complete 'Books of the Dead' belong to the Ptolemaic period, and count upwards of 150 spells, often embellished with vignettes. Fine specimens of rather less extent emanate from the tombs

[1] The bibliographical references in the footnotes give only the best or most easily accessible editions, and name only the more important texts.

[2] A considerable collection of translations into German will be found in G. Roeder, *Urkunden zur Religion des alten Ägypten*, in *Religiöse Stimmen der Völker, herausgegeben von* Walter Otto, Jena, 1915.

[3] See Kurt Sethe, *Die altaegyptischen Pyramidentexte*, 4 vols., Leipzig, 1908–22.

[4] See P. Lacau, *Sarcophages antérieurs au nouvel empire*, 2 vols., Cairo, 1904–6, in *Catalogue général des antiquités égyptiennes du musée du Caire*; P. Lacau, *Textes religieux égyptiens* in *Recueil de Travaux*, vols. 26–34, also separately, Paris, 1910; É. Chassinat and Ch. Palanque, *Une campagne de fouilles dans la nécropole d'Assiout*, Cairo, 1911, in *Mémoires . . . de l'institut français d'archéologie orientale*; J. E. Quibell, *Excavations at Saqqara (1906–7)*, Cairo, 1908; besides other publications of less importance.

of the dignitaries of Dyn. XVIII–XIX; these are often admirably written and sumptuously illustrated in colour. It is thus convenient to distinguish three versions of the Book of the Dead: (1) the Middle Kingdom version, principally found on the early coffins;[1] (2) the New Kingdom version, consisting of papyri dating from the Eighteenth to the Twentieth Dynasties;[2] (3) the version of the late period, from Saite times and later.[3]

Other religious books, many of them very ancient, have survived only in copies of Dyn. XIX and even later. Such are the **Ritual of the divine cult,**[4] the spells accompanying the daily service performed in the temples of the gods, the most complete copies of which are found in the temple of Sethos I at Abydos. The tombs of the kings at Thebes bring to our knowledge three theological works of high importance: the **Book of what is in the netherworld,**[5] often called the Am Duat, describing the various regions traversed by the sun-god during his nocturnal journey underground from west to east; the **Book of Gates,**[5] another treatise dealing with the topography of the netherworld; and the so-called **Litany of the Sun.**[6] Of exceptional interest, though very corrupt, is an old magical text found in the tombs of Sethos I and Ramesses III, recounting the **Destruction of Mankind**[7] by Rēʿ, the sun-god, and the establishment in the heavens of the celestial cow-goddess.

Hymns to the gods are found, not only in the Book of the Dead and on sepulchral stelae or grave-stones, but also elsewhere. Some curious hymns to the snake-goddesses who were identified with the crowns of Pharaoh have been published by Erman from a papyrus of Dyn. XVII–XVIII formerly in the possession of M. Golénischeff.[8] Still earlier is a hymn to the crocodile-god Sobk (Greek Suchos) discovered in a tomb beneath the Ramesseum.[9] A hymn to the Nile is ancient, but very corrupt.[10] The hymns to Amen-Rēʿ on papyri in Cairo[11] and Leyden[12] are of later date; the latter indeed belongs to the border-line of the period covered by this book, as do also the wonderful hymns to the Aten[13] or Solar Disk inscribed in the tombs of El-Amarna and inspired by the heretic king Akhenaten (1375–1358 B. C.).

[1] See R. Lepsius, *Aelteste Texte des Todtenbuches*, Berlin, 1867.

[2] See especially É. Naville, *Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie*, 3 vols., Berlin, 1886; E. A. Wallis Budge, *The Book of the Dead: The Chapters of coming forth by day*, 3 vols., London, 1898.

[3] See R. Lepsius, *Das Todtenbuch der Ägypter*, Leipzig, 1842.

[4] See A. Moret, *Le rituel du culte divin journalier en Égypte*, Paris, 1902.

[5] Published in E. Lefébure, *Les hypogées royaux de Thèbes*, 3 parts, Paris, 1886–9, being *Annales du Musée Guimet*, vols. 9 and 16.

[6] É. Naville, *La Litanie du Soleil*, Leipzig, 1875.

[7] É. Naville in *Transactions of the Society of Biblical Archaeology*, 4, 1–19; 8, 412–20.

[8] A. Erman, *Hymnen an das Diadem der Pharaonen*, Berlin, 1911, in *Abhandlungen der königl. Preuss. Akademie der Wissenschaften.*

[9] Still unpublished.

[10] G. Maspero, *Hymne au Nil*, Cairo, 1912, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.*

[11] A. Mariette, *Les papyrus égyptiens du Musée de Boulaq*, Cairo, 1871–2, II, 11–13.

[12] *Zeitschrift für ägyptische Sprache*, 42, 12–42.

[13] N. de G. Davies, *The Rock Tombs of El Amarna*, especially vols. 4 and 6, in *Archaeological Survey of Egypt* published by the Egypt Exploration Society, London, 1903–8.

The **stelae** which all the larger collections of Egyptian antiquities possess in hundreds must here be mentioned.[1] Some record merely the names and titles of their dead owner and his relatives; but more frequently a stereotyped formula gives expression to his desire for funerary offerings, and this formula is often expanded in an interesting way, with adjurations to passers-by to recite the requisite words, or with enumerations of the benefits hoped for in the life after death. Scraps of autobiography or self-laudatory phrases are not infrequently appended. Sometimes, as we have already noted, hymns to the gods take the place of the more usual texts.

The **magical papyri** in Turin, Leyden, and other collections are all later than the Eighteenth Dynasty, though many of them doubtless represent much older archetypes. One collection of magical spells, however, falls well within our period, spells designed for the protection of mothers and their children.[2]

§ 14. **Secular non-literary documents.** Out of the practice of magic arose the science of medicine; some important **medical papyri** have been preserved. The oldest of these (Dyn. XII) was found at Illahun (wrongly known as Kahun) and deals with gynaecological cases[3]; from the same place came fragments of a veterinary papyrus.[4] Two papyri of great size and deep interest belong to the beginning of Dyn. XVIII, the Ebers papyrus[5] and the Edwin Smith papyrus.[6] Neither is a systematic treatise, but the latter displays a scientific outlook hardly looked for in Ancient Egypt.[7]

[1] The principal publications are as follows. Cairo: H. O. Lange and H. Schäfer, *Grab- und Denksteine des Mittleren Reichs*, 3 vols., Cairo, 1902–8, in *Catalogue général . . . du musée du Caire*. London: *Hieroglyphic Texts from Egyptian Stelae, &c., in the British Museum*, 6 parts, London, 1911–22. Paris: P. Pierret, *Recueil d'inscriptions inédites du musée égyptien du Louvre*, 2 parts, Paris, 1874–8; A. Gayet, *Musée du Louvre: Stèles de la XII^e dynastie*, Paris, 1886, in *Bibliothèque de l'école des hautes études*. Brussels: L. Speleers, *Recueil des inscriptions égyptiennes des musées royaux du cinquantenaire à Bruxelles*, Brussels, 1923. Berlin: *Aegyptische Inschriften aus den königlichen Museen zu Berlin*, 2 vols., Leipzig, 1913–14. Vienna: W. Wreszinski, *Aegyptische Inschriften aus dem k. k. Hofmuseum in Wien*, Leipzig, 1906. Various German and Swiss Museums: *Aegyptische Grabsteine und Denksteine*, vol. i, *Karlsruhe, Mülhausen, Strassburg, Stuttgart*, by W. Spiegelberg and B. Pörtner; vol. 2, *München*, by K. Dyroff and B. Pörtner; vol. 3, *Bonn, Darmstadt, Frankfurt a. M., Genf, Neuchâtel*, by A. Wiedemann and B. Pörtner; Strassburg, 1902–6. Leyden: P. A. A. Boeser, *Beschreibung der aegyptischen Sammlung . . . in Leiden: Die Denkmäler der Zeit zwischen dem alten und mittleren Reich und des mittleren Reiches; erste Abteilung, Stelen*, Haag, 1909. The stelae of many other museums, in Italy, in Scandinavia, in Russia, &c., have also been published, but it is impossible here to mention more than the above publications of primary importance.

[2] A. Erman, *Zaubersprüche für Mutter und Kind*, Berlin, 1901, in *Abhandlungen der königl. Preuss. Akademie der Wissenschaften*.

[3] F. Ll. Griffith, *Hieratic Papyri from Kahun and Gurob*, London, 1898, Pls. 5–6.

[4] *Op. cit.*, Pl. 7.

[5] G. Ebers, *Papyros Ebers*, 2 vols., Leipzig, 1875.

[6] To be published shortly by Professor J. H. Breasted.

[7] Other medical papyri: W. Wreszinski, *Der grosse medizinische Papyrus des Berliner Museums*, Leipzig, 1909; *Der Londoner medizinische Papyrus und der Papyrus Hearst*, Leipzig, 1912.

Several works on **mathematics** have been found, the most important of them being the Rhind papyrus in the British Museum,[1] which was written under one of the Hyksos kings. The problems dealt with are all of a purely practical order, but in some cases involve a considerable degree of knowledge.

A **lexicographical** book found among papyri from under the Ramesseum contained lists of birds, animals, cereals, parts of the body, geographical names, and the like.[2]

The **legal** documents which have been preserved are less numerous than one might expect. Some wills were discovered among the Illahun papyri, as well as deeds of sale and census-lists, &c.[3] A long inscription of Dyn. XVIII sets forth the duties of the vizier,[4] and a complementary inscription records the advice given to the vizier on the occasion of his appointment by the Pharaoh.[5]

Among other **official** documents the most important are the royal decrees, dating from the Old Kingdom, conferring immunity from taxation upon various temples.[6] Many fragments of account-books and the like have been found, the most interesting being a journal recording the distributions of food made at the court of a king Sebekḥotpe of Dyn. XIII.[7]

A large number of **private letters** exist, some dating back as far as Dyn. VI. The finest early letters as yet published come from Illahun and belong to Dyn. XII–XIII[8]; but many yet finer ones remain unpublished, especially a series of great interest recently discovered by H. Winlock at Thebes. Curiously few letters of Dyn. XVIII have come to hand.

Turning now to **historical records**[9] of one kind and another, the earliest of these are the private autobiographies from the tombs and the royal decrees just mentioned; of considerable interest also are the inscriptions left by leaders of expeditions in distant quarries such as those of Sinai and the Wâdy Hammâmât.[10]

[1] T. E. Peet, *The Rhind Mathematical Papyrus*, London, 1923. Fragments of similar treatises: Griffith, *op. cit.*, Pl. 8; *Zeitschrift für ägyptische Sprache*, 38, 135–40; 40, 65–6; *Ancient Egypt*, 1917, 100–102.

[2] To be published by the author of the present work.

[3] Griffith, *op. cit.*

[4] K. Sethe, *Urkunden der 18. Dynastie*, iv. 1103–17. More completely, with the variant texts, G. Farina, *Le funzioni del visir faraonico*, Rome, 1917, in *Reale Accademia dei Lincei, Rendiconti*, vol. 26.

[5] K. Sethe, *op. cit.*, iv. 1086–93; and Id., *Die Einsetzung des Veziers unter der 18. Dynastie*, Leipzig, 1909, in *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, vol. 5.

[6] R. Weill, *Les décrets royaux de l'ancien empire égyptien*, Paris, 1912.

[7] *Papyrus Boulaq, Nr. 18*, completely transcribed by A. Scharff in *Zeitschrift für ägyptische Sprache*, 57, 1–24**.

[8] Griffith, *op. cit.*, Pls. 27–37. See too *Zeitschrift für ägyptische Sprache*, 59, 20–51.

[9] A very convenient but still incomplete collection of the texts, *Urkunden des ägyptischen Altertums, herausgegeben von* Georg Steindorff; *Abteilung I, Urkunden des alten Reiches*, by K. Sethe, Leipzig, 1903; *Abteilung IV, Urkunden der 18. Dynastie*, by K. Sethe (down to the reign of Tuthmosis III, 4 vols.), Leipzig, 1906–9. For the Middle Kingdom Sethe's *Aegyptische Lesestücke* (Leipzig, 1924) contains many of the more important pieces. Translations in J. A. Breasted, *Ancient Records of Egypt*, 5 vols., Chicago, 1906–7.

[10] Sinai: A. H. Gardiner and T. E. Peet, *The Inscriptions of Sinai, Part I*, London (Egypt Explora-

It is not until the end of Dyn. XII that official monuments with historical texts really begin; perhaps the earliest are some boundary-stones erected by Sesostris III at Semneh in the Second Cataract. In Dyn. XVIII such monuments become frequent; they record either warlike campaigns or the dedication of buildings to the gods; particularly valuable are the many inscriptions of the kind which Tuthmosis III caused to be placed in the temple of Karnak.

§ 15. **The literature of the early periods.**[1] Several **stories** have been preserved to us from the Middle Kingdom. The masterpiece is the tale of Sinuhe,[2] an official at the court of Amenemmes I, who, overhearing a conspiracy regarding the succession to the throne, fled away in panic to Palestine; there he rose to a position of great influence, but in old age was overcome by longing for his Egyptian home; his pardon and return to the royal palace are recounted with great vivacity and humour. Another book tells how a peasant of the Wâdy Naṭrûn, the oasis nearest to Egypt, is robbed of his asses whilst on his way to Egypt; he complains to the high steward of the king, and with such eloquence, that the high steward is ordered to detain him and to make him talk; in the end the peasant's petitions are reported to the king and the wrong inflicted is made good.[3] The romance of travel finds expression for the first time in the story of a shipwrecked sailor who is cast upon a wonderful island where a kindly serpent holds sway.[4] Of more popular character is an unfortunately mutilated book of tales relating wonderful events which happened in the reigns of the Pharaohs Djoser, Nebka, Snofru, and Cheops; the last tale of the four contains a legend of the origin of the Fifth Dynasty.[5] A fragment seems to deal with the fortunes of a cowherd who was tempted in the marshes by a goddess in human shape.[6]

tion Society), 1917. Hammâmât: J. Couyat and P. Montet, *Inscriptions hiéroglyphiques et hiératiques du Ouâdi Hammâmât*, in *Mémoires . . . de l'institut français d'archéologie orientale du Caire*, 2 vols. Cairo, 1912–3.

[1] See A. Erman, *Die Literatur der Aegypter*, Leipzig, 1923. There is no satisfactory book of recent translations in English; for a general account, including extracts, see E. A. Wallis Budge, *The Literature of the Ancient Egyptians*, London, 1914.

[2] A. H. Gardiner, *Die Erzählung des Sinuhe und die Hirtengeschichte*, Leipzig, 1909, in *Literarische Texte des mittleren Reiches, herausgegeben von A. Erman*; also Id., *Notes on the Story of Sinuhe*, Paris, 1916.

[3] F. Vogelsang and A. H. Gardiner, *Die Klagen des Bauern*, Leipzig, 1908, in *Literarische Texte des mittleren Reiches, herausgegeben von A. Erman*; and F. Vogelsang, *Kommentar zu den Klagen des Bauern*, Leipzig, 1913, in K. Sethe, *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, vol. 6. A recent translation by A. H. Gardiner in *Journal of Egyptian Archaeology*, 9, 5–25.

[4] [W. Golénischeff], *Les papyrus hiératiques, Nos. 1115, 1116 A et 1116 B de l'Ermitage Impérial à St.-Pétersbourg*, 1913. Transcription, translation and notes in *Zeitschrift für ägyptische Sprache*, 43, 1–26; see also W. Golénischeff, *Le Conte du Naufragé*, Cairo, 1912, in *Bibliothèque d'étude de l'institut français d'archéologie orientale*.

[5] See A. Erman, *Die Märchen des Papyrus Westcar*, Berlin, 1890, being *Mitteilungen aus den Orientalischen Sammlungen*, part 5.

[6] Published in the book mentioned above in note 2.

Didactic treatises containing wise maxims and proverbial truths were greatly to the taste of the Egyptians. The earliest complete example of such a *sbōyet* or 'instruction' is ascribed to the vizier Ptaḥḥotpe who lived under Asosi of the Fifth Dynasty, and contains advice, much of it unfortunately obscure, which might serve his son in his administrative career.[1] The same papyrus preserves the remains of a similar book attributed to the vizier Kagemni of the Third Dynasty. A book that enjoyed immense popularity in the schools, but which has come down to us only in a late and impossibly corrupt version, is the 'Instruction of Duauf'; here the various trades and professions are reviewed, and the conclusion is drawn that the occupation of scribe alone confers dignity and staves off misery.[2] Two kings left 'instructions' as a legacy to their successors; no book was more admired than the 'Instruction of Amenemmes I', the literary testament of a Pharaoh of great achievements who had met with base ingratitude and had profited by that experience.[3] Of greater interest to us is the advice given to his son and heir Merikarēʿ by a Ninth Dynasty king whose name is lost; here much stress is laid on piety and reference is made to various historical events.[4]

A related group of texts is best described under the name of **pessimistic literature.** This kind of literature seems to have sprung up under the influence of the catastrophes which overwhelmed Egypt at the close of the Sixth Dynasty, bringing centuries of social upheaval and political disruption in their train. The key-note is one sounded by the conservatives and aristocrats of all ages: wickedness and misery are everywhere rife, and the poor have usurped the place of the rich. Such a book of laments is that of the prophet Ipuwēr, who none the less seems able to descry the dawning of a happier day.[5] Another prophetic book predicts the coming of king Ameny (i. e. Amenemmes I, the founder of Dyn. XII); the supposed speaker is a sage of the time of Snofru (Dyn. IV) named Neferroḥu.[6] One Khakheperraʿsonb, a priest of Heliopolis, is yet another critic of his own age, who naively voices his desire for original phraseology and new expressions wherewith to unburden his troubled heart.[7] A composition of a very unusual type is the dialogue between

[1] G. Jéquier, *Le papyrus Prisse et ses variantes*, Paris, 1911; E. Dévaud, *Les maximes de Ptahhotep*, Fribourg, 1916.

[2] Contained in *Pap. Sallier II* and *Pap. Anastasi VII*, both published in the *Select Papyri in the hieratic character from the collections of the British Museum*, London, 1841–60. There is no more modern edition than that of G. Maspero in his book *Du genre épistolaire chez les anciens Égyptiens*, Paris, 1872.

[3] G. Maspero, *Les enseignements d'Amenemhaît Ier à son fils Sanouasrît Ier*, Cairo, 1914, in *Bibliothèque d'étude de l'institut français d'archéologie orientale.*

[4] *Pap. Petrograd 1116 A*, published as above, p. 22, n. 4. Translated by A. H. Gardiner, *Journal of Egyptian Archaeology*, i, 20–36.

[5] A. H. Gardiner, *The Admonitions of an Egyptian Sage*, Leipzig, 1909.

[6] *Pap. Petrograd 1116 B*, published as above, p. 22, n. 4. Translated by A. H. Gardiner, *Journal of Egyptian Archaeology*, i, 100–106.

[7] British Museum 5645, published as an appendix in A. H. Gardiner, *Admonitions*, see above, n. 5.

a man weary of life and his own soul;[1] in stanzas of considerable beauty the man describes his disgust at the world he lives in and his longing for death, but he is haunted by the fear lest in seeking a voluntary death he may be deserted by his soul; the argument which arises over this dilemma is full of obscurities, but the soul seems to promise that, come what may, the two of them shall hold together at the last.

Of **secular poetry** little is left. Some hymns to Sesostris III[2] well illustrate the use of the refrain and the penchant felt by the Egyptian writers for a rhythmical parallelism of members. Music and song were the regular accompaniment of every banquet, but the legends written beside the figures sculptured on the tomb-walls seldom give more than the opening words. In the tomb of Neferḥotpe at Thebes a harper urges his listeners to eat, drink, and be merry, for death is the common lot and none may tell what lies beyond.[3] On the opposite wall such cynicism is sternly rebuked:[4] is not the West the universal home, where all may find rest and where wrangling is no more? The Nineteenth Dynasty has bequeathed to us some tender little love-songs;[5] of these a few may well belong to the Middle Kingdom.

To sum up, what has survived to us from the literature of early Egypt is but a small selection of fortuitous samples. We are fortunate enough to possess a few of those writings by which the Egyptians themselves laid most store; but the study of other books of which we have but single copies, and which may therefore be conjectured to have enjoyed less celebrity, shows that the ancient taste differed considerably from our own, and that possibly many works in which we could find real poetic beauty have been lost through lack of appreciation at the time they were written. The best characteristics of Egyptian literary art are its directness, its love of the picturesque, and its sense of humour; the worst defects are a leaning towards bombast, a monotony in the metaphors used, and a very limited range of sentiment. The impression with which we are left is that of a pleasure-loving people, gay, artistic, and sharp-witted, but lacking in depth of feeling and in idealism.

[1] A. Erman, *Gespräch eines Lebensmüden mit seiner Seele*, Berlin, 1896, in *Abhandlungen der königl. Preuss. Akademie der Wissenschaften.*

[2] F. Ll. Griffith, *Hieratic Papyri from Kahun and Gurob*, London, 1898, Pls. 1–3.

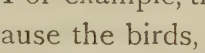
[3] W. Max Müller, *Die Liebespoesie der alten Ägypter*, Leipzig, 1899, Pl. 1.

[4] A. H. Gardiner, *In praise of death*, in *Proceedings of the Society of Biblical Archaeology*, 35, 165–9.

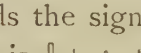
[5] Published in the book mentioned above in n. 3.

LESSON I

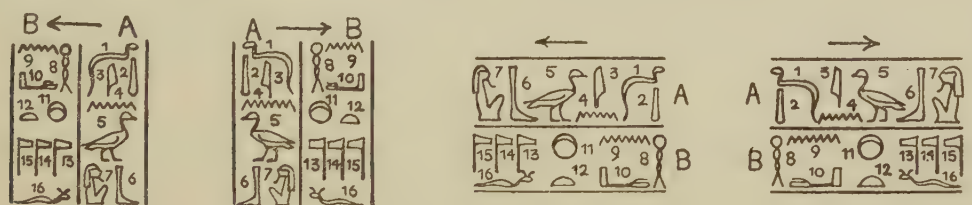
§ 16. Direction of writing.—Hieroglyphic inscriptions consist of rows of miniature pictures arranged in vertical columns or horizontal lines. These columns or lines, as well as the individual signs within them, read usually from right to left, but more seldom, and then only for special reasons, from left to right. In spite of the preference shown by the Egyptians for the direction from right to left, that from left to right has been adopted in modern printed books on grounds of practical convenience.

The signs that represent persons, animals, and birds, as well as other signs that have fronts and backs, almost always face the beginning of the inscription in which they occur, so that the direction in which this is to be read is but rarely in doubt.[1] For example, the words  must be read from left to right because the birds, men, kid, and basket with handle all face toward the left.

[1] Exceptions occur in vertical columns, but affect only the order of these, not the signs within them; exx. *P. Kah.* 7; MAR. *Karn.* 16; *Rekh.* 2. 9.

Upper has precedence over lower, both as regards lines of hieroglyphs and as regards the signs within the lines. Thus in the word  the order of the signs is

Here is a short inscription written in all four possible ways. The arrows show the direction in which the writing is to be read in each case; the letters give the order of the lines; the numbers indicate the sequence of the individual signs.



Note the effort that is made to arrange the hieroglyphs symmetrically and without leaving unsightly gaps. Observe, further, that no divisions are marked between the individual words.

§ 17. Phonograms or **sound-signs** (§ 6, 2) are of three kinds:

1. **Uniliteral** or **alphabetic** signs, representing single consonants. Exx. *f*; *r*.

2. **Biliteral** signs, or combinations of two consonants. Exx. *m*+*n* (or more briefly *mn*); *p*+*r* (*pr*). See below, § 31.

3. **Triliteral** signs, or combinations of three consonants. Exx. *n*+*f*+*r* (*nfr*); *ḥ*+*t*+*p* (*ḥtp*). See below, § 42.

These three kinds of phonograms will receive detailed consideration in turn. The most important, as being the most frequent of occurrence, are the uniliteral or alphabetic signs (§ 18).

[1] See SETHE, *Alphabet* and the Sign-list at the end of this book.

§ 18. The **alphabet**[1] is shown in the adjoining table (p. 27). How the Egyptians named their letters is unknown; the student will find it convenient to refer to them in terms, partly of the sounds which they approximately represent (column 4 of the table), partly of the objects which they depict (column 3); thus is called 'bolt *s*'; is '*n*'; is 'the vulture'.

For transliteration into English writing, the symbols given in the second column should be used; these are our own letters differentiated by diacritical points or marks wherever the sounds to be indicated are unknown to English or would there have to be represented by more than one letter.

The remarks in column 5 should be carefully read, though the comparisons with Hebrew and Arabic letters will be of interest only to students acquainted with Semitic languages.

[2] See *AZ.* 34, 51–62.

§ 19. **On transliteration.**[2]—As in other languages, words in Egyptian were made up of sounds partly consonantal and partly vocalic; but, as explained in the Introduction (§ 7), hieroglyphic writing consistently ignored and omitted the vowels. Thus the two signs might in effect represent *was*, *wes*, *ews*, *awsa* or any other combinations of vowels with *w* + *s* which the language permitted. Since we are thus as a rule ignorant of the actual pronunciation of early Egyptian words, the only mode of transliteration that can be regarded as strictly scientific is a mode which renders the consonants alone; therefore in most recent books on hieroglyphs will be found transliterated simply *ws*, without reference to the particular vocalization attaching to those consonants in each individual word.

A little practice will accustom the serious student even to such uncouth transliterations as *ḥnꜥ*, *ꜥḏꜣ*, *wiꜣ*, or *ꜥꜣ*; but since he will need sometimes to refer orally to the words thus rendered into modern written characters, a convenient method of pronunciation must also be devised. The course usually adopted is to use the English vowel *e* in every case except where the consonants *ꜣ* and *ꜥ* occur; in those two cases *a* (pronounced as in French) is substituted for *e*. Thus the following pronunciations are obtained: *men* for *mn*, *djed* for *ḏd*, *sedjem* for *sḏm*, *nefret* for *nfrt*; but *ḥena* for *ḥnꜥ*, *adja* for *ꜥḏꜣ*, *weya* for *wiꜣ* and *aa* for *ꜥꜣ*. Individual teachers have their own methods of pronunciation, but the method just described is probably as good as any, and is recommended here. In order to help the beginner, vocalized transliterations of the kind just indicated have been added to the purely consonantal transliterations in the vocabularies accompanying the first two lessons. Thus ' *ḫt* ("chet") thing' must be understood as meaning that the Egyptian word , having the signification 'thing', is to be transliterated in writing as *ḫt*, but may be pronounced conventionally 'chet', with 'ch' as in Scotch 'loch', see the alphabet, column 4. *But it must never be*

THE ALPHABET

SIGN	TRANS-LITERATION	OBJECT DEPICTED	APPROXIMATE SOUND-VALUE	REMARKS
	ȝ	Egyptian vulture	the glottal stop heard at the commencement of German words beginning with a vowel, ex. *der Adler*.	corresponds to Hebrew א *ʾāleph* and to Arabic ا *ʾelif hemzatum*.
	i	flowering reed	usually consonantal *y*; at the beginning of words sometimes identical with *ȝ*.	corresponds to Hebrew י *yōdh*, Arabic ى *yā*.
(1) (2)	*y*	(1) two reed-flowers (2) oblique strokes	*y*	used under specific conditions in the last syllable of words, see § 20.
	r	forearm	a guttural sound unknown to English	corresponds to Hebrew ע *ʿayin*, Arabic ع *ʿain*.
	w	quail chick	*w*	
	b	foot (position of foot)	*b*	
	p	stool	*p*	
	f	horned viper	*f*	
	m	eagle owl	*m*	
	n	water	*n*	corresponds to Hebrew נ *nūn*, but also to Hebrew ל *lāmedh*.
	r	mouth	*r*	corresponds to Hebrew ר *rōsh*, more rarely to Hebrew ל *lāmedh*.
	h	courtyard	*h* as in English	corresponds to Hebrew ה *hē*, Arabic ه *hā*.
	ḥ	twisted hank of flax	emphatic *h*	corresponds to Arabic ح *ḥā*.
	ḫ	placenta (?)	like *ch* in Scotch *loch*	corresponds to Arabic خ *ḫā*.
	ḫ	animal's belly with teats	perhaps like *ch* in German *ich*	interchanging early with ⊏ *ś*, later with ⊜ *ḫ*, in certain words.
(1) (2) 1	*s*	(1) bolt (2) folded cloth	*s*	originally two separate sounds: (1) *z*, much like our *z*; (2) *ś*, emphatic *s*.
	š	pool	*sh*	early hardly different from ⊶ *ḫ*.
	ḳ	hill-slope	backward *k*; rather like our *q* in *queen*	corresponds to Hebrew ק *qōph*, Arabic ق *ḳāf*.
	k	basket with handle	*k*	corresponds to Hebrew כ *kaph*, Arabic ك *kāf*.
	g	stand for jar	hard *g*	
	t	loaf	*t*	
	ṯ	tethering rope	originally *tsh* (*č*)	during Middle Kingdom persists in some words, in others is replaced by ⌓ *t*.
	d	hand	*d*	
	ḏ	snake	originally *dj* and also a dull emphatic *s* (Hebrew צ)	during Middle Kingdom persists in some words, in others is replaced by ⌓ *d*.

OBS. Later alternative forms are for *w*, for *m*, for *n*, and for *t*. Of these, arose from an abbreviated form of in Middle Kingdom hieratic, so that it appears in our transcriptions of hieratic texts belonging to a time when was not yet written in hieroglyphic;[2] and originate in the biliteral signs for *im*[3] and *tì* respectively, while is taken from the word *nt* 'crown of Lower Egypt'.[4] Note also that is used for *g* in a few old words.

[1] The form usually employed in printed books is not found on the monuments until a quite late period; early detailed forms are and . [2] *ÄZ.* 29, 47. [3] As *m* not before Tuthmosis I, *ÄZ.* 35, 170. [4] Already sporadically as *n* from early XII Dyn., ex. PETRIE, *Gizeh and Rifeh* 13 *g*.

forgotten that the vocalizations thus provided are purely artificial makeshifts and bear little or no relation, so far as the vowels are concerned, to the unknown original pronunciations as heard and spoken by the Egyptians themselves.

OBS. By an elaborate process of inference scholars have succeeded in determining from the Coptic the position and the quantity of the original vowels in a large number of words; but the quality is far less easily ascertainable.[1]

[1] See particularly *Verbum*, vol. I; also below, Appendix A.

In this book , originally emphatic *s* (*ś*), and , originally more like *z* than the *s* by which it is usually transliterated, will both be consistently transliterated as *s*, since the two sounds had undoubtedly become fused by the time of the Middle Kingdom; only when it is required to indicate the original sounds, will *ś* be used for and *z* for .

In many Middle Egyptian words *ḏ* had already obtained the value of *d*, and *ṯ* the value of *t*, as is proved by the occasional substitution of for original , and of for original . These changes of sound were, however, confined to certain words, and it is advisable always to transliterate written as *ḏ* and written as *ṯ*, even where we chance to know that these signs were sounded as *d* and *t* respectively. For *ṯ* with a tick, see p. 508, under V 14.

The hieroglyphs *ḥ* and *ḫ* interchange, but much more rarely than the consonants mentioned in the last two paragraphs. They must be distinguished carefully in transliteration.

h and *ḥ*, like *k* and *ḳ*, represent quite distinct sounds, and must never be confused.

OBS. 1. It follows from what has been said that biliteral and triliteral signs containing an original *ḏ* and *ṯ* should be transliterated with these letters unless accompanied by alphabetic *d* or *t*. Thus is read *wḏ* except in such a form as *wddt* and is read *nṯr* except in such a writing as *ntrt*.

OBS. 2. In Dyn. XVIII and even earlier, and are sometimes found for original *d* and *t* by a kind of false archaism. Exx. *wḏḫw* for *wdḥw* 'table of offerings';[2] *ṯn* for *tn* 'this' (f.).[3]

[2] *Bersh.* i. 12, right; 34. Sim. *ḏrp* for *drp*, *Siut* 4, 27.

[3] *Urk.* iv. 648, 12. So *nṯ* for *nt* 'of' (f.), *Kopt.* 8, 4. 7. 12; *ṯw* for *tw* 'one', *Amrah* 29, 5.

OBS. 3. Suffixes which are, or once have been, independent words are in this book preceded by a dot, ex. *sḏm·tw·f* 'he is heard', originally 'one (*tw*) hears (*sḏm*) him (*f*)'. A hyphen is used only in compound words, exx. *r-pr* 'temple'; *'Imn-ḥtp* 'Amenḥotpe', a man's name. Grammatical endings like the *t* of the feminine are not marked as such in transliteration, ex. *sꜣt* 'daughter'.[4]

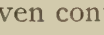
[4] See GUNN, *Stud.* p. x.

§ 20. Semi-vowels and weak consonants.—The hieroglyphs *i* and *w* are consonant-signs, but the consonants represented by them being closely related to the vowels *i* and *u* respectively, they exhibit peculiarities in their employment which entitle them to the appellation of **semi-vowels.** Indeed, the Egyptians seem to have regarded them, except at the beginning of words, as but little more essential than the unwritten vowels, and they are therefore frequently omitted in hieroglyphic writing. This is particularly true of gram-

matical endings, though full writings might there have appeared indispensable for the avoidance of ambiguity. For example: *ḏdw* means 'speaking', a masculine participle, but this is very often written summarily as *ḏd*; the same writing *ḏd* is also, however, the proper form of the infinitive *ḏd* 'to say'.

Here we touch upon one of the principal sources of difficulty in the interpretation of Egyptian texts. Summary writings are so much commoner than full ones, that grammatical distinctions are obliterated and become a mere matter of inference. When, in a given context, the beginner is told that a form written *ḏd* is to be understood as *ḏdw*, he should take this assertion on trust until such time as he is able to appreciate or criticize the reasons which prompted it.

is transliterated *i* because it seems, from the start, to have possessed two sound-values in Egyptian: 1, *y* or *i* like י *yōdh* in Hebrew, ex. *iʿḥ* 'moon', Hebrew יָרֵחַ, Coptic ⲓⲟϩ; 2, *i*, ex. *ink*, 'I', Hebrew אָנֹכִי, sometimes written in the Pyramid Texts.

 y is not found as initial letter in Middle Egyptian except in the interjection *yḥ* 'hey' (§ 258). Elsewhere, like (less frequently written), it is a semi-vowel *y* employed only in grammatical endings, and corresponding to *ii* or simply *i* in Old Egyptian. Whereas (for the origin of this see below, § 73, 4) can be used only as the last letter of a word, occurs also as the last letter but one; so often in such endings as  *-yt.*'

i and *r* may be termed **weak consonants,** since they are very susceptible of change or omission; both show a tendency to be replaced in the writing by *i*.

21. Absence of the article.—Old and Middle Egyptian dispense, as a rule, with any equivalent of the English article, whether definite or indefinite. Thus *rn* may be rendered, according to the demands of the context, by 'the name', 'a name', or simply 'name'.

OBS. For Egyptian equivalents of both articles, appearing first in Middle Egyptian and becoming regular only in Late Egyptian, see below, §§ 112 end; 262, 1.

EXERCISE I

(*a*) *Learn and write out from memory, both in hieroglyphs and in transliteration, the following words*:

m ('em') 1, in; 2, by means of, with (of instrument); 3, from, out of.

n ('en') 1, to, for (in sense of dative); 2, to (of direction, only to *persons*).

r ('er') 1, to, into, towards (of direction towards *things*); 2, in respect of.

pn ('pen') this m(asculine)
tn ('ten') this, f(eminine)
} follows its noun.

ky ('key') other, another, m.
kt ('ket') other, another, f. } precedes its noun.

im ('yem') there, therein, therewith, therefrom.

bw ('bew') place, m.

ḥt ('chet') thing, f.

Ptḥ ('Pteḥ') Ptah, name of the god of Memphis.

iw ('yew') is, are.

rn ('ren') name, m.

ḏd ('djed') say, speak.

ḥnꜥ ('ḥena') together with.

(*b*) *Write in hieroglyphs the following combinations of letters*:

(N.B. Here and elsewhere the student should conform to Egyptian usage with its preference for a symmetrical arrangement of the signs (§ 16). The individual words will, however, best be kept separate, contrary to the practice of the monuments.)

ḥn, ꜥrḳ, grḥ, sft, ptr, my, snb, ḫrd, iṯḥ, wiꜣ, ḏsf, ḳnd, ptpt, wšb, ṯsm.

(*c*) *Translate into Egyptian, adding transliterations to the hieroglyphs*:

(N.B. The words are to be translated in the order of the English, unless a different order is indicated by small numerals before the words, or unless instructions to the contrary have been given in the Lessons or Vocabularies.)

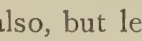
(1) To another place. (2) To Ptah. (3) ²Another ³thing ¹is there. (4) In this name. (5) ²Ptah ¹is there in this place. (6) Together with another name. (7) A ²thing ¹is in this place. (8) ²Ptah ¹speak(s) in respect of this thing.

LESSON II

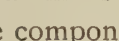
§ 22. **Ideograms** or **sense-signs,** as we have seen § 6, 1, are signs that convey their meaning pictorially. More often than not they are accompanied by sound-signs (§§ 6, 2; 17; 18) indicating the precise word to be understood.

Thus ⊙, a picture of the sun, immediately suggests to the mind, besides the notion of the sun itself, also the notions of light and time; the addition of sound-signs is indispensable to define the exact meaning and the exact word intended in a particular context. Hence ⊙ enters into the words *rꜥ* 'sun', 'day' (also written); *ḥrw* 'day', 'daytime' (also written); *rk* 'time', 'period'; *wbn* 'rise', 'shine' (also written).

Obs. Note that one and the same word may often be written in several different ways; such different writings are called *variants* of each other.

Similarly, , depicting a boat, appears in the words *wiꜣ* 'solar bark'; *ḥd* 'fare downstream';  *dpt* 'boat'.

(also, but less frequently,) represents a combined palette, water-bowl, and reed-holder. Hence it is used in the words *sš* 'write' (the spelling is almost confined to the Old Kingdom); *sš* 'scribe'; 'smooth', 'finely ground', originally of pigments.

, an animal's ear, is found in *sḏm* 'hear', more rarely written  with all the component consonants; also in *iḏ*, *sḫ* 'be deaf', and various other words.

As the example of shows, it is by no means necessary that an ideogram, when accompanied by phonograms, should be accompanied by *all* the signs needful to express its complete sound-value. It is only from full writings that the sound-value of ideograms can be ascertained; these are, however, on the whole rarer than short and summary writings.

§ 23. In several of the examples quoted in § 22 the ideogram follows one or more phonograms and ends the word. In cases such as these it is called a **determinative,** because it appears to determine the meaning of the foregoing sound-signs and to define that meaning in a general way. Words written ideographically may also have determinatives, ex. *sš* 'scribe'.

Only some of the commonest words, like *ḏd* 'speak', *ḥnꜥ* 'together with', lack determinatives; and many, like *ḥḳr* 'hungry man', *wrr* 'flee', have more than one.

OBS. The name 'determinative' is in many cases historically inaccurate, the ideogram having been the original sign with which the word was first written, and the phonograms having been prefixed to it subsequently for the sake of clearness. In such cases it might be more truly said that the phonograms determine the *sound* of the ideogram, than that the ideogram determines the *sense* of the phonograms.

§ 24. Generic determinatives.—Ideograms that serve to determine a considerable number of different words can naturally only express the *kind* of sense borne by these, and not their specific meaning; they are therefore called **generic determinatives.**

The following is a list of the more important generic determinatives; they may be learnt gradually. For fuller details the Sign-list at the end of the book must be consulted.

man, person.

woman.

people.

child, young.

old man, old, lean upon.

official, man in authority.

(Dyn. XVIII or), exalted person, the dead.

god, king.

or king.

god, king.[1]

or goddess, queen.[1]

high, rejoice.

praise, supplicate.

force, effort.

[2] eat, drink, speak, think, feel.

lift, carry.

weary, weak.

enemy, foreigner.

enemy, death.

or death.

mummy, likeness, shape.

head.

hair, mourn, forlorn.

eye, see, actions of eye.

actions or conditions of eye.

(less accurately) nose, smell, joy, contempt.

ear, states or activities of ear.

tooth, actions of teeth.

force, effort (interchangeable with).

 substitute for in hieratic, less often in hieroglyphic.

offer, present.

arm, bend arm, cease.

envelop, embrace.

phallus, beget, urinate.

leg, foot.

walk, run.

move backwards.

limb, flesh.

bodily growths, disease.

bodily discharges.

and cattle.

savage, Typhonian.[3]

skin, mammal.

bird, insect.

small, bad.

fish.

snake, worm.

tree.

plant, flower.

or vine, fruit, garden.

wood, tree.

corn.

or grain.

sky, above.

sun, light, time.

[1] The king was sometimes thought of as the incarnation of the falcon-god Horus, and the queen as the incarnation of the cobra-goddess Buto; moreover, both deities were typical of their class. Hence the employment of the falcon and the cobra as determinatives of royalty and of divinity; but the former alone was in use at an early date.

[2] Note the difference from in the position of *both* arms.

[3] This animal represents the god Seth, identified by the Greeks with Typhon, the brother and murderer of the good god Osiris, and the enemy of Horus, son of Osiris.

night, darkness.

star.

fire, heat, cook.

air, wind, sail.

 stone.

base metal.

sand, minerals, pellets.

water, liquid, actions connected with water.

(less often) sheet of water.

irrigated land.

land (later often replaces).

road, travel, position.

desert, foreign country.

foreign (country or person).

town, village, Egypt.

house, building.

door, open.

box, coffin.

shrine, palanquin, mat.

boat, ship, navigation.

 sacred bark.

 clothe, linen.

 bind, document.

 rope, actions with cord or rope.

 knife, cut.

 cultivate, hack up.

 break, divide, cross.

 cup.

 vessel, anoint.

 (less accurately) pot, vessel, beverages.

 bread, cake.

 or loaf, cake, offering.

 festival.

 (also vertically , older form) book, writing, abstract.

[1] royal name, king.

 one; the object depicted (§ 25).

 (also , ,) several, plural.

 substitute for signs difficult to draw (mostly hieratic).

[1] The hieroglyphs spelling the royal name are written inside this; see below, p. 74.

This occasion may be taken to urge upon the student the desirability of acquiring a good hieroglyphic handwriting. In writing, the printed forms of the hieroglyphs may be abbreviated where needful, but care must be taken not to ignore any essential or characteristic feature. The transcriptions from the hieratic and demotic shown in Plate II (facing p. 10) are examples of the author's own hieroglyphic handwriting; though not to be regarded as models to be copied, they will serve to show the kind of way in which modern Egyptologists represent the old hieroglyphic script. Note that these transcriptions are written from right to left, i.e. with the signs pointing to the right (§ 16). It is important for the student to be able to write with equal ease in both directions, so that, when copying a text, he can retain the direction of his original.

§ 25. **Purely ideographic writings.**—When ideograms stand for the actual objects which they depict, the phonetic signs that would indicate the names of those objects are often dispensed with. Ideograms so employed are usually followed by the stroke-determinative | ; if the noun is feminine, the stroke is preceded by 𓊪 *t*, the feminine ending (§ 26).[1]

[1] *ÄZ.* 45, 44.

Masculine exx.: 𓇳 *rˁ* sun; 𓁹 *ḥr* face.

Feminine exx.: 𓊪 *nỉwt* town, city; 𓇋𓊪 *ỉḫt* horizon.

Obs. 1. The stroke | was early extended to other uses as well; not only was it retained when such words as 𓇳 *rˁ* 'sun', 𓁹 *ḥr* 'face' were employed in their derivative meanings of 'day' and 'sight' respectively, but it is sometimes found also with ideograms that have become purely phonetic, the whole ideographic word being transferred to a phonetic usage; so 𓅱 *sỉ* 'son', which is written with an ideogram belonging to the old word *zt* (*zỉt*) 'goose'.

Obs. 2. Ideograms meaning what they depict, and therefore accompanied by the stroke |, were in the Old Kingdom often accompanied by phonetic signs; a few cases have survived in M.E., ex. 𓀀 *s* 'man' (varr. 𓀀 and 𓀀).

§ 26. Egyptian distinguishes two genders, **masculine** and **feminine.** Feminine words ended in 𓊪 *t* (probably vocalized *-at*), exx. 𓋴𓊪 *st* 'woman', 𓊪 *nỉwt* 'town'. Nouns not ending in *t* are masculine, as 𓇳 *rˁ* 'sun', 𓁹 *ḥr* 'face'.

§ 27. **Verbal sentences** are those in which the predicate is a verb-form having the sense of a simple finite verb in English or Latin ('loves', 'loved', *amat*, *amavit*).

In such sentences the normal **word-order** is: 1. verb, 2. subject, 3. object, 4. adverb or adverbial phrase (preposition with noun).

Exx. 𓅓𓇳𓏏𓊪 *wbn rˁ m pt* the sun rises in the sky.

𓏏𓎛𓄿𓂋𓋴𓈖 *rḫ sš šỉr m ḥrw pn* the scribe knows a counsel on this day.

Obs. Sentences having in the Egyptian a verb-form serving merely as copula are in this book grouped for convenience sake with the non-verbal sentences, see § 28.

[2] K. Sethe, *Der Nominalsatz im ägyptischen und koptischen*; see in Abbreviations under *Nominals*.

§ 28. **Non-verbal sentences.**[2]—This is a convenient class-name for all those sentences which either have in the predicate no proper verb at all, or else have one with the attenuated meaning of the **copula** ('is', 'are', 'was', etc.).

The copula (i. e. that 'link' between subject and predicate expressed in English by some part of the verb 'to be') is often left unexpressed in Egyptian, as happens regularly in Semitic and less frequently in Greek and Latin.

Ex. 𓇳𓊪 *rˁ m pt* the sun is in the sky.

Non-verbal sentences are classified according to the nature of their **predicate.** There may be distinguished:

1. Sentences with **adverbial predicate,** such as 'the scribe is there', 'the scribe is in the city'. Note that a preposition together with its noun constitutes

an adverbial phrase, so that predicates like 'in the city' come under this head. See in detail Lesson X.

2. Sentences with **nominal** or **pronominal predicate,** such as 'the scribe is a knave', 'he is a knave', 'I am he', 'who are you?' The term 'nominal' here means 'consisting of a noun' (Latin *nomen*) and the reference is to nouns substantive only. See Lesson XI.

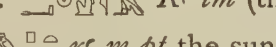
3. Sentences with **adjectival predicate,** such as 'the scribe is good'. See Lesson XII.

No small part of the first twelve lessons will be devoted to mastering the different ways in which Egyptian expresses sentences of these three kinds.

OBS. 1. Hitherto it has been usual to group together the sentences described by us as 'non-verbal' under the heading of the 'nominal sentence'. This is a term borrowed from Arabic grammar and has a signification rather different from 'non-verbal sentence' as here employed.

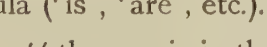
OBS. 2. The sentences expressing existence or non-existence described below §§ 107–9 are partly verbal, partly non-verbal. Another type of sentences to be dealt with in Lesson XXIII is non-verbal in form, though its predicate has verbal meaning; we shall refer to it as the 'pseudo-verbal construction'.

§ 29. Sentences with adverbial predicate.—The word-order is the same as in verbal sentences (§ 27); since there is no object, and since the copula is in many cases omitted, this means that the order is 1. subject, 2. adverb or adverbial phrase.

Exx.  *Rʿ im* (the sun-god) Rēʿ (is) there.

rʿ m pt the sun (is) in the sky.

To introduce such sentences the word *iw* is frequently used. This is an old verb (perhaps a specialized variation of the verb *iw* 'come') which has only this one form, and is employed in certain cases to be specified below with the meaning of the copula ('is', 'are', etc.).

Ex.  *iw rʿ m pt* the sun is in the sky.

When the subject is a *noun*, the word *iw* occurs only in *independent statements* or assertions made with a certain detachment, and in these the presence of *iw* is much more common than its absence. Thus the difference between *iw rʿ m pt* and *rʿ m pt* is that, whereas the former type of sentence gives considerable prominence and importance to the affirmation which it contains, the latter is the form of words chosen for simple, unobtrusive *description*, particularly when there has to be expressed the equivalent of an English *adverb clause*, i.e. clause of time, circumstance, condition, etc.; see the next section.

When the subject is a *pronoun*, the sentence with *iw* has a wider use, see below, §§ 37. 117.

§ 30. Dependence, tense and mood in Egyptian.—The student must realize from the start that Egyptian is very sparing in its use of words meaning 'when', 'if', 'though', 'for', 'and', and the like; consequently, it often devolves upon the translator to supply the implicit logical nexus between sentences, as also between words.

Similarly, distinctions of *tense* and *mood* are not marked in the same clear way as in English.

What is said here applies both to verbal and to non-verbal sentences, though in verbal sentences the ambiguity of meaning may sometimes result from the fact that the omission of vowels in the writing has obliterated differences between verb-forms which were really distinct and possessed distinct significations. In their particular contexts any of the following renderings may be legitimate:

wbn rˁ m pt

- the sun rises in the sky
- the sun rose in the sky
- the sun will rise in the sky
- when the sun rises in the sky
- when the sun rose in the sky
- if the sun rise in the sky
- let the sun rise in the sky
- that the sun may (might) rise in the sky, etc.

rˁ m pt

- the sun is in the sky
- the sun was in the sky
- let the sun be in the sky
- when the sun is (was, will be) in the sky
- the sun being in the sky (circumstantial), etc.

When, however, a sentence with adverbial predicate like the last is introduced by *iw*, the range of possible meanings is narrower, and almost confined to main clauses embodying an assertion (see above § 29, below § 117); thus we obtain:

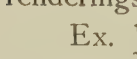
iw rˁ m pt

- the sun is in the sky
- the sun was in the sky

but also to express an emphatic contrast:

- whereas the sun is (was) in the sky.

At the present stage of his knowledge, the beginner will do well to translate all these sentences as referring to present time. On the other hand, if the sense appear to demand it and the rules already given permit, he may insert in his renderings such an English word as 'when'.

Ex.  *wbn rˁ, iw tȝ m ršwt*, (when) the sun rises, the earth is in joy.

LESSON II

VOCABULARY

rḫ ('rech') become acquainted with, know.

ḫm ('chem') not know, be ignorant of.

gr ('ger') be silent, cease.

ḫd ('ched') fare downstream, northwards.

ḥꜣ ('ha') go down, descend.

sḏm ('sedjem') hear; with *n* 'to', hearken to, obey (a person).

wbn ('weben') rise, shine forth.

var. *rʿ* ('ra') sun, day; with det. , Rēʿ, sun-god.

ỉʿḥ ('yaeh') moon.

tꜣ ('ta') earth, land.

pt ('pet') sky, heaven.

sḫr ('secher') plan, counsel.

ḥrw ('herew') day, day-time.

grḥ ('gereḥ') night.

ršwt ('reshwet') joy, gladness.

dpt ('depet') boat.

wỉꜣ ('weya') ship, bark, particularly divine ship.

nḏs ('nedjes') poor man, commoner.

varr. , *s* ('se') a man.

st ('set') woman.

sš ('sesh') scribe.

ꜣḫt ('achet') horizon.

pr ('per') house.

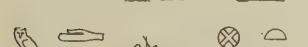
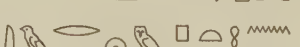
nỉwt ('neywet') town, city.

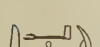
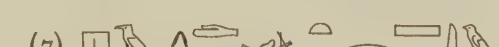
var. *š* ('she') lake, pool.

EXERCISE II

(*a*) *Transliterate and translate*:

(1) (2) (3)

 (4) (5) 

 (6) (7) 

(8) (9)

(*b*) *Write in hieroglyphs and in transliteration*:

(N.B. Words in brackets are not to be translated.)

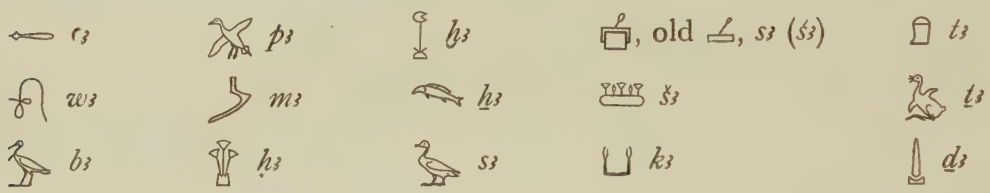
(1) The scribe goes down into another boat. (2) Ptah knows this counsel.

(3) (When) this poor man fares downstream to the city, the house is in joy. (4) The moon shines in the sky. (5) The scribe is silent by day and by night (render: in day, in night). (6) This land is in joy, (when) Rēʿ goes down into the bark. (7) A pool is in this city. (8) This woman hearkens to the scribe. (9) A man is there in the house.

LESSON III

§ 31. The **biliteral signs** (§ 17, 2), or combinations of two consonants, are of great importance, and a few must be learnt in each of the next lessons.

i. Signs with *ꜣ* as the second consonant:



§ 32. **Phonetic complements.**—The biliteral signs (and similarly the triliteral signs, see below § 42) are almost always accompanied by alphabetic signs expressing part or the whole of their sound-value. Thus is to be read *šꜣ*, never *šꜣꜣ*, which would be written ; similarly is to be read, not *bbꜣꜣ*, but simply *bꜣ*. Alphabetic signs used in this way are called **phonetic complements.**

The exact mode of combination varies with the individual signs. In the list of § 31, , , , , , and follow the pattern of , the remainder (except) vacillating between this arrangement and that exemplified by , where the first consonant precedes the biliteral sign and the second follows it; with the exceptional arrangements and are found. What is customary in each case must be learnt by use.

The complete absence of phonetic complements is uncommon, but is seen in such words as *ḥꜣ* 'thousand', *sꜣ* 'son', *bꜣk* 'servant', *kꜣt* 'work', 'construction'.

§ 33. The **personal pronouns** appear in Egyptian under several different forms, each of which has its own restricted field of employment. There must be distinguished:

1. Suffix-pronouns, see below § 34.
2. Dependent pronouns, see below § 43.
3. Independent pronouns, see below § 64.

§ 34. The **suffix-pronouns** (more briefly **suffixes**) are so called because they must follow, and be suffixed to, some preceding word. They are as follows:

Sing. 1, c.	*·i*	I, me, my.	Also fem.,[1] not occurring before Dyn. XIX.[2] Kings sometimes (§ 24);[3] , rarely for kings in Dyn. XII,[4] is replaced by [5] or [6] in Dyn. XVIII, when occurs for gods.[7] Other writings of the suffix: [8] or [9] on early M.K. coffins; in inscriptions sometimes ,[10] seldom .[11] The suffix was regularly omitted in O.K.; so too sometimes later.[12]
Sing. 2, m.	*·k*	Thou, thee, thy.	
„ 2, f.	*·ṯ*	Thou, thee, thy.	Later also *·t*.
„ 3, m.	*·f*	He, him, his, it, its.	
„ 3, f.	*·s*	She, her, it, its.	Old only *·ś*, later also
Plur. 1, c.	*·n*	We, us, our.	Rarely
„ 2, c.	*·ṯn*	You, your.	Or *·ṯn*, later also or *·tn*.
„ 3, c.	*·sn*	They, them, their.	Or *·sn* (old *·śn*), later also written or
„ 3, c.	*·w*	They, them, their.	Also written , a later suffix, a few examples of which are found as early as Dyn. XVIII.[13]
Dual 1, c.	*·ny*	We two, us two, our.	Obsolete in M.E. except in archaistic texts;[14] usually replaced by the plural suffixes.[15]
„ 2, c.	*·ṯny*	You two, your.	
„ 3, c.	*·sny*	They two, them two, their.	

[1] Lac. *TR.* 17, 9; *Westc.* 6, 7.
[2] Mar. *Abyd.* i. 25.
[3] Berl. *ÄI.* i. p. 258; *Urk.* iv. 163.
[4] *Ikhern.* 6. 8.
[5] *Urk.* iv. 366; 840, 7.
[6] *Urk.* ix. 808, 14; 813, 14.
[7] *D. el B.* 47; *Urk.* vi. 612.
[8] Lac. *TR.* 22, 3; 24, 1.
[9] Lac. *TR.* 13, 16. 25; 14, 1. 7.
[10] *Bersh.* i. 14, 9. 11. 12; *Urk.* iv. 119.
[11] Cairo 20057, *q*.
[12] Dyn. XI, *Hamm.* 114, 13–16; Dyn. XVIII, *Urk.* iv. 572, 2. 6; 1031, 2–10.
[13] First of all in *ỉw·w* 'they are', exx. *Urk.* iv. 54, 10; 1021, 4.
[14] Erm. *Hymn.* 12, 3; 13, 5; Mar. *Abyd.* i. 29.
[15] *Urk.* iv. 362, 12; 425, 17.

Obs. 1. For , *st* 'them', 'it' (§ 46) as object of the infinitive, i.e. used like the suffixes, see § 300.

Obs. 2. For the forms assumed by the singular suffixes after dual nouns, see below § 75, 2.

Obs. 3. An ending or *·ny* of rare occurrence may possibly be an almost obsolete suffix-pronoun of the 3rd pers. dual and plur.[16] The exx. after verb-stems are, however, usually susceptible of an alternative explanation which may be preferable, see below § 486, Obs. 2; on the other hand, *ỉmytw·ny* 'between them' (§ 177) lends support to the view here taken.

[16] Or else a demonstrative of like meaning, *ÄZ.* 44, 85.

§ 35. Among the chief uses of the suffix-pronouns are the following:

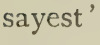
1. as *genitive* after nouns, with the sense of our possessive adjectives. Exx. *pr·f* 'his house', lit. 'house of him'; *niwt·sn* 'their city', lit. 'city of them'.

2. *after prepositions*, as *n·i* 'to me'; *ḥnʿ·s* 'together with her'.

3. as *nominative* with the simple tenses of the verb. Exx. *ḏd·k* 'thou sayest' (§ 39); *sḏm·n·ṯ* 'thou (f.) hast heard' (§ 67).

Obs. Note that *pr·f* in Egyptian may mean, not merely 'his house', i. e. 'the house of him', but equally well 'a house of his', contrary to the use of the English possessive adjectives; exx. below in § 115.[1]

[1] Cf. also *P. Pet.* 1116 B, 6, qu. § 96, 2.

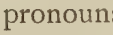
§ 36. 'Myself', 'thyself', etc.—Egyptian distinguishes no special reflexive pronouns. Hence  *ḏd·f n·f* could quite well mean 'he says to himself'.[2]

For emphatic 'myself', 'thyself', etc. use may be made of *ḏs·*, later also written , with appended suffix.[3] This is found

1. after nouns, as in *Rʿ ḏs·f* Rēʿ himself, i.e. in person.[4]

2. to strengthen a suffix when used as genitive; ex. *rn·i ḏs·i* my own name.[5]

3. adverbially, with the meaning 'by one's own effort'; ex. *sn n·k ḳrwt ḏs·sn* the bolts open to thee of themselves.[6]

In later times 'myself', 'thyself' are regularly paraphrased by  *ḫʿw·i* (§ 73, 3), *ḫʿw·k*, lit. 'my (thy) members'; early examples also occur, some preposition always preceding.[7]

[2] Exx. *Sebekkhu* 8; *Peas.* B 1, 22; Cairo 20497, 1; *Westc.* 11, 8.

[3] Without suffix, *Pt.* 181.

[4] Louvre C 3, 16. Sim. *T. Carn.* 2; *Urk.* iv. 364, 10; after *ink*, Louvre C 3, 7.

[5] *BH.* i. 26, 197. Sim. *Siut* 1, 278–9; Cairo 20003, 7; *Westc.* 6, 24. Anticipating a suffix serving as subject, *Westc.* 7, 8.

[6] *Urk.* iv. 116. Sim. *Pt.* 181. *Ḏs ỉry, Adm.* 2, 12.

[7] *M ḫʿw·f, Peas.* B 1, 83, sim. *Bersh.* ii. 22, 9, 16. *R ḫʿw* 'than itself', *Sin.* B66. *Wpw-ḥr ḫʿw·k ḏs·k* 'except thyself', BUDGE, p. 291, 10; 366, 10. *N ḫʿw·i* 'by myself', 'alone', *Mill.* 2, 2.

§ 37. The suffixes as subject of *ỉw*.—Like other verbs, *ỉw* 'is', 'are' (§ 29) may have a suffix for its nominative. The student must remember that the sentence with *ỉw*, though here for reasons of convenience classed as non-verbal (§ 28), is verbal in actual form.

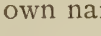
Ex. *ỉw·n m pr·f* we are in his house.

We have seen above (§ 29) that, if the subject of a sentence with adverbial predicate is a noun, the effect of placing *ỉw* before it is to give it the importance of a more or less independent assertion. This rule does not necessarily hold when the subject is a suffix-pronoun; the suffixes must lean on some preceding word, and *ỉw* is the word most commonly used to support the suffixes in the case before us.

Hence such a sentence as *ỉw·n m pr·f* may have two meanings: (1) either it is a main clause, the assertion 'we are in his house', as above; (2) or else it may be a subordinate clause of some kind.

Ex. *rš sš, ỉw·n m pr·f* the scribe rejoices, (when) we are in his house.

§ 38. Sentences with the *m* of equivalence.—Egyptian cannot say *ỉw·k sš* for 'thou art a scribe', but only

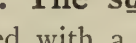
 *ỉw·k m sš*, lit. thou art (as) a scribe.

Here the preposition *m* has the signification 'in the position of', 'as'; hence it may be termed the ***m* of equivalence.** By its aid the pattern of the sentence

with adverbial predicate may be adopted in order to express sentences which in English have a nominal predicate. Other examples would be:

Rʿ m it·ṯn Rēʿ is your father, lit. as your father.

iw sš pn m sꜣ·i this scribe is my son, lit. as my son.

§ 39. The *śḏm·f* form of the verb.—We have incidentally become acquainted with a form or tense of the verb in which the subject, sometimes a noun (§ 27) and sometimes a suffix (§ 35, 3), is added directly to the signs expressing the verbal notion; exx. *śḏm·f* 'he hears',  *śḏm sš* 'the scribe hears'. In describing the various parts of the Egyptian verb it is usual to take the verb *śḏm* 'hear' as paradigm or model; and since, following the example of Semitic grammar, precedence over the 1st pers. sing. is given to the 3rd pers. sing., the verb-form to which reference has just been made is known as the ***śḏm·f***[1] **form** (pronounce *sedjemef*).

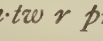
We shall see later (§ 411, 1) that the *śḏm·f* form appears to have originated in a passive participle followed by a genitival suffix-pronoun; an original 'heard of him' came to mean 'he hears' or 'he heard'.

To create the *passive* of the *śḏm·f* form, an element *·tw*, sometimes more briefly written *·t(w)*, is inserted immediately after the verb-stem, as in *śḏm·tw r pn* 'this utterance is heard', or *śḏm·tw·f* 'it (i. e. this utterance) is heard'. The element *·tw* is really an **indefinite pronoun** like our 'one', French *on*, and is sometimes still so used independently, ex. *ḏd·tw* 'one says', 'it is said' (see too below § 47); from this use *śḏm·tw·f* 'he is heard' was doubtless derived on the analogy of the active *śḏm·f*.

[1] The transliteration with *ś* is here adopted since the term has to apply to Old Egyptian no less than to Middle Egyptian. The paradigm and exx. below are written with *s*, as being solely Middle Egyptian.

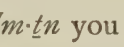
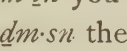
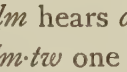
Obs. The suffix-pronoun after *·tw* was undoubtedly felt as the subject of a passive, not as the object of an active; otherwise the dependent pronouns (§ 44, 1), not the suffixes, would have been used.[2] However, such constructions as *ḫr·tw śḏm·tw·f* (§ 239), *iw·tw śḏm·tw·f* (§ 463) show that the origin was not altogether lost from sight.

[2] *'Ith·tw st* in *Urk.* iv. 658, 4 is 'that one might pull them' rather than 'that they might be pulled'.

The full form follows any determinative that the verb-stem may have, as  *rḫ·tw·f* 'he is known'. The shorter writing may either precede or follow the determinative, but is more correct than . The passive ending *·tw* is in all cases inseparable from the verb-stem.

The full paradigm of the *śḏm·f* form is as follows:

	Active	Passive
1st sing. c.	*śḏm·i* I hear	or *śḏm·tw·i* I am heard
2nd „	m. *śḏm·k* thou hearest	or *śḏm·tw·k* thou art heard
„ „	f. *śḏm·ṯ* thou hearest	or *śḏm·tw·ṯ* thou art heard
3rd „	m. *śḏm·f* he (*or* it) hears	or *śḏm·tw·f* he is heard
„ „	f. *śḏm·s* she (*or* it) hears	or *śḏm·tw·s* she is heard

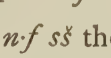
	Active	Passive
1st plur. c.	*sḏm·n* we hear	or *sḏm·tw·n* we are heard
2nd „	„  *sḏm·ṯn* you hear	*sḏm·tw·ṯn* you are heard
3rd „	„  *sḏm·sn* they hear	or *sḏm·tw·sn* they are heard
Before nouns	*sḏm* hears *or* hear	or *sḏm·tw* is *or* are heard
Indefinite	 *sḏm·tw* one hears.	

The duals are omitted, since they are ordinarily replaced by the plurals; nor has it been considered necessary to encumber the paradigm with the variant writings of the suffix-pronouns, for which see § 34.

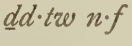
When the subject of the *śḏm·f* form is a *suffix*, this is inseparable from the verb-stem or, in the passive, from the verb-stem accompanied by *·tw*; *·tw* is itself inseparable from the verb-stem.

When, on the other hand, the subject is a *noun*, this, under given conditions (§ 66), may be separated from the verb.

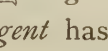
Exx. *ḏd·s n·f* she says to him.

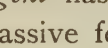
 *ḏd n·f sš* the scribe says to him.

 ḏd·tw n·f r pn this utterance is said to him.

 *iw grt rˁ m pt* now the sun was in the sky.

When the *agent* has to be expressed after the passive of *sḏm·f*, or indeed after any other passive form of the verb,[1] it is introduced by the preposition *in* 'by'.

Ex.  *ḏd·tw r pn in s* this utterance is (to be) said by a man.[2]

Much more rarely, the preposition  *ḥr*, properly 'with' or 'near', is used for the same purpose.[3]

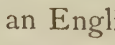
[1] Old perfective, ex. *Sh. S.* 40; participle, exx. *Eb.* 1, 13; *Urk.* iv. 331, 12; infinitive, see § 300.

[2] Exx. *Sin.* B 205–6; Louvre C 3, 12.

[3] *Pt.* 634; *Eb.* 47, 19; *Urk.* iv. 490, 17.

§ 40. Meaning of the *śḏm·f* form.—This difficult topic is reserved for detailed discussion in Lessons XXX, XXXI. Provisionally, it may be said that the *śḏm·f* form excludes the meaning of hardly any English tense or mood; see too above § 30. As a past tense, it is to no small extent replaced by another form, the *śḏm·n·f* (pronounce *sedjemnef*) form, to be described in Lesson V. In most cases the student will do well, at this stage of his knowledge, to render *śḏm·f* as an English present. But to serve as indications of the wider meaning, three common uses are here specified, and may be utilized at once; the employment in clauses of *time* has been previously mentioned (§ 30 end).

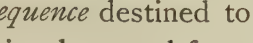
1. The *śḏm·f* form is often used without any introductory particle in rendering the equivalent of an English *clause of purpose*; see below §§ 219. 454, 3.

Ex.  *ḥsb·k sš, ḏd·f šḫr·k* thou sendest the scribe that he may say thy plan.

2. Or else it may express a *wish* or *exhortation*; see §§ 440, 5; 450, 4.

Ex. *ḥꜣb·k sš* mayst thou send (*or* send thou) the scribe.

3. Preceded by the particle *ỉḫ*, the fundamental meaning of which appears to be 'then' or 'therefore' (§ 228), the *śḏm·f* form serves to express a *consequence* destined to take place in the future, or else an *exhortation* based on previously stated facts.

Exx.  *ỉḫ ḏd sr* then the official will say.

ỉḫ ḏd·k n sꜣ·k then thou shalt say to thy son.

VOCABULARY

mꜣꜣ see.

ḏꜣ cross; ferry across.

rš rejoice, be glad.

ḥꜣb send.

sꜣ son.

sꜣt daughter.

tf father.

ỉt (*ỉtỉ*) father.[1]

bꜣk man-servant.

bꜣkt maid-servant.

var. *wꜣt* road, way, side.

ḥꜣ office, hall, diwân.

kꜣt construction, work, device.

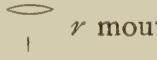
ṯꜣty[2] vizier.

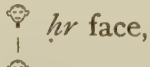
ḫꜣ donkey, ass.

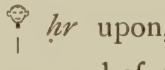
sšṯꜣ secret.

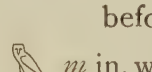
ỉtrw river.

msḥ crocodile.

 *r* mouth, utterance.

 *ḥr* face, sight.

 *ḥr* upon, concerning, because of; before suffixes written

 *m* in, with, from, as; before suffixes *ỉm*.

[1] The *f* written in this word is apparently borrowed from *tf*, the other word for 'father'. *Ỉt* will suffice as a transliteration for practical purposes, but the word seems originally to have had a final *ỉ*. See *ÄZ.* 48, 18.

[2] For the reading with final *-y* see Cairo 20184, *l*; Brit. Mus. 572.

EXERCISE III

(*a*) *Transliterate and translate*:

(1) (2)

(3) (4)

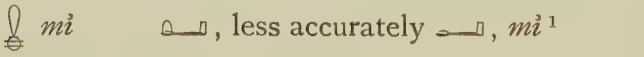
(*b*) *Write in hieroglyphs and transliteration* :

(1) The crocodile is in the river. (2) The moon rejoices, when the sun is in his horizon. (3) Then (*iḫ*) shall thy name be heard by the vizier. (4) This scribe is in his office by day and by night. (5) The donkey goes down to the city upon another road. (6) The scribe sends this boat, that we may cross in it. (7) He rejoices because of thy utterance. (8) This land is in joy, when thou art in the sky. (9) He sails down to this city, his daughter with him.

LESSON IV

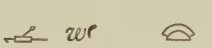
§ 41. Biliteral signs (continued from § 31) :—

ii. with *i* as second consonant :

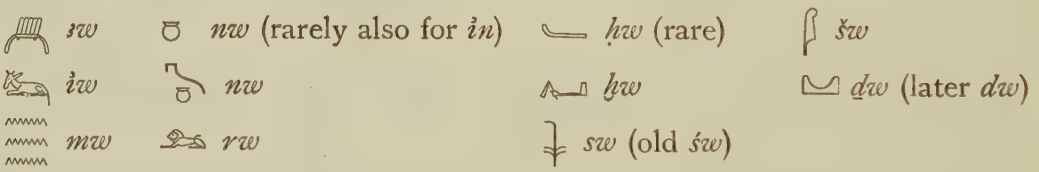


[1] Sometimes used to accompany, or even to replace, a simple *m* when used as a grammatical afformative.

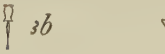
iii. with *ꜥ* as second consonant :



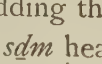
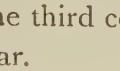
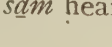
iv. with *w* as second consonant :



v. with *b* as second consonant :



§ 42. The **triliteral signs** (§ 17, 3) represent combinations of three consonants, and have naturally a far more restricted use than the biliteral signs. They need only be learnt as occasion arises.

Like the biliteral signs, they are usually accompanied by phonetic complements (§ 32). Two arrangements are particularly frequent : the one consists in adding the third consonant only, exx.  *ḫꜥ* stand up, arise ;  *ḫpr* become ;  *sḏm* hear.

The other consists in appending both the second and third consonants, exx. *nfr* good, happy, beautiful; *ʿnḫ* live; *ḥtp* rest, become at peace.

Obs. The student may be puzzled at finding in *sḏm* here treated as a triliteral sign, while in § 22 it was described as an ideogram. This contradiction must be explained. In the case of the triliterals the distinction between phonograms and ideograms becomes particularly precarious. Thus probably all words containing the consonants *ḥ+t+p* are etymologically connected with the verb-stem *ḥtp* 'rest', 'be propitiated'; they are, moreover, all written with the sign representing a loaf placed on a reed-mat—a sign taken over from a word *ḥtp* 'altar', perhaps literally 'place of propitiation'. The sign in any given word may be described as *ideographic* in so far as any connexion of meaning is discernible between that word and the word for 'altar', 'place of propitiation'; it may be described as *phonetic*, on the other hand, in so far as the sound-value outweighs, or throws into the shade, such similarity of meaning.

§ 43. Personal pronouns (continued from §§ 33–5):—

2. The **dependent pronouns**[1] are less closely attached to a preceding word than the suffix-pronouns (§ 34), but can never stand as first word of a sentence.

[1] See *ÄZ.* 30, 16.

Sing.	1, c.	*wi*	I, me.	Or . Varr. as in the corresponding suffix (§ 34), ,[2] ,[3] ,[4] ,[5] etc.
„	2, m.	*ṯw*	Thou, thee.	Later also *tw*.
„	2, f.	*ṯn*	„ „	Later also *tn*.
„	3, m.	*sw*	He, him, it.	Originally *św*.
„	3, f.	*sy*	She, her, it.	Early ; later also written or . Originally *śy*.
„	3, f.	*st*	(see § 46).	Later also written . Originally *śt*.
Plur.	1, c.	*n*	We, us.	Rarely *n*.
„	2, c.	*ṯn*	You.	Or *ṯn*, later also or *tn*.
„	3, c.	*sn*	They, them.	Or *sn*, later also written or . Originally *śn*.

also used as suffixes (§ 34).

[2] *Urk.* iv. 158, 16.
[3] *Urk.* iv. 385, 4.
[4] *Urk.* iv. 158, 17.
[5] *Hamm.* 199, 6.

Obs. 1. For the *sw*, *sy*, and *śt* which, from Dyn. XVIII onwards, are occasionally found as subject to an adverbial predicate or to the old perfective, and which may stand at the beginning of the sentence, see below § 124.

Obs. 2. *tw-ṯn* is a rare form occasionally found as object after the verb in place of *ṯn* 'you'.[6] In one text 'thou' (f.) is used strangely as a suffix-pronoun.[7]

[6] Erm. *Gramm.*[3] p. 83, n. 2.
[7] Erm. *Hymn.* p. 40.

§ 44. Among the chief uses of the dependent pronouns are the following:

1. as *object* of any form of the verb[8] except, as a rule, the infinitive. Exx. *ḥsb·k wi* 'thou sendest me'; *ḏd·n·f sw* 'he ferried him over'.

[8] After active old perfective, ex. Lac. *TR.* 1, 54; after imperative, *Sh. S.* 179; after participles and *śḏmty·fy* form, see § 375.

Obs. *Sn* as object is uncommon, usually being replaced by *st* of § 46; some exx. may, however, be quoted.[9]

[9] *Dend.* 9. 11 A; *Urk.* v. 162, 6; *Urk.* iv. 346, 12.

2. after a number of particles like *ỉsṯ* 'lo', *mk*[1] 'behold', *nn* 'not', *ntt* 'that', as well as the relative adjective *nty* 'which' (§ 199); in these cases the pronoun frequently serves as *subject* when an adverbial predicate follows.

[1] See above p. 44, n. 1.

Exx. *mk*[1] *wỉ m-bsḥ·k* behold, I am before thee.[2]

mk ṯw m sꜣ·ỉ behold thou art my son, lit. as my son. Note that the *m* of equivalence (§ 38) is employed also in this case.[3]

nn s(y) m ỉb·ỉ it was not in my heart.[4]

sšm pn nty wỉ ḫr·f this state in which I was, lit. this state which I (was) under it.[5]

[2] *Sin.* B. 263. Sim. *Sh. S.* 108.

[3] Exx. below § 119, 1.

[4] *Sin.* B 223–4.

[5] *Sin.* B 173–4.

3. as *subject* after adjectival predicate.

Ex. *nfr tw ḥnꜥ·ỉ* thou art happy with me;[6] *tw* here is for *ṯw*, and is to be carefully distinguished from the indefinite pronoun of § 47.

[6] *Sin.* B 31.

§ 45. Reflexive use of the dependent pronouns.—Like the suffixes (§ 36), the dependent pronouns are used reflexively.

Ex. *rdỉ·n·(ỉ) wỉ ḫr ḫt·ỉ* I placed myself on my belly.[7]

[7] *Sh. S.* 161; *tw*, *ib.* 13. 72; *sy*, *Westc.* 10, 7; *ṯn*, *Urk.* iv. 656, 1.

§ 46. The pronoun *st* appears to be an old form of the dependent pronoun 3rd sing. f.,[8] which has been specialized for certain particular uses, mainly in place of the 3rd plur. 'they', 'them', or of the neuter 'it'.

[8] Inferred from the old extended form *stt*, *ÄZ.* 30, 20.

1. as *object* of the verb.

Exx. *ꜥnn·sn st* they turned themselves about.[9] Note the reflexive meaning.

dỉ·k sḏm st sꜣ·k thou shalt cause (that) thy son hear it.[10]

[9] *Westc.* 11, 15.

[10] *Siut* 1, 270. Sim. *Sh. S.* 86–7.

2. after the particles, etc., named in § 44, 2.

Exx. *mk st ḫft ḥr·k* behold, they (my gifts to thee) are before thee.[11]

bw nty st ỉm the place where it is, lit. which it (is) therein.[12]

[11] *Siut* 1, 272.

[12] *Westc.* 9, 3–4. Sim. *Sh. S.* 115, after *nn*.

3. as *subject* after adjectival predicate.

Ex. *nfr st r ḫt nbt* it is more beautiful than anything.[13]

[13] *Sh. S.* 134. Sim. *Urk.* iv. 693, 8.

OBS. For *st* as object of the infinitive, like a suffix, see § 300.

§ 47. The **indefinite pronoun** *tw* 'one', French *on*, which we have found used like a suffix in the *śḏm·f* form, ex. *ḏd·tw* 'one says' (§ 39), may also be employed after the particles mentioned in § 44, 2 and others like *ḫr*, § 239; *kꜣ*, § 242.

Ex. *mk tw ḏd·tw* behold, one says, lit. behold one, one says.[14]

[14] *Urk.* iv. 1090. *Mk tw* followed by *ḫr* + infinitive, see § 324, second ex.

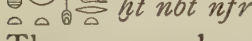
OBS. For an independent use of *tw* at the beginning of a sentence, see below § 333. For its employment as indicating the passive voice in the *śḏm·f* and other

forms of the suffix conjugation see §§ 39. 410; in the pseudo-verbal construction *iw·tw* occurs (an ex. in § 332), as well as *wn·in·tw* (§ 470); cf. also *ḫr·tw* (*kȝ·tw*, *iw·tw*) *śḏm·tw·f*, §§ 239. 242. 463. A very exceptional example after the infinitive used absolutely, § 306 (last ex. but one). Syntactically, *tw* is treated as of masculine gender, see § 511, 5.

§ 48. **Adjectives** may be used as *epithets*, as *predicates*, or as *nouns*.

1. when used as *epithets* they follow their nouns, *agreeing with them in number and gender*. The ending sing. f. is 𓏏 *t*, as with the noun; for the plural, see below §§ 72. 74.

Exx. *sḫr pn bin* this evil counsel.

 *ḫt nbt nfrt* every good thing.

These examples illustrate the fact that *nb* 'every', 'any', 'all', and demonstrative adjectives which, like *pn*, follow their noun, have precedence of position over all other adjectives. The same holds good of the suffix-pronouns when used possessively.

Ex. *sȝt·f šrit* his little daughter.

The word for 'other', m. *ky*, f. *kt*, precedes its noun, see Exercise I (*a*); so too the demonstratives *pȝ* 'this' and *pf*(*y*) 'that', see below § 111.

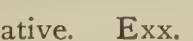
The adjective *nb* displays a marked tendency to become invariable in gender and number; *ḫt nb*, for example, is a quite usual writing instead of *ḫt nbt*.

2. when used as *predicate*, the adjective precedes its subject, and *is invariable both in gender and in number*.

Exx. *nfr ib·i* my heart is happy.

bin sy she is bad.

Note that a dependent pronoun, not a suffix, is here used as subject (§ 44, 3).

3. when used as a *noun*, the adjective is generally followed by some appropriate determinative. Exx.  *šri* 'small boy', 'lad'; *nfrt* 'beautiful woman'; *nfrt* 'beautiful cow'.

§ 49. The ending *·wy*, much more rarely[1] written , as regularly in Old Egyptian, is sometimes added to adjectival predicates in order to give them an exclamatory force.

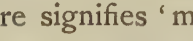
Ex. *nfr·wy pr pn* how beautiful is this house![2]

Obs. It is probable that this *·wy* is merely the masc. dual ending (below § 72) with a special signification; in this case *nfr·wy* would mean 'twice beautiful', compare modern Arabic *marḥabatên* 'twice welcome'.

[1] *Siut* 3, 12; 4, 31; *Urk.* iv. 817, 9.

[2] Exx. *P. Kah.* 2, 11; *Pt.* 627. 629; Erm. *Hymn.* 6, 1; Cairo 20089, *d* 6.

§ 50. The Egyptian adjective has no special forms to indicate the degrees of comparison. **Comparison** is effected by means of the preposition *r*, which here signifies 'more than', literally perhaps 'relatively to'.

Ex.  *rḫȝ st r ḫt nbt* they were more numerous than anything.[3]

[3] *Urk.* iv. 693, 8.

§ 51. The sense of the English **neuter** ('it', 'thing') is expressed in Egyptian by the feminine. Exx. *ḏwt* 'an evil (thing)', 'evil';[1] *ḥr·s* 'on account of it'.[2] Compare too the use of *st*, see above § 46.

[1] *Pt.* 299. Sim. *nfrt, bỉnt, Peas.* B 1, 152.
[2] *Peas.* B 1, 39.

§ 52. The meaning of the **dative** is rendered by means of the preposition *n* 'to', 'for'.

Exx. *ḥỉb·k sš n nb·k* thou sendest the scribe to thy lord.

ḏd·n n·ṯn we speak to you.

VOCABULARY

var. *dỉ* give, place.[1]

var. *rdỉ* give, place.[1]

ʿnḫ live; life.

ḥtp rest, go to rest, become at peace; set (of sun); peace (noun).

ḫʿ stand up, arise.

ḫʿ appear, shine (of sun, gods or king).

sḫȝ remember.

nfr good, beautiful, happy.

bỉn bad, miserable.

ḏw evil, sad.

ʿšȝ plentiful, rich, many.

var. *ʿȝ* great, large.

ỉḳr excellent.

šw empty, free (with *m* of, from).

ỉb heart, wish.

var. *nb* lord, master.

nb every, any, all.

mw water.

ḫrd child.

ỉty sovereign, monarch.

mỉ like.

mỉtt likeness; *m mỉtt* likewise.

[1] In this verb appearing in two variant forms (§ 289, 1) is probably an ideogram depicting some gift, perhaps a loaf; , increasingly common as Dyn. XVIII is approached, represents a hand holding such a gift. For is sometimes substituted , the two usually not being distinguished in hieratic; *dỉ* is not identical with *mỉ*.

EXERCISE IV

(N.B. In analysing complex examples like (1) and (2), the student should first transliterate the whole, and then divide it into its component sentences and clauses.)

(*a*) *Transliterate and translate*:

(1)

(2)

(*b*) *Write in hieroglyphs and transliteration*:

(1) How beautiful is this thy house! Behold, it is in my sight (lit. face) like heaven. (2) The sun sets in life[1] every day. (3) Behold, thou art with me as a maid-servant. (4) She is more beautiful than her daughter. (5) Evil is on every side (lit. road). (6) Then will we stand up and speak to our good lord. (7) Every man is in joy, when he hears (lit. they hear) it. (8) Mayest thou go down in peace to thy city. (9) How excellent is this thy counsel in (lit. upon) my heart, (O) sovereign, my lord!

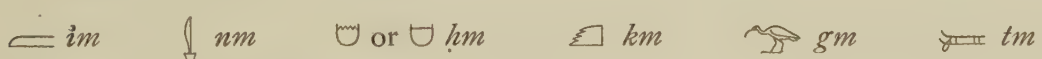
[1] A common Egyptian phrase meaning perhaps 'to set in full vigour'.

LESSON V

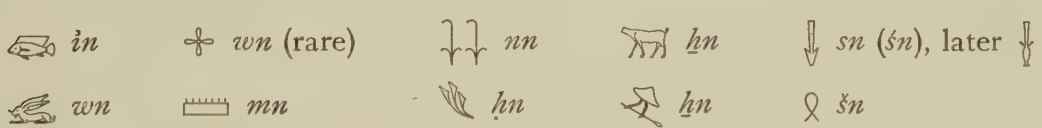
§ 53. Biliteral signs (continued from § 41):—

vi. with *p* as second consonant:

vii. with *m* as second consonant:



viii. with *n* as second consonant:



PECULIARITIES OF HIEROGLYPHIC WRITING.[1]

[1] See Erm. *Gramm.*[3] §§ 39–89, where this subject is dealt with in greater detail.

§ 54. The classification of the hieroglyphs into (1) ideograms or sense-signs and (2) phonograms or sound-signs (§ 6) covers the entire ground, but, as shown in § 42, Obs., the line of demarcation between the two classes is often difficult to draw. Nor must it be imagined that all the signs contained in the sub-divisions of these main groups stand on an equal footing and conform to identical rules; on the contrary, custom plays a very important part in deciding what writings are possible and what are not, though variant spellings are very numerous. A few examples will make this statement clearer.

'House' (*pr*) is written , much more rarely ; such a writing as is never found.

'To be firm', 'remain' (*mn*) is always or the like, never .

The club-sign is used with phonetic (or semi-phonetic) value in a few words like *ḥm* 'slave', *ḥmt* 'female slave', as well as in the common expression *ḥm·f* 'His Majesty' (see further below, Excursus A, p. 74); but it has not otherwise obtained currency as a biliteral for *ḥm*, the sign being used for that purpose.

Yet again, some signs used phonetically must be preceded by letters representing the whole of their sound-value: so in *ỉb* 'thirst', which is phonetic inasmuch as the entire word *ỉb* 'kid' enters bodily into the writing of the etymologically unrelated verb for 'thirst'; here alone is not phonetic, since such a writing as without would be quite abnormal in early times. It is useful to describe such signs as *phonetic determinatives*; other examples are in *ḫn* 'sentence', 'saying'; (*tr*) in *ḫtrỉ* 'pair of horses'; (*ỉr*) in *mỉr* 'miserable'.

Enough has been said to indicate that a correct theoretical account of all hieroglyphic spellings would be a very long and tedious undertaking. *The method of this book is largely based upon the view that beginners, having once mastered the main principles of the writing, should not inquire too curiously into the nature of individual spellings, but should learn both the hieroglyphic groups and their transliterations mechanically.* It is as unnecessary—to take an extreme instance—for the beginner to know why 'king', strictly 'king of Upper Egypt', variant , is to be read *nsw* and not *swtn*[1] as it would be for a learner of English to know why the word pronounced *plow* is now written 'plough'.

The student must, accordingly, expect to find in the Vocabularies a number of spellings which he will not at once understand. In order, however, to elucidate a few simple problems that may perplex him at an early stage, some paragraphs will be devoted to certain types of peculiar writing.

[1] See *ÄZ.* 49, 15; *Rec.* 38, 69–70. Etymologically the word appears to mean 'belonging to (*nỉ*) the sedge (*swt*)', the plant-emblem of Upper Egypt, as the papyrus *wȝḏ* was of Lower Egypt. The etymological feminine *t* of *swt* remains in the writing of 'king', although variants show *nsw* to have been the consonantal value as early as the Pyramids. Some scholars prefer to transliterate *nỉśwt* or *n-śwt*, but serious difficulties then arise in the case of the derivatives *nsyt* 'kingship', *nsyw* 'kings', etc.

§ 55. **Abbreviations.**—These are commonest in monumental inscriptions, stereotyped phrases, formulae, titles, and the like.

Exx. *ʿnḫ wḏȝ snb*, in full 'may he live, be prosperous, be healthy' (below § 313, end), attributes bestowed on the king and on honoured persons by the gods, and prayed for by men on their behalf; often appended as a token of respect to words for 'king', 'lord', etc.

 or *mȝʿ-ḫrw*, fuller writing 'true of voice', an epithet added to the names of dead persons and hence often practically equivalent to our 'deceased'. Originally applied to Osiris with reference to the occasion when his regal rights, being disputed by Seth, were vindicated before the divine

tribunal in Heliopolis. The same epithet is also used in connexion with Horus as the 'triumphant' avenger of the wrongs done to Osiris.

whm ʿnḫ 'repeating life', another epithet given to deceased persons in Dyn. XVIII and thereabouts.

kꜣ nḫt, in full *kꜣ nḫt ḫpš*, 'victorious bull', an attribute ascribed to the Pharaoh.

n-sw-bỉt[1] 'king of Upper and Lower Egypt', literally 'he who belongs to the sedge of Upper Egypt and the bee of Lower Egypt'; compare *bỉty* 'king of Lower Egypt', a derivative in *-y* from *bỉt*.[2]

ḥꜣty-ʿ, literally 'foremost in position', a common term for local princes or mayors.

ỉmy-r ḥmw-nṯr 'overseer of the priests', more fully *ỉmy-r ḥmw-nṯr ḥmw-nṯr* (§ 73).

[1] Vocalized as *insibya* in a cuneiform tablet from Boghaz Keui; see *ÄZ.* 49, 17.

[2] *ÄZ.* 28, 125; 49, 19.

§ 56. Graphic transpositions.[3]—Signs are sometimes transposed, either in order to give a more pleasing appearance or for some less assignable reason.

A small sign may be placed under the breast of a bird even when the latter has to be read first; thus *tw*, according to the word in which it occurs, may be read either *tw* or *wt*; similarly either *tꜣ* or *ꜥt*.

Thin vertical signs show a peculiar tendency to precede a bird which they ought properly to follow. Exx. *wḏ* instead of ; *wḏꜣ* in place of ; *ꜣḫt* 'field' as variant of ; *mr* 'pyramid' always for .

Love of symmetry is apparent in such writings as for *sbꜣ* 'star'; for *ḫry-ḥb* 'lector-priest'. So too in vertical columns is of frequent occurrence for *-yt* and for *ḫr rḏwy* 'under the feet (of)'.

[3] See *Rec.* 25, 139; *Pyr.* iv. § 17.

§ 57. Transpositions with honorific intent.—There is a common tendency to write the words *nsw* 'king' and *nṯr* 'god', as well as the names of specific kings and gods, before closely connected words which in actual speech were pronounced first. Exx. *sš nsw* 'scribe of the king'; *ḥm-nṯr* 'servant of god', i.e. 'priest'; *mỉ Rʿ* 'like Rēʿ'; *mry ʾImn* 'beloved of Amūn'. Note that abbreviated writings are here frequent.

§ 58. Monograms.—(1) In certain verbs involving the notion of movement the ideogram is combined with a phonogram.

So with *ỉ*: *ỉỉ* come.

„ *s*: *ỉs* go (imperative); *ms* bring, offer; *sḏ* bring, conduct, pass.

„ *š*: *šm* go.

„ *ṯ*: *ỉṯ* take, carry off.

„ *nw*, *ỉn*: *ỉn* bring, fetch.

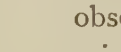
„ *sšm*: *sšm* guide, lead.

(2) Some other common monograms are:

or in *tr* season	*mm*	*ḫrt-hrw* daytime
in *rnp* be young	*rs(w)* southern	*ḥ* palace
mi, m	*Šmʿw* Upper Egypt	*wḏʿ* judge

§ 59. Apparently defective writings.—Such writings as for *rmṯ* 'man', 'people', and for *ḥnḳt*[1] 'beer' are in no way at variance with the rules already given, but are apt to puzzle beginners. The omission of *m* and *n* here is probably due to calligraphic reasons; but the Egyptian was under no obligation to prefix to an ideogram more phonetic signs than were needed to remove obscurity. The notion that the *m* and *n* ought to be written in these two words arises in the mistaken view often taken of determinatives (§ 23, Obs.).

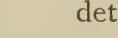
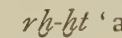
[1] Reading from late variants (Brugsch, *Wörterbuch* 976) and from Coptic *henkĕ*.

§ 60. Group-writing.[2]—In Dyn. XI are found the first traces of a peculiar method, frequent only from Dyn. XVIII on, of writing foreign words and etymologically obscure names with biliteral instead of alphabetic signs, e.g. *ʿi* for *ʿ*, *ḥi* for *ḥ*, and with some similar groups, e.g. or for *h*, for *t*. Thus the name of a country  is to be transliterated *'Ihi*, not *'Ishwiw*,[3] the personal name *ʿmṯ*, not *ʿsmiṯw*.[4]

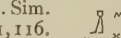
[2] See M. Burchardt, *Die altkanaanäischen Fremdworte und Eigennamen im Aegyptischen*, Leipzig, 1909-10.

[3] *JEA.* iv, Pl. IX, 10. Sim. *Urk.* iv. 648, 5; 650, 6.

[4] *Urk.* iv. 1119, 2. Sim. in Dyn. XII, *BH.* ii. p. 30.

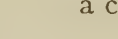
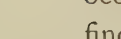
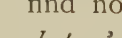
§ 61. Determination of compounds.—Compounds and other closely connected groups of words may show one common determinative or group of determinatives; exx.  *bw-nb* 'every one', lit. 'every place';  *rḫ-ḫt* 'a wise man', lit. 'a knower of things'.[5] Doubtless for this reason titles preceding the name of their owner are usually left without a determinative of their own, ex. *sš Nḫt* 'the scribe Nakht'.

[5] *Leb.* 145-6.

§ 62. Avoidance of the repetition of like consonants in contiguity.[6]—When, for inflexional or other reasons, two like consonants either fell together or else came into close contact so as not to be separated by a full vowel, there was a strong tendency to write them but once. Thus, within the limits of a single word, *m(w)t*[7] is written for *m(w)t·ti* (§ 309), *inf* for  *in·n·f* (§ 413). In the kind of verbs known as geminating (see below § 269) this rule is still stricter, the alternative writing with repetition being practically excluded.

[6] See *ÄZ.* 56, 61.

[7] *Sh. S.* 38, contrasted with 106. Sim. *nḫt(·tỉ)*, *Peas.* B 1, 116.

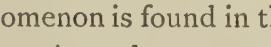
The same tendency not seldom manifests itself when a word ending with a certain consonant is immediately followed by another word beginning with the same consonant, ex.  *ir·n·i ist* for *ir·n·i is st* 'lo, I did it'.[8] This case occurs particularly often with uniconsonantal words or the like, so that they then find no expression at all in the writing; exx.  *ḏ·tw irf m* for *ḏ·tw irf m m* 'by what means (lit. with what) shall one ferry across?';[9]  *smi·sn·f* for *smi·sn n·f* 'they report to him'[10] beside .[11]

[8] *Urk.* iv. 363.

[9] *Peas.* B 1, 199.

[10] *Urk.* iv. 1111.

[11] *Urk.* iv. 1112.

The converse phenomenon is found in the occasional repetition of a consonant which really should be written but once; exx. *sḏ·sn⌢n wỉ* for *sḏ·sn wỉ* 'they shall convey me';[1]  *mṯn⌢n wỉ* for *mṯn wỉ* 'behold ye me';[2] *wȝṯ⌢t·n* for *wȝt·n* 'our road'.[3] Cf. the *liaison* in spoken French.

[1] *Sin.* B 171. Sim. LAC. *TR.* 47, 21. 23.
[2] LAC. *TR.* 78, 3; MAR. *Abyd.* ii. 30, 33.
[3] *Peas.* B 1, 7–8. Sim. *Sh. S.* 7; *Kopt.* 8, 6. 9.

§ 63. Doubtful readings.—A consequence of the complex and often defective nature of hieroglyphic writing is that scholars are still often in doubt as to the correct transliteration of words. Thus *ḥnḳt* 'beer' (§ 59) is in other books on Egyptian almost universally read *ḥḳt*; in old-fashioned works *nsw* 'king' is regularly rendered as *swtn*; and so forth. Among readings which are not yet fully established we incline to *gnwty* for 'sculptor', *sḏȝwty* for 'treasurer'. Where there is a choice, shorter readings are preferable to long ones; thus we read *mnỉ* for 'moor', though the stem is probably *mỉnỉ*.

§ 64. Personal pronouns (continued from §§ 43–6):

3. The **independent pronouns**[4] almost always stand at the beginning of the sentence (an exception § 300), and are more or less emphatic in meaning.

[4] *ÄZ.* 29, 121; 30, 15; GUNN, *Studies*, p. 46.

Sing. 1, c.	*ỉnk*	I.	Sometimes written [5] or ; early also [6]; king sometimes ,[7] [8]
„ 2, m.	*ntk*	Thou.	
„ 2, f.	*ntṯ*	Thou.	Later also *ntt*.[9]
„ 3, m.	*ntf*	He, it.	
„ 3, f.	*nts*	She, it.	From Dyn. XVIII also
Plur. 1, c.	, *ỉnn*	We.	Hitherto noted only in very late texts.[10]
„ 2, c.	*nttṯn*	You.	Later also *nttn*.
„ 3, c.	*ntsn*	They.	Later also

[5] Cairo 20007.
[6] *ÄZ.* 23, 8.
[7] *Urk.* iv. 813, 9.
[8] *Urk.* iv. 835, 15.
[9] *M. u. K.* 2, 8. 9.
[10] ERM. *Gramm.*[3] p. 84; *OLZ.* 15, 452.

These pronouns often stand in parallelism to the particle (§ 227) or preposition (§ 168) *ỉn* followed by a noun, and are clearly related to that word etymologically.

OBS. This series is closely connected with the personal pronouns in Hebrew and Arabic. The element *ỉn* is probably demonstrative in origin,[11] the *t* may be that of the feminine, and the variable endings are mainly those of the suffix-pronouns.

[11] *PSBA.* 22, 325.

In the Pyramid Texts and the Old Kingdom the place of the forms above given for the 2nd and 3rd pers. sing. is occupied by an earlier type of independent pronoun formed from the dependent pronouns by the addition of *t*.[12] The two masculines have survived into Middle Egyptian as archaisms.

[12] *ÄZ.* 30, 17.

Sing. 2, c.	*ṯwt*	Thou.	Later *twt*.[13]
„ 3, c.	*swt*	He, she, it.	Originally *śwt*.

[13] Already in ERM. *Hymn.* 1, 5.

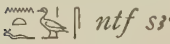
OBS. *Ṯwt* and *śwt* were originally masculines only; in Middle Egyptian they are found for both genders.[14]

[14] *Ṯwt*, see ERM. *Hymn.* 1, 5; *Urk.* iv. 222, 10; 229, 12; 343. 10. *Swt*, see *ib.* 221, 14; 257, 9. 11; 258, 2.

§ 65. The uses of the independent pronouns to be noted at this point are:

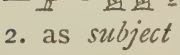
1. as *subject* of sentences with *nominal* predicate.

Exx. *ỉnk ỉt·k* I am thy father.

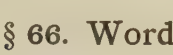
 *ntf sꜣ·s* he is her son.

ṯwt nb·ỉ thou art my lord.

2. as *subject* of sentences with *adjectival* predicate. This use is almost confined to the 1st pers. sing.

Ex.  *ỉnk nfr* I am good.

In both uses a certain degree of emphasis rests upon the pronouns, and in some contexts it would be desirable to translate, 'it is I (who am) thy father', 'it is I (who am) good', etc.

Observe carefully that it is against Egyptian usage to employ the independent pronoun when the predicate is adverbial; 'thou art in the house' may be rendered by or by , but not by 

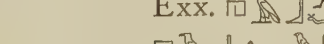
§ 66. Word-order.—It is now necessary to supplement what was said on this score in §§ 27. 29.

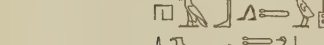
The dative (§ 52) differs from other adverbial phrases (i.e. preposition accompanied by a noun) in its tendency to follow as closely as possible the word that governs it. The following sentence exemplifies the usual word-order.

smỉ sš sšt3 pn n nb·f m nỉwt tn the scribe reports this secret to his lord in this city.

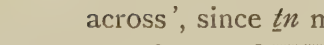
This word-order is, however, modified so far as *subject*, *object*, and *dative* are concerned in the event of one or more of these being or containing a pronoun. In such cases the rule is *that a noun must not precede a pronoun and that the dependent pronoun must not precede a suffix.*

Exx. *ḥꜣb·f ṯw* he sends thee.

 *ḥꜣb ṯw sš* the scribe sends thee.

 *ḏꜣ ṯn sꜣ·f* his son ferries you across; *or* 'you ferry his son across', since *ṯn* may be the suffix just as well as the dependent pronoun.

[1] *Sh. S.* 86–7.

 *wšb·n·ỉ n·f st* I answered (*śḏm·n·f* form § 67) it to him.[1]

ỉn n·k st sš the scribe brings it to thee.

ḥꜣb·n n·n nb·n nfr šꜥt ḥr·s our good lord has sent to us a despatch about it.

[2] *Urk.* iv. 368.

twt·wy n·s st how like (to) her it is![2]

[3] *Peas.* B 2, 26.

nn n·k st it does not belong to thee, lit. it is not to thee.[3]

[4] *Urk.* iv. 1166.

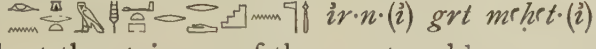
ỉw n·k ḥrw nfr holiday is thine, lit. a good day is to thee.[4]

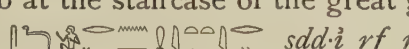
[5] Common as a m. proper name.

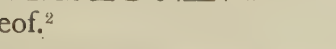
ỉw·f n·ỉ he is mine, lit. he is to me.[5]

Certain particles, termed **enclitics** (§ 226), which cannot stand at the beginning of a sentence, may take precedence of the subject (when a noun) or

the object or the dative. Such are *grt* 'now' (often best left untranslated), *rf* (with wishes, commands, questions, etc.), and *ḥm* 'assuredly' in the following examples.

 *ir·n·(i) grt mḥt·(i) r rd n nṯr* now I made my tomb at the staircase of the great god.[1]

 *sḏd·i rf n·k mitt iry* let me relate to thee the like thereof.[2]

Similarly in more complex constructions, as  *ti sw ḥm iy·f* 'and now indeed he was returning'.[3] See § 148, 1.

Such non-enclitic particles as *mk* 'behold', *nn* 'not' (§ 44, 2) stand at the beginning of the sentence, preceding even the verb. Examples below § 119, and often.

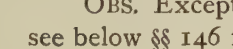
[1] Cairo 20099, 2. Sim. *ib.* 20538, ii. *c* 1; 20539 ii. *b* 6.

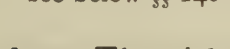
[2] *Sh. S.* 21. Sim. *ib.* 12; before dep. pron. *ib.* 10.

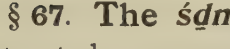
[3] *Sin.* R 15.

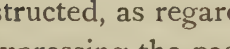
OBS. Exceptional word-order is more often than not due to motives of emphasis, see below §§ 146 foll.; but compare also § 507.

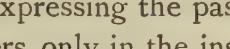
§ 67. The *śḏm·n·f* form.—This second common form of the verb is constructed, as regards its pronominal or nominal subjects, as well as in its mode of expressing the passive, exactly like the *śḏm·f* form (§ 39). From that form it differs only in the insertion of an *inseparable* element *n* immediately after the verb-stem or after any determinative which the verb-stem may have.

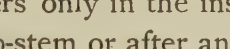
Exx.  *sḏm·n·i ḫrw·f* I heard his voice.

 *sḏm·n nṯr ḫrw* the god heard the voice.

 *sḏm·n st nṯr* the god heard it.

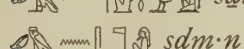
 *sḏm·n·tw ḫrw* the voice was heard.

 *pr·n·f* he went out.

 *ḥib·n n·k nb·k* thy lord has sent to thee.

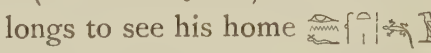
ms·n·tw·i I was born.

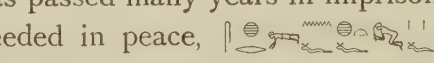
Observe that the rules of word-order given in § 66 apply also here. A full paradigm is unnecessary; the one point to remember is that the formative *n* is inseparable from the verb-stem.

In its origin the *śḏm·n·f* form appears to have resulted from the combination of a passive participle with a dative of possession or agential interest. Thus  *pr·n·f* would mean 'gone out to him', *sḏm·n·f* 'heard to him'.

Since the *śḏm·n·f* form expresses essentially what *occurs* or *happens* to someone or by his agency, it was at the start no less indeterminate, as regards time-position, than the *śḏm·f* form. We shall later on become acquainted with one affirmative use (§ 414, 5) in which the *śḏm·n·f* must be translated as an English present; and so too very frequently when it is preceded by the negative word *n* 'not' (§ 105, 3). These are, however, exceptional cases; almost

everywhere else the *śḏm·n·f* form is restricted to *past* time. It is thus employed of past time in affirmative sentences, where it may have the meaning of the English *past* tense ('he heard'), of the English *present perfect* ('he has heard'), or of the English *past perfect* ('he had heard'); the latter two uses are particularly common in *clauses of time* (see below § 212).

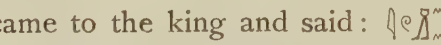
Exx. . . . as a man longs to see his home  *ir·n·f rnpwt rš̈t m nḏrt* (when) he has passed many years in imprisonment.[1]

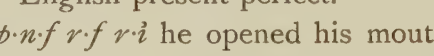
His Majesty proceeded in peace,  *sḫr·n·f ḫftyw·f* (when) he had overthrown his enemies.[2]

[1] *Leb.* 141. Sim. *P. Kah.* 28, 21; 29, 12; *Urk.* iv. 1090, 14.

[2] *BH.* i. 8, 10. Sim. *Peas.* R 7. 59.

§ 68. The compound verb-form *iw śḏm·n·f*.—We have seen (§ 29) that *iw*, properly the copula 'is' or 'are', confers upon sentences with adverbial predicates the value of a detached or independent statement. It is also frequently employed before the *śḏm·n·f* form in main clauses to mark some more or less important event in a narration.

Exx. The prince came to the king and said:  *iw in·n·i Ḏḏi* I have brought Djedi.[3] English present perfect.

 *iw wp·n·f r·f r·i* he opened his mouth to me.[4] English past tense.

The student should make use of this form at the beginning of narrative sentences in the Exercises, reserving the simple *śḏm·n·f* for subsidiary sentences. The form *iw śḏm·n·f*, to which we shall return later (§ 464), gives a certain smoothness and elegance to recitals of past events.

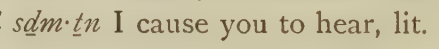
[3] *Westc.* 8, 8. Sim. *Sin.* B 189–90; *P. Kah.* 30, 31; *Peas.* B1, 74–5; *Urk.* iv. 17, 7.

[4] *Sh. S.* 67. Sim. *BH.* i. 25, 13; Brit. Mus. 614, 3; *Hamm.* 113, 9; 199, 6; Cairo 20538, ii. *b* 3. 4; 20543, *a* 13; *Urk.* iv. 34, 5. 11. 16; 55, 16; 131, 14; 748, 2. 6. 10.

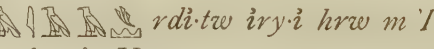
§ 69. Verbal sentences as noun clauses.—A striking characteristic of Egyptian is the ease with which it can treat an entire sentence as a noun. We often find words having the form of verbal sentences, without any equivalent of English 'that' by way of introduction, as *object* of verbs of saying, thinking, wishing, etc., or as *subject* of their passives; and a similar use occurs after prepositions. Sentence-like groups of words thus used we call **noun clauses.**

We shall be much concerned with such constructions in the later parts of this book. For the moment all that is needful is to state the principle and to illustrate it in one particular case, namely after the verb (*r*)*ḏi* 'give', 'place', 'cause' (§ 70).

§ 70. The *śḏm·f* form after (*r*)*ḏi*.—The verb (*r*)*ḏi* 'give', 'place' often takes as *object* another verb in the *śḏm·f* form, and then means 'cause' or 'allow'.

Ex.  *ḏi·i sḏm·ṯn* I cause you to hear, lit. I give (that) you hear.[5]

Similarly as *subject* of the passive of (*r*)*ḏi*.

Ex.  *rḏi·tw iry·i ḥrw m Iꜣ* I was allowed to pass (lit. one gave I passed) a day in Yaa.[6]

[5] Cairo 20538, ii. *b* 9. Other exx. see § 452, 1 *a*.

[6] *Sin.* B 238.

LESSON V

VOCABULARY

in bring, fetch, remove.

wp open.

šm go, walk.

gm find.

wʿb be pure, clean; det. (ordinary) priest.

wšb answer (*n* 'to' persons).

ḥḳr hunger (vb. and n.); hungry.

ỉḳ thirst (vb.); thirsty.

mnḫ efficient, beneficent, excellent.

ḥzy naked.

Kmt the Black Land, i. e. Egypt.

Dšrt the Red Land, i. e. the Desert.

ḫnw interior; det. ⊗, the (royal) Residence.

sn brother; *snt* sister.

ḥmt woman, wife.

ḥm (male) slave; *ḥmt* female slave.

varr. *nsw* king of Upper Egypt, king.

var. *nṯr* god.

t bread.

ḥnḳt beer.

ḥbs clothes.

ṯsm hound, dog.

(early also) *s* back; *m-s* at the back of, following after.

r hand, arm.

EXERCISE V

(*a*) *Transliterate and translate*:

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(*b*) *Write in hieroglyphs and transliteration*:

(1) The scribe opened his mouth that he might answer the king: (O) sovereign, my lord! Thou art greater than any god. Thou art my lord, I am thy slave. This thy humble servant[1] is like a hound following after thee. The Black Land (and) the Red Land rejoice (because) thou art (*iw·k*) beneficent king. (2) He caused them to go down to the boat. (3) How evil is thy utterance; thou art not (§ 44, 2) my brother. (4) She is my sister; she is in thy hand as a slave.

[1] 'This thy humble servant' is to be rendered simply *bȝk im* 'the servant there', a respectful circumlocution for the 1st pers. sing. in Middle Egyptian. See *ÄZ.* 27, 122; 30, 126.

LESSON VI

§ 71. Biliteral signs (continued from § 53):—

ix. with *r* as second consonant:

ir *pr* *mr*[1] *ḫr* (not to be confused with *g*).

wr or *mr* *ḥr* *ḏr*

[1] Also with value *ȝb*, § 41.

x. with *ḥ* as second consonant:

bḥ[2] *pḥ* *mḥ* *nḥ*

[2] Also with value *ḫw*, § 41.

§ 72. Number of nouns and adjectives.[3]—There are three numbers in Egyptian, *singular*, *plural*, and *dual*. The *dual* is used only for pairs of things or persons.

[3] See ERMAN, *Die Pluralbildung des Aegyptischen*, Leipzig, 1878; also *Rec.* 35, 75. For the dual, see *ÄZ.* 47, 42.

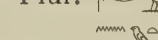
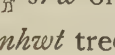
Sing. m. has no special ending.	Ex.	*sn* brother.
„ f. ends in *-t*.	Ex.	*snt* sister.
Plur. m. „ „ *-w*.	Ex.	*snw* brothers.
„ f. „ „ *-wt*.	Ex.	*snwt* sisters.
Dual m. „ „ *-wy*.	Ex.	*snwy* pair of brothers.
„ f. „ „ *-ty*.	Ex.	*snty* pair of sisters.

Note that the plural of *nsw* 'king' is written or *nsyw* (?)

§ 73. Writing of the plural and dual.—1. The oldest method consisted in the repetition of the ideogram with which the singular was written, thrice for the plural, twice for the dual.

Exx. Sing.	Plur.	Dual
(1) *pr* house.	*prw* houses.	*prwy* the two houses.
(1) *irt* eye.	—	*irty* the (two) eyes.

This method of writing is archaistically retained in many monumental inscriptions of the Middle and New Kingdoms. The phonetic spelling of the words often precedes the ideograms, which thus appear as determinatives (§ 23).

Exx. Plur.  *srw* officials. Dual  *tḫnwy* pair of obelisks.

„ *nhwt* trees. „ *ʿty* pair of limbs.

2. On the same principle, words that are written purely phonetically may have their component sound-signs, or some of them, repeated. This again, so far as Middle Egyptian is concerned, is for the most part a consciously archaistic practice.

Exx. Sing.	Plur.	Dual
nṯr god.	*nṯrw* gods.	*nṯrwy* pair of gods.
rn name.	*rnw* names.	———
ḥkꜣ magic.	*ḥkꜣw* magical spells.	———

3. Towards the end of the Old Kingdom a **determinative of plurality,** consisting of three strokes , , or , more rarely of three dots , , came into general use.[1] As a rule it accompanies some sign or signs which in earlier times would have been written thrice, and serves as substitute for the repetition.

Exx. *snw* 'brothers' for old

nṯrw 'gods' „ „

prw 'houses' „ „

Sometimes, however, the 'plural strokes' stand independently as the mark of plurality, as in *nfrw* 'beautiful' (m. plur.); they may even accompany words that are plural only in meaning, not in grammatical form.

Exx. *sn* they. *rḫyt* people, subjects.

4. The sign , less frequently , which is seen in the dual endings *-wy* and *-ty* (§ 72), was originally a mark of duality employed, like the plural strokes , to obviate the repetition of ideograms; thus the archaic writing *snty* 'pair of sisters' was at first no more than an abbreviation of . Since, however, Old Egyptian orthography habitually omitted the *-y* of the dual endings *-wy* and *-ty*, the substitute of the original pair of ideograms soon came to be interpreted as that semi-vowel. By the beginning of the Middle Kingdom, accordingly, had ceased to be a special mark of duality and had become a sound-sign for *-y*, with a use restricted to the terminations of words. Henceforth 'pair of sisters' is written *snty*, where is *y* and where the determinatives have to be added.

Obs. The sign originally represented consonantal (semi-vocalic) *y*, but at the beginning of some words it seems to have possessed a value indistinguishable from *ꜣ*; hence it is transliterated *i*. At the end of words *y* is written or , but not as a rule interchangeably; may occur as last letter but one, see above § 20.[2]

[1] Superstition, as well as motives of abbreviation, helped in the development; see *Rec.* 35, 73; *ÄZ.* 51, 18.

[2] On this question see *Verbum*, i. §§ 109 foll.

§ 74. Omission of the plural and dual endings.—As seen in the last section, the plural and dual numbers of nouns were usually indicated by repetitions of signs or by the use of special determinatives. All the more readily, therefore, could the actual phonetic terminations *-w* and *-wt*, *-wy* and *-ty*, be omitted in the writing. Hence we find in place of *srw* 'officials', in place of *nbty* 'pair of ladies'; indeed, the abbreviated spellings are the commoner, the full feminine plural being especially rare. For example, usually, nay possibly always, replaces the theoretically correct full writing * *ḥmwt* 'women', 'wives'.

In the case of adjectives, the plurals and duals of which were formed in the same way as with nouns, such abbreviated spellings are yet more common. The ending of the feminine plural is here *never* fully written out, and even the plural strokes may be omitted; and are equally legitimate writings of *nfrwt*. In the masculine plural of the adjective the plural strokes are often dispensed with, exx. *ʿpdw ḏd3(w)* 'fat birds';[1] *ḳsw wsḏw* 'sturdy oxen'.[2]

[1] *Peas.* R 105 = B 1, 62. Sim. *Sin.* B 196; *Sh. S.* 165; *Urk.* iv. 1105, 4.

[2] *Th. T. S.* ii. 22.

Obs. As we have seen (§ 48), *nb* 'all', 'any', 'every' early becomes invariable, or is written as if such were the case. However, for the f. sing. and plur. *nbt* is still frequent in Middle Egyptian.

§ 75. After nouns in the dual

1. the sign for the suffix 1st pers. sing. is occasionally preceded by *y*, exx. *ʿwy·i* 'my hands';[3] *ʿdwy·i* 'my feet'.[4]

[3] *Sh. S.* 87.

[4] *Sin.* B 16.

2. the suffixes 2nd and 3rd m. sing. and 3rd f. sing. sometimes take an ending *-y*,[5] exx. *ʿwy·fy* 'his two hands'[6] (but also *ʿwy·f*[7]); *spty·ky* 'thy two lips';[8] *mnty·sy* 'her two thighs'.[9] In this case the dual ending is occasionally omitted after the noun, ex. *gs(wy)-fy* 'its two sides'.[10]

[5] *ÄZ.* 13, 76.

[6] *Sin.* B 63.

[7] *P. Kah.* 1, 3.

[8] *Peas.* B 1, 167.

[9] *P. Kah.* 6, 9.

[10] *Sh. S.* 85; see *Rec.* 38, 197.

§ 76. The use of *·fy* just mentioned (§ 75, 2) is extended, strictly speaking inaccurately, to certain words

1. having dual form but singular meaning, ex. *ṗḥ(wy)·fy* 'its end'.[11]

[11] *Leb.* 65.

2. having singular form but a meaning with some implication of duality, ex. *snw·fy* 'his fellow', lit. 'his second'.[12]

[12] *Leb.* 106. See too below § 263, *ḥr snw·sy*.

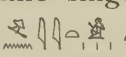
§ 77. Apparent duals and plurals.—1. Certain words ending in *-w*, mostly **abstracts**, are by a false analogy written like plurals (§ 73, 2. 3); exx. *nfrw* 'beauty'; *mnw* 'memorial', 'monument'; *ḥ3w* 'neighbourhood', 'time'. Similarly, certain words ending in *-wy* and *-ty*, though not really duals, are apt to be written as such; exx. *ḥ3wy* 'night'; (var.) *ṗḥty* 'valour'; (var.) *nỉwty* 'belonging to a town'.

2. Other words sometimes written like plurals, such as *ỉrp* 'wine',

nbw 'gold', are treated grammatically as singulars; *mw* 'water', is sometimes a plural,[1] sometimes a singular.[2]

[1] Leyden V 3, 4; *Westc.* 9, 18.

[2] *Sin.* B 233.

3. Many **collectives**[3] in *-t* are written with the plural strokes, though they are really feminine singulars and are so treated syntactically; exx. *mnmnt* 'herd';  *ḫnyt* 'sailors'.

[3] See *Rec.* 31, 83.

4. The plural of *rmṯ* 'man' (Latin *homo*) is written or , but appears from such phrases as *rmṯ nbt* 'all men'[4] to be properly a feminine collective; very rarely the writing *rmṯt nbt* is found.[5]

[4] *Peas.* R 52.

[5] *Siut* 1, 225. See too *Rec.* 35, 77.

§ **78. Status pronominalis.**—When a suffix-pronoun is added to certain feminine nouns, an apparently intrusive *-w* occasionally appears before the feminine ending *-t*. Exx. *dpt* 'boat',[6] but *dpwt·f* 'his boat';[7] *wꜥbt* 'meat',[8] but *wꜥbwt·f* 'his meat'.[9]

[6] *Peas.* B 1, 126.

[7] *Peas.* B 2, 103.

[8] *Siut* 1, 276.

[9] *Siut* 1, 275. Other exx., see *JEA.* iv. 35, n. 8; also *sḏwt·i*, Brit. Mus. 574, 12–13 and with *y* for *w*, *sḏyt·(i)*, *Siut* 5, 7.

Obs. This phenomenon is due to a displacement of the accent when the suffix is added; some such pronunciation as *dā́pet* (from original *dápwat*) may be assumed for the *status absolutus*, becoming *depwā́tef*, with the original *w* retained under the protection of the accent, in the *status pronominalis*. The Latin terms here used are borrowed from the grammarians of Coptic, where such modification of the noun before the suffix is regular.

§ **79. Adjectives in -*y*.**[10]—The ending *-y* is employed to form adjectives from nouns and prepositions. Exactly the same formation exists in the Semitic languages, and the Arabic grammarians have invented for it the term *nisbe*-adjectives, or 'adjectives of relationship'; this name is sometimes applied to the Egyptian counterparts. Examples are:

[10] See *ÄZ.* 19, 44; 44, 93.

From *rsw* 'south wind', m.[11]	From *mḥyt* 'north wind', f.[11]
sing. m. or *rsy* 'southern'.	, or *mḥyty* (*mḥty*) 'northern'.
„ f. or *rsyt* (*rst*).	or *mḥytyt* (*mḥtt*).
plur. m. or *rsyw* (*rsw*).	or *mḥytyw* (*mḥtyw*).
„ f. or *rsywt* (*rswt*, *rst*).	or *mḥytywt* (*mḥtwt*, *mḥtt*).

From the preposition *r* (*ir*) 'to'.

sing. m. , or *iry* 'relating to', 'connected with'.

„ f. or *iryt* (*irt*).

plur. m. *iryw*, *irw*.

„ f. or *irywt* (*irwt*, *irt*).

As the above writings indicate, the formative *-y* is never written out in the feminines, and the semi-vowels *y* and *w* are also elsewhere usually suppressed; for reasons of practical convenience, the less correct transliterations given in brackets are to be preferred as a rule. The *-y* of the m. sing. is often, but by no means always, written out, and as regards the m. plur. the latent

presence of that semi-vowel is betrayed by the use of the sound-sign *ỉtw* (*tyw*)[1] in derivatives from f. nouns (so *mḫytyw* above) or from m. words ending in *t*, ex. *ḫftyw* 'opponents', 'enemies', an adjective used as a noun and derived from the preposition *ḫft* 'before', 'opposite'.

Obs. In Old Egyptian the formative was either omitted or else written with *-i*. An alternative ending *-w* survives in some nouns like *ḫrw* 'lower part' and *mitw* 'peer'.[2]

Prepositions that have a special form before the suffixes exhibit the same or a similar form in their derivative adjectives in *-y*.

Exx. *iry* 'relating to' from *r* 'to' (form with suffixes *r·* but occasionally also *ir·*)

ḫry 'above' „ *ḫr* 'upon' („ „ „ *ḫr·*)

imy '(being) in' „ *m* 'in' („ „ „ *im·*)

In titles and the like these adjectives are sometimes abbreviated in such a way as to be indistinguishable from the prepositions from which they are derived. Exx. *imy-r* 'overseer', variants [3], lit. 'one-who-is-in-the-mouth' (of his subordinates): *ḫry-tp ꜥꜣ* 'great chief' of a province, lit. 'great one-who-is-over-the-head'.

Owing to their resemblance in sound to duals, some adjectives in *-y* from feminine nouns are written with a twofold ideogram (see above § 77, 1).

Exx. *nỉwty* from *nỉwt* 'town' in the expression *nṯr nỉwty* 'local god'.

ỉḫty „ *ỉḫt* 'horizon' „ „ *Ḥr ỉḫty* 'Horus of the horizon'.

§ **80.** Adjectives derived from prepositions may, like the latter, govern a noun or pronoun.

Exx. *ḫry sšt3* 'he who is over the secret', a common title.

imyt·f 'what is in it', lit. that-being-in it.

The adjective *mỉty* (also *mỉtw*, § 79 Obs.), which is derived from a f. noun *mỉt* 'copy', may similarly take a suffix, ex. *mỉty·f* 'his equal'.

From the noun *tp* 'head' and its derivative preposition *tp* 'upon' (§ 173) comes the adjective , varr. , , *tpy*, also written , with the two meanings (1) 'foremost', 'chief', 'first' and (2) 'being upon', ex. *Ỉnpw tpy ḏw·f* 'Anubis (who is) upon his mountain'. There is also a secondary adjective *tpty* 'first', but this hardly occurs until Late Egyptian.

The beginner must bear in mind that such adjectives in *-y*, in their most summary writings, are very easily mistaken for their originating prepositions: the example *Ỉnpw tpy ḏw·f* just quoted is a very good case in point.

The suffix-pronoun accompanying an adjective in *-y* may rarely indicate possession, ex. *mḥty·f*, 'his northern one', *scil.* 'boundary'.[4]

[1] Differing from *ỉ*, with which it is often confused, only in the rounded back of the head and the rather plumper breast. But in painted inscriptions the colour is brown.

[2] *Pt.* 69, 75, 435.

[3] This hieroglyph represents the tongue, which is 'what-is-in-the-mouth'; hence its value *imy-r* is due to a kind of graphic pun, see *AZ.* 40, 142; 42, 142.

[4] *BH.* i. 25, 50. Sim. the first ex. on p. 63.

On occasion some word may intervene between an adjective in *-y* and the word it governs.

Exx. *imt·sn ḫɜt* 'their originals', lit. their that-being-in-front.[1]

iry nb sšm every functionary, lit. every one-relating-to a business.[2]

ny wi Rˁ I belong to Rēˁ, lit. I am (§ 44, 3) belonging to Rēˁ.[3]

[1] *Urk.* iv. 99; cf. *Peas.* B 1, 193.
[2] *Urk.* iv. 1106.
[3] *Eb.* 1, 7.

§ **81**. Like other adjectives, those ending in *-y* are often employed as nouns.

Exx. *sḫty* 'peasant', 'fowler', properly 'one-belonging-to-the-country *sḫt*'.

imntt 'the west', from *imnty* 'western'.

(var.) *ḫry-nṯr* 'the necropolis', lit. 'that belonging-to-the-god'.

ḥryw-šˁ 'those-upon-the-sand', i.e. the Bedâwîn.

VOCABULARY

ir make, do.

pr go forth, go up.

ph reach, attack.

mr love, wish.

mḥ fill (*m* with).

ḥsḳ capture, take as plunder.

dbḥ ask for, beg.

imnty western.

isbty eastern.

wr great, important, much.

Kɜš Ethiopia, the Cush of the Bible (f.)

irtt (earlier *irṯt*) milk.

mnw monument.

mnmnt cattle.

rmṯ man; *rmṯ* people.

rd foot.

nḥḥ eternity.

tɜš boundary.

mr pyramid.

it barley, corn.

ḫt body.

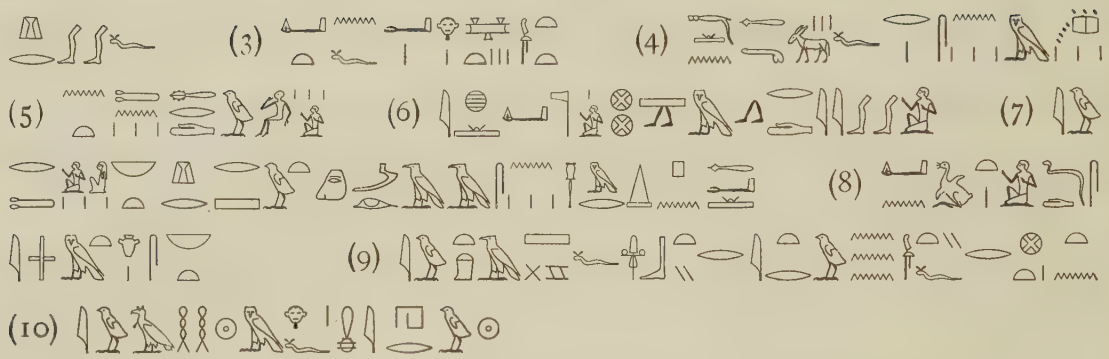
ḫɜst hill-country, (foreign) country.

ḫr under, carrying, holding (preposition).

EXERCISE VI

(*a*) *Transliterate and translate*:

(1) (2)



(*b*) *Write in hieroglyphs and transliteration*:

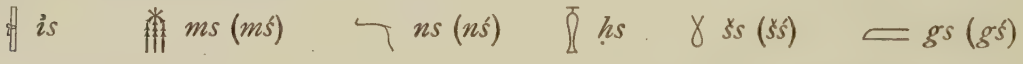
(1) They went forth to Cush, they reached its southern boundary, they captured its towns, they brought away all its inhabitants (lit. those-under it) (and) all its cattle. (2) He loved his brothers (more) than his own wife. (3) I have made for thee many great monuments (and) have placed them in the Southern City.[1] (4) Thou fillest thy hands with (*ḫr*) all good things. (5) Rēʿ placed him as king in this land, all southern (and) northern countries (being) under his feet. He is our beneficent lord; all his plans are like (those of) Rēʿ himself. (6) He is the god who-is-in my body.

[1] 'Southern City' was a name commonly given to Thebes.

LESSON VII

§ 82. Biliteral signs (continued from § 71):—

xi. with *s* as second consonant:



xii. with *ḳ* as second consonant: *rḳ*

xiii. with *k* as second consonant: *sk* (*śk*)

xiv. with *t* as second consonant:

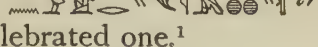
SYNTAX OF NOUNS AND PRONOUNS

§ 83. Subject and object.—Egyptian shows no trace of case-endings, and the syntactic relations of nouns were indicated either by the word-order (§§ 27. 66) or by the use of prepositions and the like, e.g. the use of *n* 'to', 'for' to express the dative (§ 52).

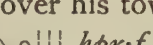
With the personal pronouns, the subject of narrative verbs, i.e. the nominative, is expressed by the suffixes (§ 35, 3), and the object, i.e. the accusative, by the dependent pronouns (§ 44, 1).

OBS. The use of the Latin case-names vocative, dative, etc., in reference to Egyptian is more convenient than strictly scientific. In the case of the genitive, at all events, it could hardly have been avoided.

§ **84.** Verbs taking two direct objects do not exist in Egyptian. To express the **predicative adjunct** found in English after verbs of 'making', 'becoming', and the like, Egyptian uses the *m* of equivalence (§ 38).

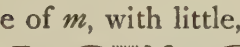
Exx.  *ir·n wi ḫry·i m rḫḫy* my pen made me celebrated, lit. as a celebrated one.[1]

rdi·n·f wi m ḥry niwt·f he placed me as chief (*or*, he made me chief) over his town.[2]

 *ḫpr·f m 19* it becomes 19.[3]

The same construction is found with verbs of 'seeing' and 'knowing', as *mɜɜ* 'see', 'regard (as)',[4] *sḏr* 'recognize (as)',[5] and *gm* 'find (as)'.[6]

After the verbs of 'appointing', 'making' *r* 'to' is apt to be used in place of *m*, with little, if any, difference of meaning.

Ex.  *rdi·n·f sw r rpʿty ḥsty-ʿ* he placed him as (lit. into, i.e. so as to be) prince and chieftain.[7]

The verb *sbɜ* 'teach' takes a direct object of the person and introduces the thing taught by *r* 'concerning'.[8]

§ **85.** The **genitive** is of two kinds, *direct* and *indirect*.

A. The **direct genitive** follows the noun that governs it, immediately and without connecting link.

Exx. *imy-r pr* overseer of the house, i.e. steward.

nb imɜḫ possessor of veneration, venerable.

rḫ ḫrt-ib nb·f knowing the desire of his lord.[9]

This form of genitive is usual wherever the connexion between governing and governed noun is particularly close, as in titles, set phrases, etc. Hence an epithet belonging to the governing word will normally follow the genitive.

Ex. *imy-r sḫtyw mnḫ* an efficient overseer of fowlers.[10]

Examples where the direct genitive is separated from its noun are of extreme rarity.[11]

In expressions like *ḥm-nṯr* 'priest', lit. 'servant of god', *ḥt-nṯr* 'temple', lit. 'house of god', *pr-nsw* 'palace', lit. 'house of the king', *sɜ-nsw* 'prince', lit. 'son of the king', the priority given to 'god' and 'king' is purely graphic, and due to honorific reasons; see § 57.

[1] *Urk.* iv. 119. Sim. *PSBA.* 18, 201, l. 5.

[2] *Bersh.* i. 33. Sim. *BH.* i. 44, 7.

[3] *Rhind* 24. Sim. *Peas.* B 1, 237; *Urk.* iv. 113, 11.

[4] *Adm.* 1,5; *Ikhern.* 8. Rather differently, BUDGE, p. 46, 14.

[5] *Urk.* iv. 1095, 1.

[6] *Urk.* iv. 1208, 6.

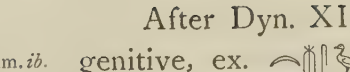
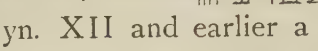
[7] *BH.* i. 25, 46–7. Sim. *Sebekkhu* 14. 17; *Peas.* B 1, 237; *Urk.* iv. 31, 9; after *ir* 'make', *Pt.* 486.

[8] *Pt.* 37. 399.

[9] Brit. Mus. 614, 1.

[10] *Sin.* B 244. Sim. *Peas.* B 1, 16.

[11] Exx. *Siut* 1, 288. 301.

After Dyn. XII filiation is sometimes expressed by the help of the direct genitive, ex.  *'Iḥms sꜣ 'Ibn* 'Aḥmose, son of Yeben'.[1] In Dyn. XII and earlier a peculiar inversion is often found;  *Nḫry sꜣ Ḥnmḥtp* means 'Neḫeri's son Khnemḥotpe',[2] not 'Neḫeri, son of Khnemḥotpe', as it would mean at a later date; note that in this use the determinative after the name of the father is regularly omitted. Here again the inversion is probably solely graphic; we may assume that *Ḥnmḥtp sꜣ Nḫry* was actually read.

[1] *Urk.* iv. 1. Sim. *ib.* 2, 11; 30, 6; 1119, 2.

[2] *BH.* i. 24. See *ÄZ.* 12, 8; 49, 95.

The use of the suffixes after nouns with the meaning of English possessive adjectives ('my', 'thy', etc. § 35, 1) also exemplifies the direct genitive.

Obs. Coptic shows that the direct genitival relation led to loss of accent (tone) and consequent reduction of the vowel in the first of the two words, cf. Copt. *nĕb-ēi* 'lord of a house' beside *nēb* 'lord'. The *status constructus* so formed has left no trace in hieroglyphic writing.

§ 86. B. In the **indirect genitive** the noun is preceded by the **genitival adjective** *ny* 'belonging to', a derivative in *-y* (§ 79) from the preposition *n* 'to', 'for'. The genitival adjective agrees in number and gender with the governing word as follows:

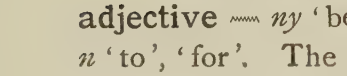
sing. m. *ny*	plur. m. *nyw*	dual m. *nywy*[3]
„ f. *nyt*	„ f. *nywt*	„ f. *nyty*[4]

[3] *Eb.* 74, 12.

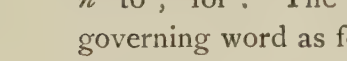
[4] Lac. *TR.* 2, 61; 22. 92; 23, 19.

The transliterations given are those demanded by strict etymology, but since these words were probably already much reduced by the M.K., there is some ground for the handier renderings m. sing. *n*, m. plur. *nw*, f. sing. and plur. *nt*.

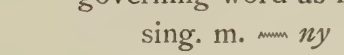
At an early period the genitival adjective shows a tendency to become invariable in the form . The dual is very rare; from M.K. on is often replaced by , which may also, though far less frequently, stand for .

Exx.  *nsw n Kmt*, the king of Egypt.[5]

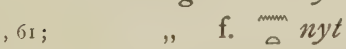
[5] *Sin.* B 165.

 *nỉwt nt nḥḥ*, the city of eternity.[6]

[6] *Th. T. S.* i. 30 F.

 *wrw nw ꜣbdw*, the great ones of Abydos.[7]

[7] Louvre C 3.

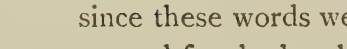
 *ʿꜣw n sḫty pn*, the asses of this peasant.[8]

[8] *Peas.* R 42.

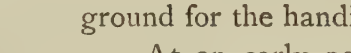
ḥmwt nt wrw, the wives of the chiefs.[9]

[9] *Urk.* iv. 185.

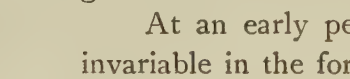
When an adjective or other word intervenes between a noun and its genitive, it is the indirect genitive which is used.

Exx.  *ỉnw nb nfr n sḫt* all good produce of the country.[10]

[10] *Peas.* R 35.

 *ỉmyw-r·k nw rwyt* thy overseers of the portal.[11]

[11] *Pt.* 442.

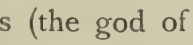
 *sḏỉwt ỉm·f nt pr-ḥḍ* valuables were in it belonging to the treasury.[12]

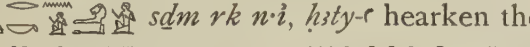
[12] *Sin.* B 287–8. Sim. *ib.* B 30–1; *Kopt.* 8, 2.

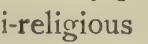
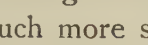
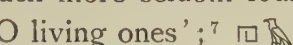
Obs. For the genitival adjective as predicate, see § 114, 2; before *śḏm·f* and *śḏm·n·f*, see §§ 191–2; before the infinitive, see § 305; before prep. + noun, see § 158; after adjectives, see § 95; after passive participles, see § 379, 3.

§ 87. The **vocative** may stand at the beginning or at the end of a sentence; more rarely it stands in the middle, but it must not interrupt a sequence of words belonging very closely together.

Exx. *ḥsw, ḥs tw Ḥry-š·f* O praised one, may Arsaphes (the god of Herakleopolis Magna) praise thee.[1]

 *sḏm rk n·i, ḥsty-ʿ* hearken thou to me, O prince.[2]

 *mk wi r nḥm ʿ·k, sḫty, ḥr wnm·f šmʿ·i* I will take away thy ass, peasant, because it is eating my corn.[3]

In ordinary parlance no introductory interjection was used; but in religious and semi-religious texts *i*, var. [4] is frequent for 'O', *ḥi* 'ha', 'ho'[5] being much more seldom found. Exx.  *i nb snḏ* 'O lord of fear';[6]  *i ʿnḫw* 'O living ones';[7]  *ḥi sš Nbsny* 'O scribe Nebseny'.[8]

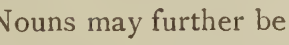
§ 88. **Adverbial uses of nouns.**—1. Indications of *time* are often expressed by a noun used absolutely, i. e. without preposition. The normal position of such a noun is towards the end of the sentence, in the position regularly occupied by adverbs.

Exx. *šms ib·k tr n wnn·k* follow thy desire so long as thou livest, lit. time of thou-art.[9]

iw sʿnḫ·n·(i) 'Iwmitrw rnpwt ḳsnt I nourished (the town of) Gebelên in troubled years.[10]

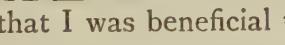
Very common as adverbs are *ḏt* 'eternally', lit. 'eternity', and *rʿ nb* 'every day'. Note the mathematical use of *sp 10* 'ten times'.[11]

If the adverbial phrase is a *date*, it may begin the sentence:

Ex.  *ḥst-sp 12 ... wḏi ḥm·f* year 12 ... His Majesty proceeded.[12]

2. Nouns may further be employed, like the accusative of respect in Latin, to qualify adjectives or adjective verbs; an exceedingly common use.

Exx. *spd ḥr* sharp of face, i. e. clever.[13]

 *nṯr·ṯn bnr mrwt* your lovable god, lit. your god sweet of love.[14]

rḫ·n·f ẖḥ·i n·f ib he knew I was serviceably minded towards him, lit. that I was beneficial to him in heart.[15]

§ 89. **The noun with the meaning of a sentence.**—1. This use is frequent in *headings, lists* and the like.

Exx. *kt pḥrt* another remedy. Title introducing a prescription.[16]

wrs 1 head-rest, 1. Item in a list of goods.[17]

ʿfty Nḫt the brewer Nakht. Written over the picture of a brewer.[18]

2. Not infrequently, however, such self-sufficient phrases *convey comments* or even *narrate a fact.*

Exx. *šs mrʿ* a real remedy. Comment accompanying a spell.[19]

[1] *Peas.* B 1, 196. Sim. *ib.* R 90; *Sin.* B 156; *Leb.* 17; *P. Pet.* 1116 B, 6.

[2] *Sh. S.* 12. Sim. *Peas.* B 1, 26; B 2, 133; *P. Kah.* 1, 2.

[3] *Peas.* B 1, 11–2. Sim. *P. Pet.* 1116 B, 12–3.

[4] *Siut* 3, 1; Louvre C 166; C 177; Cairo 20538 i. *c* 12.

[5] NAV. 170, 3; 173, 8–47.

[6] Cairo 20089, 7. Sim. LAC. *T. R.* 7, 1; 8, 1.

[7] Cairo 20014. Sim. *ib.* 20003, 1.

[8] BUDGE, p. 467, 12.

[9] *Pt.* 186. Sim. *Peas.* B 1, 139; *PSBA.* 18, 202, 8; *Hamm.* 114, 4.

[10] Cairo 20001. Sim. *Sin.* B 45.

[11] *Rhind* 1. Sim. *ib.* 6.

[12] *Seas.* no. 340. Sim. *Sin.* R 5–6; *Peas.* B 1, 224; *Westc.* 9, 21.

[13] *BH.* i. 8, 10. Many exx. *Sin.* B 48 foll.

[14] Cairo 20119, *c* 4; Sim. 20040, 17–8.

[15] Berlin *ÄI.* ii. p. 26.

[16] *Eb.* 44, 19. Sim. headings of accounts, etc. *P. Boul.* xviii. 2. 10. 16. 19. 23. 36.

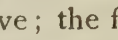
[17] *P. Kah.* 18, 15.

[18] *BH.* i. 29.

[19] *Eb.* 2, 6. Rather differently, *Westc.* 10, 21.

kt ḥswt iryt n·i another favour that was done to me. In the midst of a narrative; the favour is then recounted as a kind of apposition.[1]

[1] *BH.* i. 26, 121. Sim. *Hamm.* 110, 2; *Urk.* iv. 940, 4.

If the eleven workmen are waiting here for their remuneration (?),  *bw nb nfr* all well and good, lit. everything good.[2]

[2] *P. Kah.* 31, 5.

Obs. These uses will be found recurring in the case of the nominal parts of the verb: with the infinitive § 306, and with the participles and relative forms § 390.

§ 90. Apposition.—Words in apposition may be separated from one another by other words.

Ex. *ḥr nṯr r ꜣḫt·f, n-sw-bit Sḥtp-ib-Rʿ* the god mounted up to his horizon (i. e. his tomb), the king of Upper and Lower Egypt Seḥetepibrēʿ.[3]

[3] *Sin.* R 6. Sim. *ib.* B 240; Brit. Mus. 614, 12. 13.

A suffix-pronoun may be used to anticipate a noun placed in apposition after it.

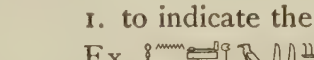
Ex. How shall this land fare *m ḫmt·f, nṯr pf nḫ* without him, that beneficent god?[4]

[4] *Sin.* R 67–8. Sim. *Westc.* 9, 15; Lac. *TR.* 6, 1; 21, 41; 23, 29.

A style of apposition evidently derived from account-books and the like is found in three special cases:[5]

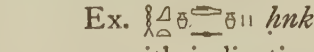
[5] See *ÄZ.* 28, 15.

1. to indicate the *material* of which a thing is made.

Ex.  *ḥnʿ ḥꜣ ḥzy(t) wrt* together with the great altar of cedar, lit. together with cedar, the great altar.[6]

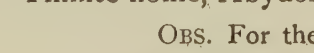
[6] Louvre C 11, 7. Sim. *P. Kah.* 19, 16; *Urk.* iv. 206. 635. 636.

2. with *measures* and *numbers*.

Ex.  *ḥnkt, ds 2* beer, two jugs, i. e. two jugs of beer.[7]

[7] *Peas.* B 1, 84. Sim. *ib.* R 5; *Rhind* 41, 4; 42, 4; *Urk.* iv. 6, 7–8.

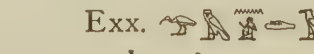
3. with indications of *locality*.

Ex.  *Tꜣ-wr ꜣbdw* Abydos in the Thinite nome (province), lit. Thinite nome, Abydos.[8]

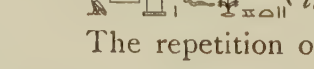
[8] Leyd. V 3, 4. 8. Sim. *ib.* 7; Cairo 20105; *Urk.* iv. 80, 15. See *ÄZ.* 29, 120.

Obs. For the nominal subject in apposition to a dependent pronoun, see §§ 132. 139; to the demonstrative *pw*, see § 128. For the *m* of equivalence emphasizing a noun in apposition, see § 96, 2. For *n ỉs* negativing a noun in apposition, see § 247, 2.

§ 91. Co-ordination and disjunction.—1. Egyptian has no special word for 'and'. The co-ordination of nouns or adjectives is often effected by direct juxtaposition.

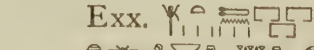
Exx.  *gm·n·i dꜣbw ỉrrt ỉm* I found figs and grapes there.[9]

[9] *Sh. S.* 47–8. Sim. *Peas.* B 1, 84; *Westc.* 9, 23.

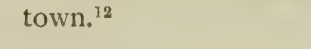
 *tꜣš·f rsy mḥty* its southern and northern boundary.[10]

[10] *BH.* i. 8, 20.

The repetition of a preposition, a suffix or an adjective may help out the sense.

Exx.  *ỉswt·tn prw·tn* your offices and your houses.[11]

[11] Cairo 20093, 3.

 *ḫt·ỉ nbt m šꜣ m niwt* all my property in country and in town.[12]

[12] *P. Kah.* 12, 4. Sim. Cairo 20001, 6; *Siut* 1, 286.

Closely connected words may be coupled by means of *ḥr*, lit. 'upon'.

Ex. *ḏr ḥr ḥyt* wind and rain.[1]

Or else *ḥnr* 'together with' is employed, especially when the co-ordination is less close.

Ex. *msw·i ḥnr snw·i* my children and my brothers.[2]

2. 'Or', like 'and', may be left unexpressed.

Ex. *ṯsw nb ḥsty-r nb* any commander or any prince.[3]

Here the repetition of *nb* assists the meaning; a repeated preposition or suffix may have the same effect, as was seen in the case of 'and' above.

A special word for 'or' is *r-pw*, which is placed after the last of the alternatives.

Ex. *m nb, m sn, m ḫnms r-pw* as lord, as brother, or as friend.[4]

§ 92. Gender of nouns.—A few remarks must be added to what has been already said on this topic (§ 26).

1. The names of foreign countries are treated syntactically as feminines, ex. *Kš ḫst* 'the vile Ethiopia (Cush)'.[5] The same holds good of names of towns[6] and, in part at least, of those of the nomes or provinces.[7]

2. *ḫt* (orig. *iḫt*) is a fem. when it means 'things' or 'property', but is found as a masc. when it means 'something', 'anything', ex. *ḫt mr* 'something painful'.[8]

3. *ḫt* 'wood', 'tree' is not really a fem., the *t* being radical; cf. *ḫt nḏm* 'sweet(-smelling) wood',[9] *ḫt ḳs* 'a high tree'.[10]

4. *ḫt* 'body', 'belly' is usually fem.,[11] but instances occur where it is treated as masc.[12]

[1] *Westc.* 11, 14. Sim. *Siut* 4, 17; *Urk.* iv. 659, 16.

[2] *Sh. S.* 128. Sim. *Peas.* B 1, 94; *Sin.* B 84; *Siut* 1, 304.

[3] *Kopt.* 8, 9. Sim. Cairo 20040, 9–15; *Eb.* 99, 2–3.

[4] *Pt.* 279. Sim. *Eb.* 6, 14; 24, 3; 93, 6–7. After each of two alternatives, *Eb.* 39, 17.

[5] *BH.* i. 8, 10. Sim. *Sin.* R 55; *Urk.* iv. 697, 9.

[6] Cairo 20025, 12–13; *Siut* 4, 13–4; *Urk.* iv. 689, 10. 15. Masc. perhaps Brit. Mus. 101, qu. in Exerc. 17 below.

[7] *Siut* 1, 151; Brit. Mus. 1203; but m. see *BH.* i. 8, 20.

[8] *Sh. S.* 124; *P. Turin* 132, 9. Sim. *ḫt ḏt*, *Sin.* B 215. See too *Eb.* 42, 18; 107, 20.

[9] *Urk.* iv. 719, 3.

[10] *Sh. S.* 156.

[11] *Eb.* 36, 6. 15.

[12] *Eb.* 36, 8; 41, 14. See too *Verbum* ii. § 14, 3. 4.

VOCABULARY

ḫḳ enter.

wsṯn var. *wstn* stride.

nḫt be mighty, victorious; mighty (adj.).

sns worship.

var. *šsp* receive, take.

st (earlier *śt*) shoot, throw, pour.

dwꜣ adore (in the morning).

mwt mother.

var. *ms* child.

ḏw mountain.

st place.[1]

 varr. , *ḫrw* voice, sound.

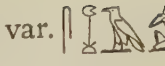
ꜣwt oblations, offerings.

var. *wḏḥw* (for *wdḥw*, § 19, Obs. 2) table of offerings.

var. *ỉsft* evil, wrong-doing.

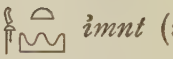
šbw food.

ḥst praise, favour (noun).

var.  *sḫrw* remembrance, memory.

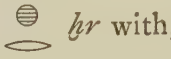
varr. , *mꜣꜥ* true, real, just.

(det. also ; abbrev.) *sbꜣ* door.

 *ỉmnt* (also *ỉmntt* § 81) the West.

dwꜣt netherworld.

ḏt eternity, everlasting.

 *ḫr* with, before, (speak) to.

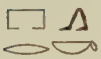
[1] For the reading see *ÄZ.* 46, 107.

EXERCISE VII

(*a*) *Study the following funerary wishes from a Theban noble's tomb* (*Dyn. XVIII*)[1]:

ỉmy-r (§ 79) *pr* *sš* *'Imnmḥꜣt* *mꜣꜥ-ḫrw* *ḫ·k*

O overseer of the house, scribe Amenemḥēt, true of voice *or* justified } see § 55. Mayst thou enter (and)



pr·k *m* *'Imnt* *wstn·k* *ḥr* *sbꜣ* *n* *dwꜣt* *dwꜣ·k*

go forth from the West, mayst thou stride through the door of the netherworld, mayst thou adore

Rꜥ *wbn·f* *m* *ḏw* *sns·k* *sw* *ḥtp·f* *m* *ꜣḫt*

Rēꜥ (when) he rises in the mountain, mayst thou worship him (when) he sets in the horizon,

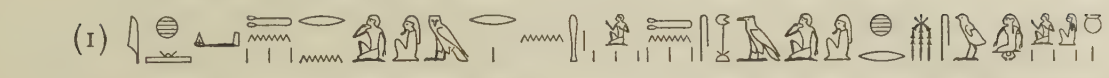
šsp·k *ꜣwt* *ḥtp·k* *ḥr* *šbw* *ḥr* *wdḥw* *n* *nb* *ḏt*

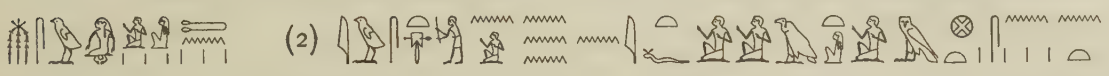
mayst thou receive oblations (and) be satisfied because of food upon the altar of the lord (of) eternity.[2]

[1] Adapted from *Th. T. S.* i. 27.

[2] The 'lord of eternity' is Osiris, the god of the dead. A large part of the temple offerings was passed on for use in private tomb-chapels 'after', as the texts say, 'the god had been satisfied therewith'.

(*b*) *Transliterate and translate*:

(1) 

(2) 

(3)

(4)

(5)

(6)

(7)

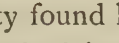
(8)

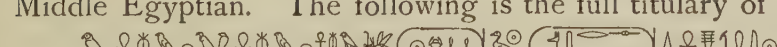
(*c*) *Write in hieroglyphs and transliteration*:

(1) I am (one) good of counsels in the house of his lord. (2) Mayst thou hearken, O sovereign my lord, to this (the) daughter of thy handmaid. (3) The overseer of the city found his brothers and sisters at (*ḥr*) the door of the palace. (4) My praises reached heaven. (5) The wife of the priest went down into the boat. (6) Thy hands are mightier than (those of) all the gods of Egypt. (7) The gods are satisfied when they receive oblations upon their altars. (8) May I hear thy counsels every day. (9) He sees the gods in their beautiful places of the West.

EXCURSUS A

The Titulary and other Designations of the King.[1]

The student now possesses the knowledge of Egyptian writing and grammar requisite to decipher the royal names and titles occurring on innumerable monuments of stone. The 'titulary' ( *nḫbt*)[2] consisted of five 'great names' (*rn wr*),[3] which were assumed by the Pharaoh on the day of his accession. We have not here to study the gradual development of the titulary; it will answer our purpose to illustrate it in the forms in which it occurs in Middle Egyptian. The following is the full titulary of Sesostris I (Dyn. XII):

 *Ḥr ꜥnḫ mswt, nbty ꜥnḫ mswt, Ḥr nbw ꜥnḫ mswt, n-sw-bit Ḫpr-kȝ-Rꜥ, sȝ Rꜥ S-n-Wsrt, dì ꜥnḫ ḏd wȝs mì Rꜥ ḏt* Horus 'Life-of-births', Two Ladies 'Life-of-Births', Horus of gold 'Life-of-Births', King of Upper and Lower Egypt 'Kheperkerēꜥ' ['the *ka* of Rēꜥ comes into being'], Son of Rēꜥ 'Sesostris' ['man of (the goddess) Wosret'],[4] granted life, stability and wealth like Rēꜥ eternally.[5]

[1] See G. J. Thierry, *De religieuze beteekenis van het aegyptische koningschap*, Leyden, 1913; A. Moret, *Du caractère religieux de la royauté pharaonique*, Paris, 1902, ch. I.

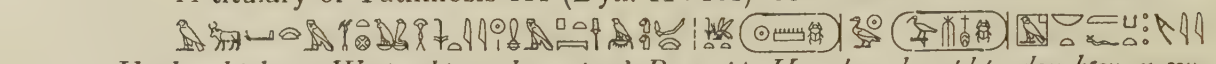
[2] *Urk.* iv. 80, 11; 160, 11; Br. *Thes.* 1077, 19.

[3] *Urk.* iv. 261, 3. 14–17; Br. *Thes.* 1077, 19.

[4] The name *S-n-Wsrt* belonging to three kings of Dyn. XII was formerly read *Wsrtsn* (Usertesen), whereby its identity with the Sesostris of Manetho (see p. 76, n. 1) was obscured. See *Unt.* 2, 1–24; *ÄZ.* 41, 43.

[5] *BH.* i. 25, 59–62.

A titulary of Tuthmosis III (Dyn. XVIII) from Sinai is similar in form:



Ḥr kꜣ nḫt ḫꜥ m Wꜣst, nbty wꜣḥ nsyt mi Rꜥ m pt, Ḥr nbw šḫm pḥty ḏsr ḫꜥw, n-sw-bit Mn-ḫpr-Rꜥ, sꜣ Rꜥ Ḏḥwty-ms-nfr-ḫpr(w), mry Ḥtḥr nbt mfkꜣt Horus 'Strong-bull-arising-in-Thebes', Two Ladies 'Enduring-of-kingship-like-Rēꜥ-in-heaven', Horus of gold 'Powerful-of-valour, holy-of-diadems', King of Upper and Lower Egypt 'Menkheperrēꜥ' ['the form of Rēꜥ remains (?)'], Son of Rēꜥ, 'Tuthmosis ['Thoth has given birth'] beautiful-of-forms', beloved of Hathor, lady of the turquoise.[1]

[1] *Sinai* 196; after the first cartouche is a long string of epithets not belonging to the name. Both the titularies quoted conclude with epithets not belonging to the names ('granted life', etc. and 'beloved of Hathor', etc.). These are so typical that it seemed advisable to retain them.

The comparison of these two titularies discloses five elements common to both; these common elements are followed by names that are variable in the case of every king. The underlying idea is that the king, while being the temporary re-incarnation of Horus, of the goddesses described as the Two Ladies, or of the golden Horus, reveals his individuality by exhibiting the divine nature under some aspect peculiar to himself; thus Sesostris I is the Horus who infuses life into all who are born, Tuthmosis III is the golden Horus who is powerful of valour and whose diadems are holy. Similarly, the names in the two 'cartouches' or 'royal rings' describe the nature of the king in his capacity of 'King of Upper and Lower Egypt' and of 'Son of Rēꜥ' respectively. Whereas an Englishman distinguishes two different kinds of name, Christian and family name, the Egyptian kings distinguished five, which we term the Horus name, the *nebty* name, the golden-Horus name, the *prenomen* and the *nomen*. These we shall now consider in turn.

1. The **Horus name**, less suitably called banner-name or *kꜣ*-name, represents the king as the earthly embodiment of the old falcon-god Horus, who early became the dynastic god of Egypt, and as such was identified with the sun-god Rēꜥ, himself also at some very early period the dynastic god. This name is frequently written within a rectangular frame, at the bottom of which is seen a design of recessed panelling such as we find in the façades of early brick tombs and in the false doors of Old Kingdom maṣṭabas;[2] on the top of the rectangular frame is perched the falcon of Horus, in more elaborate Dyn. XVIII examples crowned and accompanied by sun and uraeus; see the annexed figure. It is not quite certain whether the building symbolized by the rectangle and façade (together termed the *srḫ*)[3] was the king's palace or his tomb. The former alternative is the more probable, since in the oldest times the Horus name was the commonest designation of the king, and it is unlikely that a purely sepulchral name should have been chosen for the purpose. Still, its associations with the *kꜣ* or 'spirit' came to be very close. On the whole, we may conclude that the Horus name denotes the aspect of Horus worn by the king whilst dwelling in the palace.

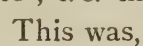
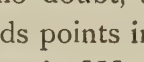
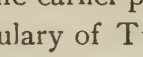
[2] *Seas.* p. 21–2; *PSBA.* 26, 295.

[3] *ÄZ.* 34, 167.

2. The ***nebty* name**, so called because the probable reading of the group is *nbty* 'the two ladies',[1] displays the king as identified in his own person with the two principal goddesses of the period immediately preceding Dyn. I, when Egypt was still divided into two kingdoms; these were the vulture-goddess *Nḫbt* Nekhebet of the Upper Egyptian city of El-Kâb and the cobra-goddess *Wȝḏt* Buto of the Lower Egyptian city of *Dp*; these cities were in the close vicinity of the early capitals of *Nḫn* Hierakonpolis and *P* Pe respectively, and it is to this reason that the two goddesses owed their prominence. Probably Menes, the founder of Dyn. I, was the first to assume the *nebty* title, symbolizing thereby the fact that he had united the two kingdoms.[2] The Greek interpretation *κύριος βασιλειῶν* 'lord of crowns' is probably secondary; doubtless an actual embodiment was in the mind of the Egyptians, not merely ownership of the crowns with which the goddesses were identified.

[1] *Rec.* 17, 113; *PSBA.* 20, 200.

[2] See *Unt.* 3, 13.

3. The **golden Horus name** is more disputed. Some high authorities[3] have supposed, on the strength of the Greek equivalent *ἀντιπάλων ὑπέρτερος* 'superior to (his) foes' on the Rosetta stone, that the monogram symbolized Horus as victorious over *Nbty* 'the Ombite', i.e. the god Seth who was worshipped at Ombos near the modern Ḳûs.[4] This was, no doubt, the interpretation of Greek times, but the evidence of the earlier periods points in another direction. In a context dealing with the titulary of Tuthmosis III that king says 'he (Amūn) modelled me as a falcon of gold' ( *bik n nbw*),[5] and Hatshepsut calls herself 'the female Horus of fine gold' ( *Ḥrt nt ḏfm*);[6] the concept of the golden falcon can be definitely traced back to Dyn. XI,[7] and an inscription of Dyn. XII describes the golden Horus name as the 'name of gold' ( *rn n nbw*).[8] King Kheops (Dyn. IV) and king Merenrēʿ (Dyn. VI) have the title with two falcons over the 'gold' sign; but the two falcons are normally a circumlocution for the reconciled enemy-gods Horus and Seth, so that, on the hypothesis here combated, Horus and Seth would both seem to be indicated as vanquishers of Seth. Lastly, the names following the group are far from being always of a bellicose character. There seems but little doubt that this group meant 'Horus of gold' except perhaps in the very latest periods;[9] but exactly what god was intended is a problem still unsolved.

[3] H. BRUGSCH, *Die Aegyptologie* (Leipzig 1897), 202; SETHE, in J. GARSTANG, *Mahâsna and Bêt Khallâf* (London, 1902), 19.

[4] We must carefully distinguish between this Ombos, which is that mentioned by Juvenal in his fifteenth Satire, and the other, the present Kôm Ombo, some 25 miles north of Assuan, where there is a much visited temple dating from Graeco-Roman times.

[5] *Urk.* iv. 161.

[6] *Urk.* iv. 237.

[7] LAC. *TR.* 55, 5.

[8] Berl. *AI*, i. p. 138.

[9] So MORET, *op.cit.* p. 22, quoting his earlier work *Rec.* 23, 23; THIERRY, *op. cit.* 66–83.

4. The **prenomen** is the name which follows the title *n-sw-bit* 'he who belongs to the sedge and the bee'; the plant *swt* symbolizing Upper Egypt is supposed to be identical with the flowering *scirpus*-reed or sedge, Egyptian *šmʿ*, a common emblem of Upper Egypt;[10] the exact connexion of the bee with Lower Egypt is still obscure. In effect the title means 'king of Upper and Lower Egypt', and the Rosetta stone translates it by *βασιλεὺς τῶν τε ἄνω καὶ τῶν κάτω χωρῶν*. The *prenomen* itself is almost always compounded with the

[10] GRIFFITH, *Hieroglyphs*, p 29.

name of the god Rēʿ; typical examples are *Shtp-ib-Rʿ* 'propitiating the heart of Rēʿ' (Amenemmes I), *Nb-mɜʿt-Rʿ* 'lord of truth is Rēʿ' (Amenophis III); the first appearance of Rēʿ as an element in the prenomen is with *Ḥʿ-f-Rʿ* Khephren of Dyn. IV, and the instances without Rēʿ all date before Dyn. IX. The *prenomen* and *nomen* are invariably written within 'cartouches' (this French word means an ornamented tablet of stone, wood, or metal destined to receive an inscription) or 'royal rings'. The cartouche depicts a loop formed by a double thickness of rope, the ends tied together so as to offer to the spectator the appearance of a straight line;[1] strictly speaking the loop should be round, as it is in one or two very early examples,[2] but becomes elongated and oval because of the length of most hieroglyphic names enclosed in it. The Egyptians called the cartouche *šnw*[3] from a verb-stem *šni* 'encircle', and it seems not unlikely that the idea was to represent the king as ruler of all 'that which is encircled by the sun', a frequently expressed notion.[4] Another name of the cartouche, not found before Dyn. XIX, is *mnš*.[5]

[1] Examples showing the rope as such are rare, even in quite early times. That here illustrated is from Cairo 1558, a relief dating from the reign of Saḥurēʿ (Dyn. V).

[2] *AZ.* 35, 43; QUIBELL, *Hierakonpolis* (London, 1900), i. 38.

[3] *AZ.* 34, 167.

[4] *Sin.* B 213; *Urk.* iv. 82, 13; 102, 11; 283, 16. A less plausible explanation *Bull.* 11, 141.

[5] *AZ.* 43, 158.

5. The **nomen** is introduced by the epithet *sꜣ Rʿ* 'son of (the sun-god) Rēʿ'. The name in the cartouche was, as a rule, that borne by the king before his accession to the throne: it is almost the equivalent of our family name, for Dyn. XI affects the *nomina* *Inᵗ-ỉ:f* Antef and *Mnṯw-ḥtp* Menthḥotpe, Dyn. XII the *nomina* *Imn-m-ḥɜt* Amenemmes and *S-n-Wsrt* Sesostris; Dyn. XIII shows several kings of the name *Sbk-ḥtp* Sebkḥotpe and Dyn. XVIII consists almost entirely of rulers named *Imn-ḥtp* Amenophis and *Ḏḥwty-ms* Tuthmosis. The first Egyptian kings to distinguish a *nomen* and a *prenomen* were those of Dyn. V.

In the period covered by this book the five names of the titulary have a rigidly fixed order. The principal name is the *prenomen*, and this is often found alone or accompanied only by the *nomen*. Only very rarely does the Horus name serve for identification purposes, ex. *Ḥr Ḥʿ-m-mɜʿt* 'Horus Appearing-in-truth', i. e. Amenophis III.[6]

[6] *Tanḳhami* 79, 11; MAR., *Karn.* 34, 29.

To introduce the king's name the phrase *ḥm n* is often found; this we translate 'the Majesty of', but the origin of the expression is obscure. One example will suffice:

ḥɜt-sp 19 ḥr ḥm n nṯr nfr nb tꜣwy Nᶜ-mɜʿt-Rʿ, sꜣ Rʿ, Imn-m-ḥɜt year 19 under the Majesty of the good god, lord of the two lands Nemaʿtrēʿ, son of Rēʿ, Amenemmes (III).[7]

[7] *Hamm.* 17, 1.

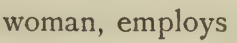
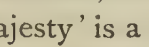
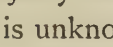
As speaker the king often refers to himself as *ḥm·ỉ* 'My Majesty',[8] var. *ḥm·ỉ*;[9] he is addressed as *ḥm·ḳ*[10] 'Thy Majesty', var. ;[11] the 3rd

[8] *Urk.* iv. 158, 10.

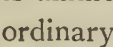
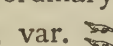
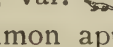
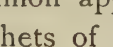
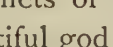
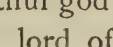
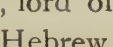
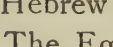
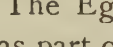
[9] *Urk.* iv. 101, 1.

[10] *Sin.* B 236.

[11] *Westc.* 5, 2, 3.

pers. *ḥm·f* 'His Majesty',[1] var. [2] is also exceedingly common. The word *ḥm* also occurs in the stilted phrase  *m ḥm n stp-sꜣ* 'in the Majesty of the palace'.[3] The plural  *ḥmw·ṯn* is found addressed to gods or even to honoured men ('your worships');[4] Hatshepsut, who styled herself king, though a woman, employs the feminine form  *ḥmt·i*.[5] The translation of *ḥm* as 'Majesty' is a mere makeshift; the precise meaning of the Egyptian word thus used is unknown, though a word of similar appearance means 'slave'.

[1] *Hamm.* 192, 3.
[2] *Westc.* 6, 1. 2. 13.
[3] See GARD. *Sin.* p. 83.
[4] *ÄZ.* 47, 89; *Tarkhan* i. 79, 5.
[5] *Urk.* iv. 363, 6.

The ordinary word for king is  , *nsw* (§ 54); far less common is  *ity*, var. ,[6] which we conventionally translate 'sovereign'; another fairly common appellation is  *nb* 'the Lord'.[7] We cannot here discuss other epithets of the king, such as  *nṯr nfr* 'the good god' (perhaps rather 'the beautiful god'),  *nb tꜣwy* 'the lord of the two lands',  *Ḥr nb ḥ* 'Horus, lord of the castle'; for *nb r ḏr* see § 100, 1. As regards the term Pharaoh (Hebrew פַּרְעֹה, Greek Φαραώ, Coptic ⲡⲣⲣⲟ: ⲡⲟⲩⲣⲟ),[8] the facts are as follows.[9] The Egyptian original  *Pr-ꜥꜣ* 'Great House' was used in the Old Kingdom as part of many phrases like *smr Pr-ꜥꜣ* 'courtier of the Great House', and clearly there referred to the palace itself or to the court, and not to the person of the king. From the end of Dyn. XII onwards the term is written  *Pr-ꜥꜣ ꜥnḫ wḏꜣ snb* 'Great House, may it live, prosper, be in health' with the auspicious wish-formula discussed §§ 55. 313; but still it seems to mean only the palace. The earliest known instance where *Pr-ꜥꜣ* refers actually to the king is in a letter to Amenophis IV (Akhenaten), which is addressed to  *Pr-ꜥꜣ ꜥnḫ wḏꜣ snb nb* 'Pharaoh, l. p. h., the Master'.[10] From Dyn. XIX onward it is used occasionally just as *ḥm·f* 'His Majesty' might be used; we read 'Pharaoh went forth', 'Pharaoh said', etc. In other words the term has become a respectful designation for the king, just as the head of the Ottoman government was termed the Sublime Porte. The final development was when a proper name was added to the title, as in the 'Pharaoh Hophra' of the Old Testament; the earliest Egyptian example of this use is under one of the Sheshonks of Dyn. XXII.

[6] *Pt.* 7; *Sh. S.* 173; *Urk.* iv. 15, 9.
[7] *P. Boul.* xviii, 2. 12; *Urk.* iv. 1092, 14; 1112, 13.
[8] *ÄZ.* 53, 130.
[9] *PSBA.* 23, 72.
[10] *P. Kah.* 38, 17.

In conclusion, a few words must be said concerning the way in which the royal names may be best represented in English. The Horus name, *nebty* name, and golden Horus names ought perhaps to be translated; so far as that is possible, at least, for the epithets employed as names are often very obscure in their meaning. The *prenomen* and *nomen*, on the contrary, must be left in their Egyptian forms; to replace 'king Tuthmosis' by 'king Thoth-has-given-birth' would be obviously absurd. The question now arises as to how such names as *Ḏḥwty-ms* should be vocalized, for only in the rarest cases do we know how an old Egyptian name was really pronounced. The practice followed by a number of writers, to whom the author of the present work belongs, is to utilize the names

given by the historian of Egypt Manetho (first half of the 3rd cent. B.C.),[1] so far as the forms handed down by the excerptors of Manetho are fairly recognizable as transcriptions of the hieroglyphic writing: so, for example, Tuthmosis for *Ḏḥwty-ms*, Sesostris for *S-n-Wsrt*, and so on. When, however, the Manethonian form is either absent or barely recognizable as an equivalent of the hieroglyphs, a guessed transcription will be found preferable, for example Ḥaremḥab for *Ḥr-m-ḥb*, where Manetho gives Harmais. We shall deal further with such guessed transcriptions in Appendix B at the end of this book. Here we need only warn the student against one specially barbarous transcription of a royal name: Thothmes is still used for the Manethonian Tuthmosis by many Egyptologists who ought to know better.

[1] Manetho was an Egyptian priest contemporary with the first two Ptolemies, who wrote an Egyptian history in three books. Only excerpts remain, which are preserved in the works of Josephus, Africanus and Eusebius. See C. MÜLLER, *Fragmenta Historicorum Graecorum* (Paris 1878), ii. pp. 511–613.

For the various names of the Egyptian kings see H. GAUTHIER, *Le Livre des rois d'Égypte*, 5 vols., Cairo 1907–17, in *Mémoires . . . de l'institut français d'archéologie orientale*. In English there is the smaller work, E. A. W. BUDGE, *The Book of the Kings of Egypt*, 2 vols., London, 1908.

LESSON VIII

§ 93. Biliteral signs (continued from § 82) :—

xv. with *d* as second consonant:

šd *ḳd* *ḏd* (later *dd*).

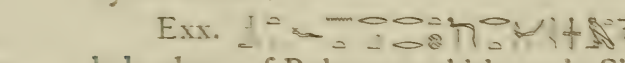
xvi. with *ḏ* as second consonant:

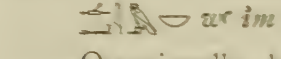
ʿḏ (later *ʿd*) *wḏ* (later *wd*,) *nḏ* *ḥḏ*

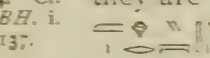
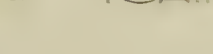
SYNTAX OF ADJECTIVES

§ 94. The sentence with *adjectival predicate* will be treated fully below in Lesson XII.

For the adjective as *epithet*, see above § 48. 1, where it was seen to follow its noun and agree with it in number and gender. It remains to be noted that such an adjective may on occasion be separated from its noun by a genitive or by an adverb.

Exx.  *swt·f nt R-ḳrrt ḏsrt imt Siwt* his holy places of Roḳereret which are in Siût.[2]

 *wʿ im nb* each one thereof.[3]

Occasionally, however, epithet and noun adhere so closely together that they are treated as a compound. Exx.  *ṯs-ḫḏ·sn* 'their white bread';[4]  *gs-ḥry·sn* 'their upper side'.[5]

[2] *Sinai* 1, 237.

[3] *Sinai* 1, 277. Sim. *wʿ ḥw-ḏn nḏ*, *ib.* 1, 288.

[4] *Sinai* 1, 225.

[5] *Eb.* 70, 4. Cf. *smr-wʿty nb*, *BH.* i. 259 101, qu. § 137.

Two much rarer methods of expressing the adjective as epithet now call for description :

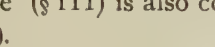
1. The adjective is used as a noun and the qualified noun follows as an indirect genitive.

Ex. *ḫwrw n rḫty* a wretched washerman, lit. a wretch of a washerman.[1]

[1] *Peas.* B 1, 169. Sim. *ib.* 175; Berl. *AZ.* i. p. 261, 3.

Obs. See below § 262, 1 for *wr n* 'one', 'a'; the construction of *nn n, nȝ n* 'these' (§ 111) is also comparable, as well as *nhy n* 'a few', 'a little', and *ḥḥ n* 'many' (§ 99).

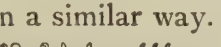
2. The adjective follows its noun as an indirect genitive.

Ex.  *n ṯbwt n ḥḏ* a pair of white sandals, lit. of sandals of white.[2]

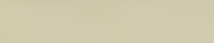
[2] Lac. *Sarc.* i. p. 46. Sim. *Bersh.* i. 14, 4. 7; *Urk.* iv. 497, 8; 654, 14.

Obs. Here again the adjective is used as a noun. For a similar construction with noun clauses, see below § 191.

§ **95**. It has been seen (§ 88, 2) that nouns may be used, like the accusative of respect in Latin, to qualify adjectives. The *indirect genitive* is sometimes employed in a similar way.

Exx.  *sš ỉḳr n ḏbʿw·f* a scribe excellent with (lit. of) his fingers.[3]

[3] *Sh.S.* 188. Other exx. *Rec.* 38, 210.

Twenty women  *m nfrwt nt ḥʿw·sn* who are beautiful of body, lit. as beautiful ones of their members.[4]

[4] *Westc.* 5, 10.

In the masculine instances it is not quite certain that *n* is the genitival adjective. It might be the preposition *n*; for a similar ambiguity see § 379, 3 below.

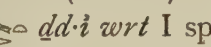
§ **96. The emphatic and the emphasized adjective.** 1. It happens not seldom that an adjective bears an emphasis such as to make the meaning of the whole sentence dependent upon it.

Exx. *ỉr ỉb ḳn m st ḳsnt, snnw pw n nb·f* as for a heart (which is) brave in evil case, it is the equal of its lord.[5]

[5] *Adm.* p. 104. Sim. below § 144, 4.

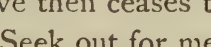
wr twȝ n sfw r nḫt greater is the claim of the *mild* man than (that of) the *strong*.[6]

[6] *Pt.* 319. Sim. *Peas.* B 1, 284, qu. § 148, 3.

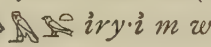
 *ḏd·ỉ wrt* I speak a (thing that is) important.[7]

[7] Cairo 20538, ii. *c* 9.

2. As the above renderings show, the emphasis of the adjective often requires to be brought out in English by a relative clause ('which is', 'that is'). Egyptian occasionally utilizes the *m* of equivalence (§ 38) with the same intention; the adjective then ceases to be a mere epithet, and is employed as a noun.

Exx. Seek out for me  *sȝ·tn m sȝȝ, snꜥ·tn m ỉḳr* a son of yours who is (lit. as) wise, a brother of yours who is (lit. as) excellent.[8]

[8] *P. Pet.* 1116 B, 6. Sim. *Westc.* 5, 10 qu. § 95; *JEA.* iv. Pl. 8, 7–8; *Urk.* iv. 814, 17.

 *ỉrỉ·ỉ m wrt* I will do (something) which is (lit. as) great.[9]

[9] *Urk.* iv. 350.

It is not possible to distinguish between *m* + adj. used as noun and the case where *m* + a real noun is employed as a kind of emphasized apposition.

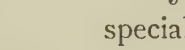
Ex. *i ꜥnḫw tpyw tȝ, m ḥmw-nṯr ḥmwt-nṯr ..... nw r-pr pn* O ye who live upon earth, such as are (lit. as) priests and priestesses ..... of this temple.[1]

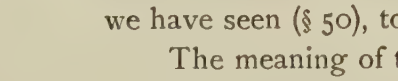
[1] Cairo 20026. Sim. *Bersh.* i. 14, 2.

Obs. We shall find similar uses in connexion with the relative adjective (§ 199, end) and the participles (§ 393).

§ 97. Comparative and superlative.—The Egyptian adjective has no special forms for the degrees of comparison. The preposition *r* is used, as we have seen (§ 50), to render the meaning of the *comparative.*

The meaning of the *superlative* may be conveyed by a genitive.

Exx.  *wr n wrw* greatest of the great.[2]

 *ink wr wrw m tȝ r ḏr·f* I was greatest of the great in the entire land.[3]

[2] *Peas.* B1, 53. 88. Sim. *Westc.* 9, 7. See too *ÄZ.* 55, 65.

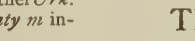
[3] *Urk.* iv. 410.

Or else by means of *imy* (§ 80).

Ex. *wr imy sḫw* greatest of (lit. being in) the nobles.[4]

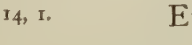
[4] *BH.* i. 32. Sim. *ib.* 26, 152; Lac. *TR.* 80, 28; also *Sint* 1, 224 (*spd wn imy nṯrw*); cf. further *Urk.* iv. 893, 16 (*nty m* instead of *imy*).

The repetition of a suffix may help to indicate superlative meaning.

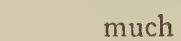
Ex.  *sꜣ·f smsw·f* his eldest son, lit. his son his eldest.[5]

[5] Cairo 20750; *BH.* i. 25, 54.

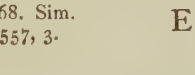
For 'very' *wrt* 'greatly' (§ 205, 4) is of common occurrence.

Ex.  *štȝ wrt* very difficult.[6]

[6] *Bersh.* i. 14, 1.

The common phrase  *r ḫt nbt* 'more than anything'[7] conveys much the same sense. So too *wꜥ* 'one', 'alone':

[7] Ex. *Peas.* B 2, 132.

Ex.  *wꜥ iḳr* alone excellent, i. e. uniquely excellent.[8]

[8] *Urk.* iv. 68. Sim. *ib.* 495, 14; 557, 3.

EQUIVALENTS OF ENGLISH ADJECTIVES, ETC.

§ 98. The word for **'other'** has an ending *i*, doubtless dual in origin:

sing. m. *ky* (*kỉi*) plur. m. *kywy* (*kỉwy*),[9] varr. ,[10] ,[11] [12]

„ f. *kt* (*kỉti*) „ f. *kt* (*kỉti*), only known from Old Eg.[13]

[9] *Adm.* p. 100; *Urk.* iv. 85. 102.

[10] *ÄZ.* 34, 35.

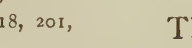
[11] *Urk.* iv. 320, 17; 322, 14; 331, 12.

[12] *PSBA.* 18, 201, l. 6.

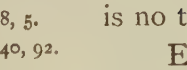
[13] *Urk.* i. 78, 5.

The transliterations in brackets give the correct etymological values.[14] *Ky* is no true adjective, but a noun to which another may be added in apposition.

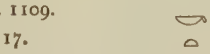
[14] See *ÄZ.* 40, 92.

Exx.  *ky sp* another time, lit. another, a time.[15]

[15] *Urk.* iv. 1109.

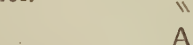
 *kt pḥrt* another remedy.[16]

[16] *Eb.* 31, 17.

 *kywy nsyw* other kings.[17]

[17] *Urk.* iv. 102.

A suffix may be attached to the word for 'other':

Ex.  *kty·f wst* its other side.[18]

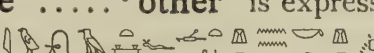
[18] *Peas.* Bt. 30.

ky and *kt* are frequently used as nouns; for the plural 'others' the phrase *kt-ḫt*,[19] var. *kt-ḫy*,[20] lit. 'other things', is common.

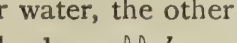
[19] *Peas.* B 1, 46.

[20] *Urk.* iv. 20, 11; 1089, 11. Without det., *ib.* 736, 13.

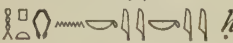
'One' ..... 'other' is expressed by *wʿ* ..... *ky*:

Ex.  *iw wsṯ·f wʿt ḫr mw, kt ḫr iṯ* its one side was under water, the other under corn.[1]

Or else by *ky* ..... *ky*:

Ex.  *ḥpt·n ky ky* one embraced the other.[2]

Or else by *wʿ* 'one' ..... *snnw·f* 'his second':

Ex.  *wʿ ḏd·f ḫft snnw·f* one said to (lit. before) the other.[3]

Or else is merely implied:

Ex. *rdi·n wi ḫsṯ n ḫsṯ* land gave me to land.[4]

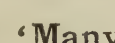
[1] *Peas.* R 46. Sim. *Urk.* iv. 744, 4–6.

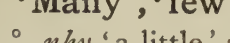
[2] *Urk.* v. 48. Sim. *BH.* i. 26, 165; *Peas.* B 1, 152.

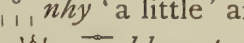
[3] *Urk.* iv. 26. Also exceptionally *wʿ . . . wʿ*, *Westc.* 8, 22.

[4] *Sin.* B 28–9. Sim. *BH.* i. 25, 40–1; *Urk.* iv. 652, 10.

§ 99. 'Many', 'few', 'a little'.—For these notions *ḥḥ* 'million' (§ 259) and *nhy* 'a little' are often used with the indirect genitive.

Exx.  *ḥḥ n sp* many times, *or* often.[5]

 *nhy n rmṯ* a few men.[6]

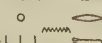
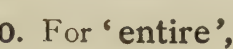
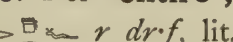
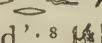
 *nhy n ḫmsṯ* a little salt.[7]

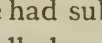
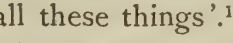
[5] *Eb.* 30, 17; *Urk.* iv. 1091, 8.

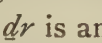
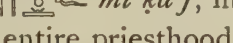
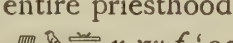
[6] *Adm.* 7, 3. Sim. *P. Pet.* 1116 B, 7.

[7] *Peas.* B 1, 48. Sim. *Pr.* 1, 6.

§ 100. For **'entire', 'complete', 'whole'** several phrases are used.

1.  *r ḏr·f*, lit. 'to its end'. Exx. *tȝ pn r ḏr·f* 'this entire land';[8] *mšʿ r ḏr·f* 'the entire army';[9]  *dr·n·f s(y) r ḏr·s* 'he had subdued the whole of it';[10] also without suffix,  *nn n ḫt r ḏr* 'all these things'.[11] Note too the phrase  *nb r ḏr* 'lord of the universe', lit. 'lord to the end', a title given to the sun-god[12] or the king;[13] so too *nbt r ḏr* is an epithet of the queen.[14]

2.  *mi ḳd·f*, lit. 'like its form'. Ex.  *wnwt ḥt-nṯr mi ḳd·s* 'the entire priesthood of the temple'.[15]

3.  *r sw·f* 'according to its length'. Exx. *ḥrw r sw·f* 'the entire day';[16]  *tȝ ḫnyt r sw·s* 'the entire navy';[17] without suffix  *nn r sw n rnpwt* 'all these years'.[18]

[8] *Westc.* 9, 11; *P. Pet.* 1116 B, 1.

[9] *Kopt.* 8, 2; *Urk.* iv. 655, 16.

[10] *Sin.* B 111.

[11] *Siut* 1, 269.

[12] *Urk.* v. 51. 64. 73; *Hearst* 6, 7.

[13] *Mill.* 2; *Adm.* 15, 13.

[14] *Sin.* B 172. 274.

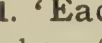
[15] *Kopt.* 8, 2. Sim. *Siut* 1, 151.

[16] *Pt.* 380. 382.

[17] *Urk.* iv. 6.

[18] *Adm.* 13, 2.

§ 101. 'Each', 'every' is rendered by the Egyptian noun *ṯnw* 'number', later *tnw*, followed by a direct genitive in the singular.

Exx.  *r ṯnw rnpt* every year, lit. at every year.[19]

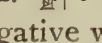
tnw dwsw every morning.[20]

[19] *BH.* i. 8, 17; *Urk.* iv. 55. 70. 719.

[20] *Urk.* iv. 117.

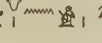
§ 102. *s* 'man' is common for **'someone', 'anyone'**; also, combined with a negative word, for **'no one'.**

Exx. *ir ḫr·k s* if thou examine someone.[21]

 *nn wn ib n s* no one has a heart, lit. not is a heart to a man.[22]

[21] *Eb.* 38, 3.

[22] *Leb.* 121.

§ 103. For **'everyone', 'everybody'** *s nb* 'every man'[23] is the most usual expression; but  *bw nb*, lit. 'every place',[24] and *ḥr nb*, lit. 'every face',[25] are also frequent.

[23] *Siut* 3, 3. 6; *Pr.* 1, 12; *Leb.* 107. 111.

[24] *Adm.* 6, 3; *Urk.* iv. 17, 10.

'Each one', 'each' is also represented by *s nḏ*;[1] but *wr nḏ* 'every one'[2] is equally common.

'Everything', 'anything' is *ḫt nbt*, lit. 'all things';[3] *ḫt* alone is also used for 'something',[4] 'anything',[5] see above § 92, 2.

[1] Parenthetically like *quisque* after a plural, *Urk.* iv. 752, 14.

[2] *Siut* 1, 277. 288; *Urk.* iv. 747, 17.

[3] After negative, *P. Kah.* 5, 58; *Eb.* 109, 2.

[4] *Eb.* 42, 18; 104, 2; 107, 12. 20.

[5] After negative, *Eb.* 27, 13; 110, 3.

NEGATION

§ 104. Egyptian is rich in **negative words,** each of which possesses its own peculiar syntactic uses. For the moment we are concerned only with the commonest of these, which appears in two forms, *nn* the more emphatic and *n* the less emphatic. For *nn* we find in religious texts the variants *nn* and *nn*, seeming to point to the reading *nn*.[6] In a few texts *n* interchanges with the particle *nn*, so that their phonetic values must have been very similar; *n* is also sometimes found written as *nn*, and the preposition *n* 'to', 'for' has *n* as a common variant (§ 164). Late Egyptian writes *bn* for *nn*, and an instance occurs already in Dyn. XVIII.[7]

[6] See GUNN, *Studies*, ch. 10.

[7] *Urk.* iv. 650, 3, qu. § 491, 2.

The distinction between *nn* and *n* is rather obscure; possibly *nn* is always a predicate 'not is.....', 'it is not (the case) that.....', while *n* is more closely linked to the word which it precedes and qualifies; cf. *οὐ* and *μή* in Greek.[8] In carelessly written texts the two are apt to be confused, especially after the middle of Dyn. XVIII. See further below § 235.

[8] A different formulation of the same standpoint in GUNN, *Studies*, ch. 26.

OBS. The replacement of the sign of negation by *nn* in some MSS. of the Book of the Dead is clearly due to superstitious reasons.

§ 105. Negation of the narrative verb.—The negative word precedes the verb, and specializes its meaning in a strange way.[9]

[9] See GUNN, *Studies*, chs. 11–13.

1. *n śḏm·f* has *past* meaning for the most part, and as such provides the ordinary method of negating the narrative *śḏm·n·f* form.

Exx. *n ỉr·(ỉ) ḫt n šrr nb, ỉr·n·(ỉ) ḫt n ḥsty-ʿ* I did not do things for any small man, I did things for the prince.[10]

[10] Brit. Mus. 1372.

ỉỉ·n·ỉ .... n ḫpr nhw m mšʿ·ỉ I returned .... there had not occurred loss in my army.[11]

[11] *BH.* i. 8, 10–11.

We shall see in § 455 that *n śḏm·f* may occasionally refer to events in the present or the future, but such cases are not common enough to delay us here.

2. *nn śḏm·f* has *future* meaning; see further below § 457.

Ex. *nn wṯs·f dšrt* he shall not (*or* never) wear the red crown.[12]

[12] *Kopt.* 8, 8.

3. *n śḏm·n·f* has often *present* meaning.

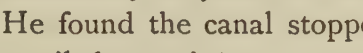
Exx. The mouth is silent *n mdw·n·f* and does not speak.[13]

[13] *Pt.* 13.

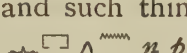
ʿnw pw, n rdỉ·n·f sṯ·f he is one who comes again, he does not turn (lit. give) his back.[14]

[14] *Sin.* B 58.

The three rules given above are sufficiently accurate for the purposes of the beginner, but will require considerable elaboration in the sequel, where it will appear that the Egyptians themselves approached the matter from a quite different angle than that of tense or time-distinction. To avoid giving a wrong impression from the start, we will enter somewhat more deeply into the discussion of *n śḏm·n·f* (see further § 418). It has been seen (§ 67) that *śḏm·n·f*, though in use mainly a past tense, etymologically expresses no more than that something happens to someone or through his agency. Hence *n śḏm·n·f* means in effect 'it does not happen that he hears', a certain space of time being envisaged during which his hearing might have taken place. We may define the function of *n śḏm·n·f* as *to deny the occurrence of an action throughout the course of a more or less prolonged period.* Hence it is common in generalizations, proverbs, and statements of custom, for all of which English usually employs the present tense. But *n śḏm·n·f* may also be employed where the context is *past* or *future.*

Exx. He found the canal stopped up  *n sḳd·n dpt ḥr·f* and no boat sailed upon it.[1]

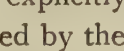
[1] *Urk.* iv. 814.

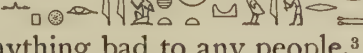
Such and such things must be done to prevent a snake from coming out of its hole,  *n pr·n·f* and it will not (*or* never) come out.[2]

[2] *Eb.* 97, 19.

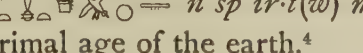
It is not quite easy to explain the reason why *n śḏm·f* and *nn śḏm·f* are not used in these two instances; nor is it possible to affirm that they might not have been used. Nevertheless two things are clear: first, *n śḏm·n·f* occurs only in contexts where, in the widest sense of the word, a generalization is being made; and second, a position of affairs is implied which *n śḏm·n·f* declares not to be interrupted by a negative instance.

The student must realize clearly that the affirmative and negative uses of the Egyptian verb-forms are separate things, not to be confounded with one another. For instance, it cannot be taken for granted, because *śḏm·n·f* may be rendered 'he had heard', that *n śḏm·n·f*, the same form with the negative word *n* in front of it, may be rendered 'he had not heard'. In point of fact, *n śḏm·n·f* appears never to have this meaning.

§ 106. 'Never'.—All three forms of negation described in the last section can, if the context requires it, be translated with 'never' instead of 'not', as is shown by several of the examples there quoted. If, however, it be desired to state more explicitly and emphatically that something has never happened,  *n sp* followed by the *śḏm·f* form may be employed.

Exx.  *n sp ỉry·ỉ ḫt nbt ḏwỉ r rmṯ nb* never did I do anything bad to any people.[3]

[3] Cairo 20729, *a* 3.

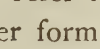
 *n sp ỉr·t(w) mỉtt ḏr pṯ tꜣ* never had the like been done since the primal age of the earth.[4]

[4] *Urk.* iv. 374.

See further below § 456, where grounds are given for thinking that *sp* is here a verb meaning 'occur', so that *n sp ỉry·ỉ* would mean literally 'it did not occur that I should do'.

EXISTENTIAL SENTENCES

§ **107**. To express **existence,** whether absolute or as relative to some situation, i.e. presence, the verb *wnn* 'exist', 'be' (perhaps originally 'move', 'run') is used.

1. The *śḏm·f* form of this verb varies according to the time and the duration which are envisaged. The longer form *wnn·f* is commonly employed for the *future*, but may refer to any time-position where the notion of *duration* is stressed; the shorter form  *wn·f* lays no stress on duration, and tends rather to have *past* reference.

Exx. *wnn pt, wnn·ṯ ḥr·ỉ* so long as heaven shall exist, thou shalt exist with me; lit. sky shall exist, thou (fem.) shalt exist.[1]

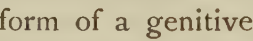
ḥḏ·n·ỉ, wn ḥrw I set out early, (when) it was day, lit. (when) day was.[2]

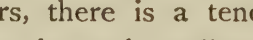
Of the two forms, *wnn·f* alone is common in main clauses.

2. The phrase *ỉw wn* (in which *wn* is *śḏm·f* form, § 462) means 'there is', 'there was'.

Ex. *ỉw wn nḏs, Ḏḏỉ rn·f* there was a commoner, whose name was Djedi.[3]

Since *ỉw* is avoided after words like *ỉsṯ* 'lo', *nn* 'not', *nty* 'who' (§ 44, 2), here *wn* occurs alone with the meaning of *ỉw wn*.

Exx.  *ỉst wn ḥmt·f* and he had a wife, lit. lo, there was a wife of him.[4]

 *nty wn wr n wrw·f* whose great ones have one greater, lit. who there existed a great one of his great ones.[5]

Note that absolute existence is but rarely asserted; usually there is some qualification in the form of a genitive, an adverbial phrase or an adjective, as is indeed the case with several of the examples above quoted. When such a qualification occurs, there is a tendency for it, rather than the notion of existence, to become the real predicate, the verb *wnn* then degenerating into a mere copula (§ 28). Hence we shall find the model of the existential sentence much employed when we come to consider sentences expressing possession (§§ 114–15), sentences with adverbial predicate (§§ 118. 120), and sentences with adjectival predicate (§ 142).

Obs. For a case where the *ỉw* of *ỉw wn* is changed into *wnn* according to the rules enunciated in §§ 118, 2; 150, see below § 150. And for a case where *ỉw* in *ỉw wn* is omitted after *n wnt* 'there does not exist' (§ 108), see § 394.

[1] *Urk.* iv. 348, 9. Sim. *ib.* 305, 8; 306, 11; 1151, 3; *D. el B.* 155; Caulfield, 4.

[2] *Sin.* R 34. Sim. *T. Carn.* 14. 15 after *mỉ* 'as though', qu. § 157, 3.

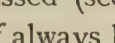
[3] *Westc.* 6, 26. Sim. *ib.* 2, 5; Fraser, *Scarabs* 263. Interrogative exx. with *ỉn*, see *Sin.* B 120. 133. Before an adjectival predicate, see § 467, end.

[4] *Peas.* R 2. Sim. *Urk.* iv. 139, 2.

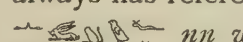
[5] *Peas.* B 1, 89. Sim. *ib.* 304.

§ 108. Non-existence or **absence** is expressed (1) by means of *nn wn* 'there exists not', 'there existed not'.[1] Since *wn* here represents *iw wn* with *iw* suppressed (see § 107, 2), this phrase escapes from the rule (§ 105, 2) that *nn* + *śḏm·f* always has reference to future time.

[1] See GUNN, *Studies*, pp. 122 foll.; 160–1.

Exx.  *nn wn ph̓wy·fy* there is no end to it, lit. there does not exist its end.[2]

[2] *Leb.* 130. Another ex. below § 115.

 *nn wn mɜr n hɜw·i* there was none wretched in (lit. of) my time.[3]

[3] *BH.* i. 8, 19. Sim. *Hat-Nub* 11, 9, qu. § 394, end.

People say: *nn wn* there is nothing, lit. there does not exist.[4]

[4] *Adm.* 6, 4.

2. More rarely *n wnt*[5] occurs with identical meaning; *wnt* is possibly the *śḏmt·f* form of the verb, see below § 402, end.

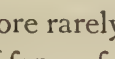
[5] See GUNN, *Studies*, ch. 19.

Ex. *n wnt šsɜw·sn* there is no remedy for them.[6]

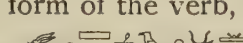
[6] *Eb.* 100, 15. Sim. Turin 156, 4.

3. Frequently *nn* '(there is) not' stands alone for 'there does (did) not exist'.[7]

[7] See GUNN, *Studies*, ch. 17. Rarely written *n*, *ib.* p. 195.

Exx.  *nn mɜʿtyw* there are no righteous.[8]

[8] *Leb.* 122. Sim. *Adm.* 2, 2; *Sin.* B 84.

 *nn ỉs-ỉb dns sḫr-ḫt* there is none light-hearted who is heavy (i.e. slow to move) as regards his appetites (lit. the counsel of the body).[9]

[9] *Peas.* B 1, 209. See too below §§ 144, 4; 394.

As in the sentences expressing existence, so too in those expressing non-existence, some qualification is aṣ a rule added, and this is apt to become the real predicate; exx. below §§ 114; 120; 144, 4; 394.

OBS. In a sequence of parallel denials of existence, if the first begins with *nn wn*, the second is likely to omit *wn* as superfluous; *nn* may then be rendered 'nor'.[10]

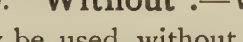
[10] Exx. *BH.* i. 8, 19; *Sin.* B 62–3.

§ 109. 'Without'.—We have seen (§§ 29. 30) that sentences of various kinds may be used, without the help of conjunctions, to express the equivalents of English adverb clauses. Sentences having as predicate *nn* 'there is not' (§ 108) are frequently so used, and in this case *nn* may often best be translated 'without'.

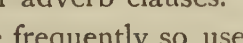
Ex. *dỉ·sn n·k nḥḥ nn ḏrw·f, ḏt nn ḫnty·s* may they give to thee everlasting without an (lit. there is not its) end, and eternity without a (lit. there is not its) term.[11]

[11] *Sin.* B 212. Sim. *ib.* 299; *Adm.* 6, 1; *Urk.* iv. 163, 15.

nn wn and *n wnt* (§ 108) are less often employed in this way.

Exx.  *ḫʿw rd, nn wn mnt·f* a healthy body without malady, lit. its malady does not exist.[12]

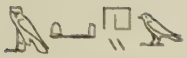
[12] Turin 159, 5.

 *wỉḥ ḫt, n wnt ỉbw* making offerings unceasingly, lit. offering things, there was not cessation.[13]

[13] *Urk.* iv. 519. Sim. *Bersh.* ii. 21, top 14.

OBS. *Nn* is very commonly used in this manner with the infinitive as its subject, and there occurs a similar use with the lighter negative word *n* (§ 307). For *nn* + noun + suffix employed as a relative clause see § 196, 1.

VOCABULARY

 *mhy* be neglectful, careless.

nḏnḏ converse, take counsel.

ḥḏ be white, bright; white (adj.)

ḳd build.

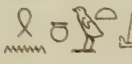
var. *ḫm* Majesty (with suffixes or genitival adj.)

sr official, noble.

ḫɜty-ʿ chieftain, local prince, mayor (plur. *ḫɜtyw-ʿ*).

bity king of Lower Egypt.

bnw might (plur.)

 var. *šnwt* granary.

rnpt year.

rk time, period.

ḫsw environment, neighbourhood, time.

sp occasion, time, deed, fault.

bit qualities, talent.

ḳd form, character; good character, virtue.

ḏr end, limit.

mɜr wretched.

ḏr since (prep.).

tp head; upon (prep.).

EXERCISE VIII

(*a*) *Transliterate and translate*:

(1) (2)

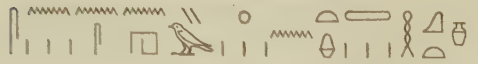
(3)

(4) (5)

(6) (7)

(8)

(9)



[1] I.e. the time when the gods reigned upon earth, the oldest period of Egyptian legendary history.

(*b*) *Write in hieroglyphs and transliteration*:

(1) Thy praises are in the mouth of everyone. They say: how great is the might of Thy Majesty! (2) He shall not receive bread (from) upon the altar of any god. (3) There was none wretched of my environment, there was none hungry of my period. (4) He does not say (either) good or evil. (5) Thou art greatest of the officials of the palace. (6) His Majesty answered the vizier, he did not answer this woman (*ḥmt*). (7) There was a god in this (foreign) country, whom (lit. him) the people of Egypt did not know. (8) They gave him praises on account of his very excellent qualities. One said (*śḏm·f*) to another: 'there is no fault in (lit. of) him'.

LESSON IX

DEMONSTRATIVE ADJECTIVES AND PRONOUNS

§ **110.** The **demonstratives**[1] conform to a common pattern, as will be seen from the following list.

[1] See *Rec.* 35, 70; *ÄZ.* 47, 59; 50, 101.

	Sing. m.	Sing. f.	Plur. c.
This (obsolescent)	*pw*	*tw*	*nw*
„ (later as adj.)	*pwy*	*twy*	——
This (near me)	*pn*	*tn*	*nn*, var.
That	*pf*, var. *pfy*	*tf*	*nf*[2]
„ (later form)	*pfȝ*	*tfȝ*, var.	*nfȝ*,[3] var.[4]
This, the	*pȝ*, var. very rarely[5]	*tȝ*	*nȝ*

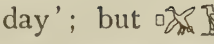
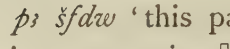
[2] *P. Kah.* 7, 61; *Siut* 4, 24.
[3] *Eb.* 108, 20.
[4] *Leb.* 34. 37.
[5] *Urk.* iv. 654, 16.

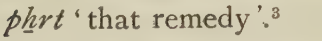
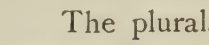
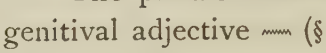
In this series three demonstrative stems, characterized by the consonants *p*, *t* and *n*, are utilized for the sing. m., sing. f., and plur. c. respectively; and with these stems are combined other demonstrative elements such as *n*, *f* and *ȝ*. The resultant compounds may be compared with *celui-çi*, *celui-là* in French.

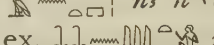
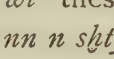
In earlier use than the plurals beginning with *n* was a set of a different type: plur. m. *ỉpn*, *ỉpw*, etc.; plur. f. *ỉptn*, *ỉptw*, etc. *'Ipn* and *ỉptn* are still occasionally employed in Middle Egyptian, but mainly[6] when the noun qualified by them is accompanied by a suffix, ex. *ꜥwt·ỉ ỉptn* 'these my members'.[7] Some corresponding duals, occurring only in religious texts, are too rare to be specified here.[8]

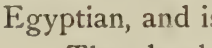
[6] Exception, *Urk.* iv. 257, 2 in an archaic text.
[7] *Eb.* 1, 5.
[8] See *ÄZ.* 45, 57.

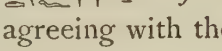
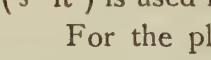
§ **111. Construction of the demonstratives.**—As *epithets* the singulars (together with the plurals *ỉpn*, *ỉpw*) all follow their noun, excepting *pȝ*, *tȝ*, which invariably precede it. Exx. *st tn* 'this place'; *ḥrw pfy* 'that

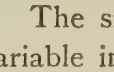
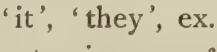
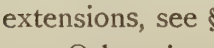
day'; but  *pꜣ šfdw* 'this papyrus-roll'.[1] Exceptionally, *pf*, *tf* and *pfꜣ*, *tfꜣ* may precede their noun, as in *pf gs* 'that side',[2]  *tfꜣ ḥrt* 'that remedy'.[3]

The plurals in *n* all precede their noun, and are connected with it by the genitival adjective (§ 86). Exx.  *nn n srw* 'these officials';[4]  *nꜣ n ʿwt* 'these dwellings'.[5] Occasionally the noun is in the singular, ex.  *nn n šḫty* 'these peasants', lit. 'these of peasant'.[6] Before Dyn. XVIII the vernacular began to drop the genitival *n*, ex. *nn ḫmwt* 'these women';[7] but this practice, which later became regular, is very rare in Middle Egyptian, and is not found in good monumental texts.

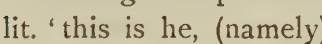
The plurals in *n* are thus really demonstrative *pronouns*, not demonstrative adjectives, and often occur with the neuter sense of 'this' and 'that'. Exx.  *ḏd·n·f nn* 'he said this';[8]  *pty nꜣ* 'what is this?'[9] Participles agreeing with these neuters are in the sing. m. form, but the suffix 3rd sing. f. (*·s* 'it') is used in referring back to them (§ 511, 3).

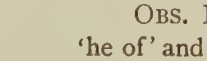
For the plurals in *n* as subject of sentences with nominal predicate, see below § 127, 2. The singular *pw* is very widely used in a similar way as an equivalent, invariable in gender, of the pronouns of the 3rd pers. 'he', 'she', 'it', 'they', ex.  *Rʿ pw* 'he is Rēʿ'; for this construction and its extensions, see §§ 128–31. 140.

Otherwise, the singular demonstratives are seldom used except as epithets. *Pꜣ* rarely occurs as a predicate, when it may be translated 'such', referring to something that precedes or follows; ex.  *pꜣ pw Wsir* 'such is Osiris', lit. 'this is he, (namely) Osiris'.[10] *Pn* and *pfꜣ* are found still more rarely as pronouns meaning 'this' and 'that', ex.  *rḫ·i pfꜣ r pn* 'I knew that from this'.[11]

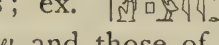
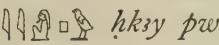
Obs. From *pꜣ* and *tꜣ* as demonstrative pronouns are derived the prefixes  *p-n-* 'he of' and *t-nt-* 'she of', which, however, occur in our period only as components of proper names.[12] The genitival adjective seems to have fallen away early, since  *pỉy* and  *tꜣ* are found as variants of *p-n-* and *t-nt-* at the beginning of Dyn. XVIII or even earlier.

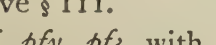
§ 112. Meaning of the demonstratives.—*Pn*, *tn*, *nn* are the commonest words for 'this', i.e. near me, at hand, both of time and of place. They are apt to be used in a manner rather redundant to our way of thinking.

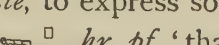
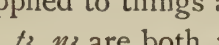
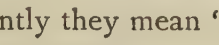
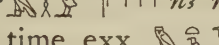
Ex.  *ḏd·in šḫty pn n ḫmt·f tn* then said this peasant to this his wife.[13]

Pw, as an epithet, is confined to high-flown diction and religious texts, where the preference for archaic words is very marked; ex.  *fnd·k pw špss* 'this thy noble nose' in a speech to the Pharaoh.[14] Even in religious texts *pw*, *tw* tend to give place to *pwy*, *twy*, forms employed only as

[1] *Pr.* 2, 5.
[2] *Leb.* 16.
[3] *P. Kah.* 5, 27. Sim. *Leb.* 77.
[4] *Peas.* B 1, 51. Sim. *Sin.* B 256.
[5] *P. Kah.* 12, 13. Sim. *Urk.* iv. 172, 12; 186, 4. *Nw*, e.g. *Eb.* 2, 5.
[6] *Peas.* B 1, 75. Sim. *ib.* 9. 81–2; *Meir* iii. 13.
[7] *Westc.* 5, 12. Sim. *ib.* 9, 21. 27.
[8] *Sin.* R 56. Sim. *Pt.* 507.
[9] *Westc.* 11, 10. *Nw*, e.g. *Urk.* iv. 175, 7.
[10] *Rec.* 39, 121. Sim. *Peas.* B 1, 19; *Rhind* 57.
[11] *Urk.* iv. 119.
[12] See *ÄZ.* 54, 104.
[13] *Peas.* R 5.
[14] *Sin.* B 237. *Tw*, sing. f., Cairo 20153. 20497. 20691.

epithets; ex.  *nṯr pwy ꜥ* 'this great god', where the M.K. texts have *pw*, and those of Dyn. XVIII *pwy*.[1] Note the curious use in vocatives, ex.  *ḥkꜣ pw* 'thou (lit. this) magician'.[2] For the other uses of *pw* see above § 111.

Pf, *pfy*, *pfꜣ*, with their feminines and plurals, are employed where some opposition between 'that yonder' and 'this here' is intended; but also, like Latin *iste*, to express some emotional stress, whether of disgust or of admiration; exx.  *ḫr pf* 'that (vile) enemy',[3] *ḥnw pf šps* 'that noble Residence (of long ago)'.[4] Note that such a nuance of admiration is particularly often applied to things and persons belonging to the past.

Pꜣ, *tꜣ*, *nꜣ* are both the most recent and the weakest of the demonstratives. Frequently they mean 'this', like *pn*, *tn*, *nn*; exx.  *tꜣ spt* 'this province';[5] *nꜣ n gmḥwt* 'these candles'.[6] So particularly with designations of time, exx.  *m tꜣ ꜣt* 'at this moment';[7]  *m pꜣ ḥrw* 'on this day', 'to-day'.[8] Elsewhere, however, they have merely the force of the **definite article**, their regular use in Late Egyptian and onwards. So already before Dyn. XVIII:  *nꜣ n ỉt nty m pꜣ mḫr* 'the corn which is in the storehouse'.[9]

[1] *Urk.* v. 15. *Pwy*, *twy* also *Westc.* 9, 11; 10, 9.

[2] *Urk.* v. 177, 7. 11. 14; *Westc.* 7, 20; 8, 1.

[3] *Urk.* iv. 8. Sim. *ib.* 648, 14; 661, 15.

[4] *Adm.* 10, 8–11. Sim. *Sin.* B 44.

[5] *Peas.* R 66 (B 16 *spt tn*); sim. *nꜣ*, *ib.* R 120 (B 75, *nn*).

[6] *Siut* 1, 297.

[7] *Leb.* 116; *P. Kah.* 11, 19; *Urk.* iv. 27. 16; 658, 10.

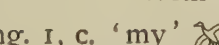
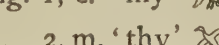
[8] *Th. T. S.* iii. 26.

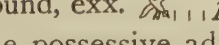
[9] *Peas.* R 4. Many exx. *Paheri* 3.

EQUIVALENTS OF THE ENGLISH POSSESSIVE ADJECTIVES

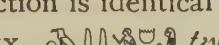
§ 113. The sense of English 'my', 'thy', etc. is usually conveyed, as we have seen (§ 35, 1), by means of the suffix-pronouns, which are appended to their nouns as direct genitives. Some less frequent alternatives have now to be considered.

1. From the demonstratives *pꜣ*, *tꜣ*, *nꜣ* (§§ 110–112) are derived the **possessive adjectives**; it will suffice to quote the forms of the 1st and 2nd pers. sing.

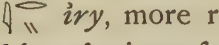
	With sing. m. noun	With sing. f. noun	With plur. noun
Sing. 1, c. 'my'	 *pꜣy·ỉ*	*tꜣy·ỉ*	*nꜣy·ỉ n*
„ 2, m. 'thy'	 *pꜣy·k*	*tꜣy·k*	*nꜣy·k n*

Similarly for the other persons and numbers. Forms without *y* are sometimes found, exx.  *pꜣ·n* 'our',[10] *pꜣ·s* 'her'.[11]

The possessive adjective is not uncommon in the more popular writing of Dyn. XII and after, but does not become usual until Late Egyptian. Its construction is identical with that of the demonstratives from which it is derived.

Exx.  *tꜣy·ỉ ḥmt* my wife.[12]

nꜣy·s n ḫrdw her children.[13]

2.  *ỉry*, more rarely written *ỉrw* (?), is sometimes used as an unchangeable substitute for the suffixes of the 3rd pers. sing. or plur. It seems to

[10] *P. Kah.* 36, 41

[11] *Urk.* iv. 1067. Sim. *ib.* 1069. 1070; *T. Carn.* 5. 7.

[12] *P. Kah.* 12, 12.

[13] *P. Kah.* 12, 10. Sim. *Pr.* 2, 3.

be nothing more than the adjective *iry* 'relating to' become invariable in this particular use,[1] and is often best rendered by the English 'thereof', 'thereto'.

Exx. His Majesty had sent an army, *sꜣ·f smsw m ḫry iry* and his eldest son was the chief thereof.[2]

ḥp irw (?) the law appertaining thereto.[3]

So too after prepositions, exx. *ḫft iry* 'according thereto';[4] *ḥr-sꜣ iry* 'thereafter';[5] *m-m iry* 'among them'.[6]

3. A more emphatic equivalent of the English possessive adjective, corresponding roughly to our 'of *mine*', 'of *thine*' is provided by the series *n·i-imy*, *n·k-imy*, etc., for which the variants , etc. are found. These phrases follow their noun.

Exx. *m-ḫt iswꜥ n·k-imy* after thy own old age.[7]

ḥdmw n·sn-im(y) footstools belonging to them.[8]

[1] Variable still in *mỉtt irt* 'the like thereof', *Hamm.* 124, 15, Sim. Cairo 20539, 1 = 51; *Ad.* 58, 24[a].

[2] *Sin.* R 12. Sim. *St. P.* 20; *Leb.* 63; *Ad[a].* 7, 12.

[3] *Urk.* iv. 1092. Sim. *Bull.* i. 25, 53; *Urk.* iv. 55, 634, 748.

[4] *P. Kahun*, 29, 48

[5] *Leb.* 55, 1.

[6] *Urk.* iv. 1114, 5.

[7] *Urk.* iv. 1021. Sim. *ib.* 940, 5; 1068, 10; *Rhind* 56–9; *Westc.* 9, 11.

[8] *Urk.* iv. 666.

SENTENCES EXPRESSING POSSESSION

§ 114. Egyptian has no verb meaning 'to possess', 'to have', nor yet any verb meaning 'to belong to'. In order to express these notions, use is made of the preposition — *n* 'to', together with its derivatives.

1. When — *n* itself is employed, the rules governing the sentence with adverbial predicate (§§ 29; 37; 44, 2; Lesson X) come into play. Note, however, that when *n* is followed by a suffix, it acquires that precedence in word-order which we have noted in § 66 as peculiar to the dative. Compare for this construction the Latin *est mihi*, *sunt mihi*.

Exx. *ḫt·i nḥt m ꜣḫ m niwt n sn·i ʾIḫysnb* all my property in country and in town shall belong to (lit. is to) my brother ʾIḫysonb.[9]

iw n·k ꜥnḫ thou shalt have life, lit. life is to thee.[10]

nn wn ib n s no man has a heart.[11]

nn is n sḫꜣ ḫr ḫm·f there is no tomb for him-who-rebels against his Majesty, i.e. the rebel shall have no tomb.[12]

nn n·k st it does not belong to thee.[13]

2. When the subject is a pronoun, the genitival adjective — *n(y)* may be employed as predicate. According to § 48, 2 this will be invariable in number and gender, and according to § 44, 3 the dependent pronoun must be used. The association between adjectival predicate and pronominal subject is here so close, that in the case of the 3rd person m. *sw*, f. *sy*, the biliteral sign *ns* is regularly found linking the two together as , .

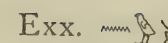
[9] *P. Kah.* 12, 4. Sim. *Eb.* 99, 4.

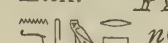
[10] *Urk.* iv. 561. Sim. *ib.* 244, 10; *P. Kah.* 21, 2.

[11] *Leb.* 141. Sim. *Pr.* 315 = *L.* 2 with ... .

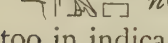
[12] Cairo 20538, fr. 19. Sim. *Peas.* B 2, 210–1.

[13] *Peas.* B 1, 291: B 2, 26.

Exx.  *n(y)-wi Rᶜ* I belong to Rēᶜ, lit. I am belonging-to Rēᶜ.[1]

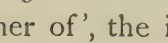
 *n(y)-s(y) imy-r pr* it (this province, f.) belongs to the steward.[2]

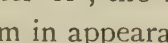
So too in indications of measurement.

Ex.  *n(y)-sw mḥ 30* it (the snake) was of 30 cubits.[3]

3. For 'belongs to me', 'belongs to thee', or alternatively 'I am (thou art) owner of', the independent pronouns of § 64, or at all events forms similar to them in appearance, are employed;[4] some emphasis is here laid on the possessor. If the subject be pronominal, it is represented by the dependent pronouns.

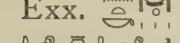
Exx. *ntk nbw* to thee belongs gold.[5]

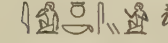
 *ink sy* she belongs to me.[6] A personal name.

In certain religious texts of the M.K.  *nnk* is written for 1st pers. sing. in this employment.[7]

Obs. For another possible use of *nnk*, see § 300, near end.

4. *N·i-im(y)*, *n·k-im(y)* (§ 113, 3) occur with the same meaning and with a like construction.

Exx.  *n·k-imy ḥḏ* to thee belongs silver.[8]

 *ntyw, n·i-im sw* the incense, it belongs to me.[9]

Obs. *Ntf* is found as a noun meaning 'its content',[10] and *n·k-imy* similarly as a noun meaning 'thy possessions'.[11]

[1] *Eb.* 1, 7. Sim. *ÄZ.* 57, 7*; Nav. 1, 7; *Nebesh.* 11.

[2] *Peas.* B 1, 16.

[3] *Sh. S.* 62. Sim. *Rhind* 45. 46; Budge p. 219, 3.

[4] See *ÄZ.* 34, 50; 41, 135.

[5] *Urk.* iv. 96. Sim. *Adm.* 10, 4.

[6] Berl. *Hi. Pap.* iii. 4,2 *a*. Sim. *ÄZ.* 54, 49.

[7] See *ÄZ.* 54, 40; 58, 53.

[8] *Urk.* iv. 96. Sim. *ib.* 244, 11–12.

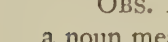
[9] *Sh. S.* 151. Sim. *Sin.* B 222.

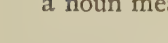
[10] *Rhind* 49.

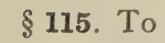
[11] *Peas.* B 1, 103–4.

§ **115**. To convey the meaning 'I have (had) a.....', 'thou hast (hadst) no.....' the existential sentences of §§ 107–8 may be employed, the subject being qualified by a suffix pronoun (see § 35, Obs.).

Exx. *ist wn ḥmt·f* and he had a wife, lit. lo, there was a wife of him.[12]

 *nn wn tp·f* he has no head, lit. not exists a head of him.[13]

 *n wnt swwt·s* it has no reeds.[14]

So too in cases where  *nn* is best rendered as 'without' (§ 109).

Ex. *mk tw m niwt, nn ḫḳs-ḥt·s* behold, thou art a city without a ruler, lit. as a city, not is a ruler of it.[15]

[12] *Peas.* R 2.

[13] *P. Ram.* unpubl.

[14] *Urk.* v. 151. Sim. *Bersh.* ii. 21, 14.

[15] *Peas.* B 1, 190. Sim. *Sin.* B 13. 47. 212.

VOCABULARY

bi3 var. *by* marvel (*n* at).

ḫpr become, happen.

ḫnm join, endue (*m* with).

smn make firm, establish.

snḏ (later *snd*) fear; *snḏw* (*sndw*) fear (noun).

nḏm be sweet, agreeable; adj. sweet, agreeable.

iwnn sanctuary.

is tomb, tomb-chamber.

sḫnt supporting pole, support.

nbw gold.

ḥḏ silver.

ḥḳꜣ ruler, chieftain.

ṯꜣw breath, wind.

ḥryt apprehension, dread.

mrwt love (noun).

ỉꜣmt charm, favour.

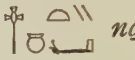
šnbt breast.

ḥꜥ piece of flesh; plur. flesh, body.

fnḏ nose (earlier *fnḏ*).

var. *sꜣ* magic knot, amulet, protection.

ꜣt moment.

 *nḏty* helper, avenger.

EXERCISE IX

(*a*) *Study the following text;*[1] *Amen-Rēꜥ, the god of Thebes, addresses the Pharaoh Tuthmosis III* (*Dyn. XVIII, 1501–1447* B.C.)

sꜣ·ỉ *nḏty·ỉ* *Mn-ḫpr-Rꜥ* *ꜥnḫ* *ḏt* *wbn·ỉ* *n* *mr(w)t·k*

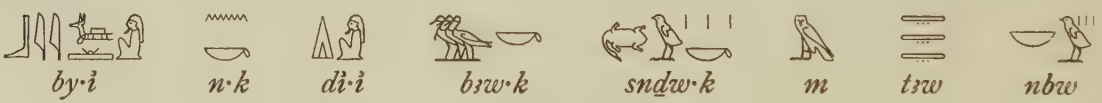
My son, my avenger,[2] Menkheperrēꜥ,[3] {may he live} eternally: I shine forth through love of thee.[4]

ḥnm *ꜥwy·ỉ* *ḥꜥw·k* *m* *sꜣ* *ꜥnḫ* *nḏm·wy* *ỉꜣmt·k*

Endue my hands thy body with the protection of life.[5] How sweet is thy charm

r *šnbt·ỉ* *smn·ỉ* *tw* *m* *ỉwnn·ỉ*

against my breast! I establish thee in my sanctuary.



by·ỉ *n·k* *dỉ·ỉ* *bꜣw·k* *snḏw·k* *m* *tꜣw* *nbw*

I marvel at thee. I place thy might (and) the fear of thee in lands all,

ḥryt·k *r* *ḏrw* *sḫnwt* *nt* *pt*

the dread of thee to the limits of the (four) supports of heaven.

[1] Extracts from the so-called 'Poetical Stela', found in two examples at Karnak; see *Urk.* iv. 611. 620.

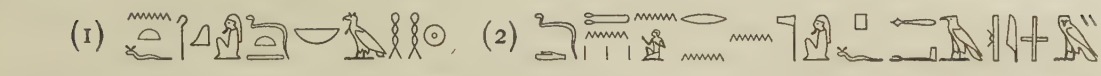
[2] Throughout Egyptian temple-ritual runs the conception of the king as 'the living Horus', and consequently any god who is worshipped and regarded by him as his father, becomes thereby identified with the god Osiris, whom Horus vindicated and avenged after his murder by the wicked god Seth.

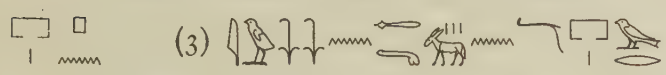
[3] Prenomen of Tuthmosis III, see Excursus A, p. 73.

[4] Note here and in *snḏw·k*, *ḥryt·k* below the counterparts of the Latin 'objective' genitive.

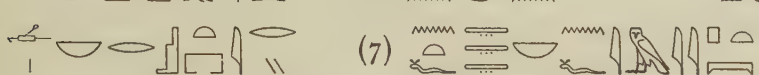
[5] Amen-Rēꜥ is here the sun-god, bestowing life by means of his rays.

(*b*) *Transliterate and translate*:

(1) (2) 

(3)  (4)

(5) (6)

(7)  (8)

(9)

(*c*) *Write in hieroglyphs and transliteration*:

(1) To thee belongs the sky and (lit. with) all that-is-in it. (2) Never had the like happened in the time of any king. (3) How pleasant is the voice of these women in (*ḥr*) my heart! (4) (May) the gods of Egypt give the breath of life to thy nose,[1] that thou mayst adore Rēʿ every day. (5) The overseer of works built for me a tomb on the west of my city. (6) Others shall not hear this. (7) Rēʿ caused him to arise as ruler of this entire land. (8) Then shalt thou say the like thereof to thy children. (9) Silver and gold are in thy house, there are no limits to (lit. of) them. (10) Life is thine in this thy city of eternity (i.e. the tomb).

[1] For the Egyptians the concrete symbol of life was the breath, which the gods 'placed into the nose' of the king, the king doing likewise for his subjects.

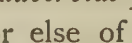
LESSON X

SENTENCES WITH ADVERBIAL PREDICATE[1]

[1] See SETHE, *Nominalsatz*, §§ 3–21.

§ 116. This topic has been touched upon in many previous sections; we must now gather together what has been already learnt and supplement it with further details.

First let it be noted that the term predicate ought, in grammar, strictly to include the copula ('is', 'are', etc.). It is, however, extremely convenient to use the term in a looser sense, and we shall not hesitate to speak of an adjective, an adverb, or a noun as of itself constituting a predicate.

The *adverbial predicate* may consist either of an actual adverb, like *im* 'there', or else of an adverbial phrase composed of a preposition + a noun, ex.  *m prʿf* 'in his house'. In the latter event two special cases call for

remark: (1) the preposition used may be the dativa *n* 'to', 'for', which serves to convey the notion of possession and involves certain deviations from the usual word-order (see § 114, 1); (2) the preposition may be the *m* of equivalence (§ 38) or the *r* of futurity (§ 122), and then the predicate corresponds to an English nominal predicate, i.e. a predicate consisting of a noun.

Neither of these special cases affects the expression of the copula or of the subject; in other words, the same rules as to subject and copula which hold of the adverbial predicate generally hold of it also in the case of the *n* of possession, the *m* of equivalence, and the *r* of futurity.

The *copula* is often left unexpressed. When it is expressed, one of the two verb-stems *iw* 'be' (§ 29) or *wnn* 'exist' (§ 107) is employed. The different shades of meaning resulting from the insertion of the copula in its various forms will be studied in the following sections.

When the *subject* is a *noun* or *demonstrative pronoun* nothing prevents it from standing at the beginning of the sentence; but it may be preceded, either by *iw* or by a *śḏm·f* form from *wnn* (in these cases conforming strictly to the type of the verbal sentence, § 27), or else by a particle like *mk* 'behold' or *nn* 'not', which modifies the meaning of the sentence as a whole. When the subject is a *personal pronoun*, some supporting word must necessarily precede it, since the independent pronouns are normally not used with adverbial predicate (§ 65, end), and the suffixes and dependent pronouns must always be attached to some preceding word. The suffix-pronouns are employed after the copula in its various forms (thus *iw·f*, *wn·f*, *wnn·f*), but when the supporting word is a particle of the kind above alluded to, it is as a rule the dependent pronouns which are used (exx. *mk sw*, *nn sw*).

As just stated, the employment of the independent pronouns as subject of the sentence with adverbial predicate is exceedingly rare, and may be archaistic, since a few instances occur in the Pyramid texts.[1] In Middle Egyptian only the following have been quoted:

[1] *Pyr.* 1093. 1114.

ink ḏs·(i) m ḥ‹wt I myself was in joy.[2]

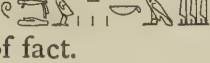
[2] Louvre C 3, 7.

ḥsty·i n ntf m ḫt·i my heart, it was not in my body.[3]

[3] *Sin.* B 255 (corrupt in B 39). Sim. *ib.* B 185.

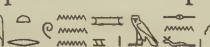
OBS. For important ramifications of the sentence with adverbial predicate see below Lesson XXIII on the pseudo-verbal construction. For cases where the grammatical subject is the logical predicate, see § 126.

§ 117. The presence or absence of *iw* in sentences with adverbial predicate.—The verb *iw* states facts as such, declares this or that to be the case. 1. With *nominal* subject it serves to introduce some statement, often a description, of outstanding interest, and the clause containing it must be translated as a main clause.

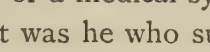
Exx.  *iw šdw·k m sḫt* thy field-plots are in the country.[1] Statement of fact.

iw dꜣbw im·f ḥnꜥ ỉrrt figs were in it, and also grapes.[2] Description of the land Yaa.

iw ms ỉtrw m snf forsooth, the river is blood, lit. as blood.[3] In a pessimistic description of Egypt. Note the *m* of equivalence (§ 38).

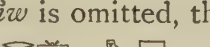
 *iw nꜣ m sbꜣyt* this is an (lit. as an) instruction.[4] The subject is here a demonstrative pronoun.

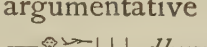
Only rarely does it happen that such sentences have the value of English subordinate clauses; they have such a value, for example, when a strong contrast is expressed or a medical symptom emphasized.

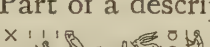
Exx. It was he who subdued the foreign lands,  *iw ỉt·f m ḫnw ḥḳ·f* (while) his father was within his castle.[5]

iw ḫt·s mỉ ntt ḫr sḏt and her body is like what is on (lit. under) fire.[6]

When *iw* is omitted, the statement or description becomes less obtrusive.

Exx.  *ḫrt·k m pr·k* thy rations are in thy house.[7] In the midst of an argumentative passage.

 *dḳrw nb ḥr ʿḫtw·f* all kinds of fruit (lit. all fruits) were on its trees.[8] Part of a description.

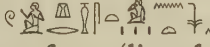
 *pssw m ʿwnw* the apportioner is (now) a spoiler, lit. as a spoiler.[9] From a descriptive passage; note the *m* of equivalence.

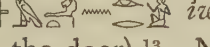
This too is the ordinary way of expressing an attendant circumstance; it is impossible to draw a hard and fast line between descriptive sentences and clauses of circumstance.

Exx. Every man was caused to know his order of march, *ḥtr m-sꜣ ḥtr* horse following after horse.[10]

I passed three days alone, *ỉb·ỉ m snnw·ỉ* my heart being (lit. as) my (sole) companion.[11] Note the *m* of equivalence.

2. When the subject is a *suffix-pronoun*, the sentence with *iw* has a wider range of meaning, see above § 37. On the one hand, it may express an independent statement or description.

Exx.  *iw·ỉ ḫr ḥswt nt ḫr nsw* I was in receipt of (lit. under) favours from (lit. of under) the king.[12]

 *iw·f m ỉmy-ḫꜣt n ỉrr* he is (lit. as) a pattern for the criminal (lit. the doer).[13] Note the *m* of equivalence.

On the other hand, sentences introduced by *iw* + suffix may be quite subordinate in meaning, i.e. may serve as *clauses of time or circumstance* (§ 214).

[1] *Peas.* B 2, 65. Sim. *Sin.* B 217; *Westc.* 7, 17; *Urk.* iv. 244, 10.

[2] *Sin.* B 81. Sim. *ib.* R 8; *Peas.* R 46–7; *Leb.* 134; *Adm.* 2, 8.

[3] *Adm.* 2, 10.

[4] *Urk.* iv. 1090. Sim. *Leb.* 34.

[5] *Sin.* B 50. See too below § 323. Rather differently *Urk.* iv. 657, 13.

[6] *Eb.* 97, 3. Sim. *P. Kah.* 7, 38.

[7] *Peas.* B 1, 93. Sim. *ib.* 7.

[8] *Sin.* B 83. Sim. *ib.* B 186–7. 239–40; *Sh. S.* 48–51; *Urk.* iv. 657, 10. 12. 14.

[9] *Peas.* B 1, 248.

[10] *Urk.* iv. 652, 10. Sim. *Sin.* B 244. 290; *Sh. S.* 16; *Westc.* 7, 15; 10, 1; Cairo 20001, 5; *Urk.* iv. 1104, 1–11.

[11] *Sh. S.* 42. Sim. *Urk.* iv. 139, 7.

[12] *Sin.* B 309–10. Sim. *P. Kah.* 11, 21; *Urk.* iv. 59, 5; 405, 7. 9.

[13] *Peas.* B 1, 218. With *r* of futurity, see § 122 below.

Exx. A storm went forth, *iw·n m Wiḏ-wr* (while) we were in the Great-green (the name given to the open sea).[1]

Men and women are in jubilation, *iw·f m nsw* (now that) he is king.[2] Note the *m* of equivalence.

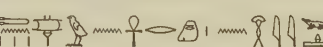
[1] *Sh. S.* 33. 102. Sim. *ib.* 67; *Sin.* B 2; *Leb.* 83; *Mill.* 2, 2; *Urk.* iv. 974, 16.

[2] *Sin.* B 68. Sim. *Ikhern.* 7; *Urk.* iv. 2, 14.

Obs. A certain contradiction may seem to be involved in the use of *iw* to introduce (1) detached independent sentences and (2) clauses subordinate in meaning, even though the latter use is confined, or nearly confined, to examples where a suffix-pronoun is the subject. The difficulty disappears if we assume that what we take to be a clause of circumstance was originally felt as *parenthetic*, i.e. as an independent remark thrown into the midst of, and interrupting, a sequence of main sentences. The use of parentheses to express temporal and circumstantial qualifications is frequent in all languages. In Late Egyptian and Coptic *iw* becomes increasingly common as the mark of a clause of time or circumstance.

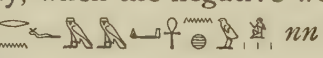
§ 118. Tense and mood in the sentence with adverbial predicate.— 1. The types of sentence studied in § 117 are strictly regardless of time, and there is nothing about the form of the examples translated there with 'is' to prevent them, in a different context, from being translated with 'was' or even with 'will be'; the example *iw n·k ꜥnḫ* in 114, 1 contains a promise for the future, and may, accordingly, be freely translated 'thou shalt have life'.

So too the simple unintroduced sentence with adverbial predicate may express a *wish* or *command.*

Ex.  *ḏd·ṯn : ṯsw n ꜥnḫ r fnḏ n wsḫy Sbkḥtp* ye shall say: The breath of life (be) to the nose of the . . . . . Sebkḥotpe.[3]

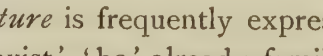
[3] Cairo 20164. Sim. *ib.* 20003, 4; *Sin.* B 269. 274; *P. Kah.* 11, 20.

Similarly, when the negative word *nn* precedes (§ 120).

Ex.  *nn rn·f m-m ꜥnḫw* his name shall not be among the living.[4]

[4] Mar. *Abyd.* ii. 30, 37.

2. When, however, it was desired to convey *more explicitly* some temporal or modal distinction of meaning, this could be contrived by the use of the verb *wnn* or of the particles to be enumerated in § 119.

The *future* is frequently expressed by means of  *wnn·f*, a *śḏm·f* form from *wnn* 'exist', 'be' already familiar from the existential sentences (§ 107), of which we have here a development.

Exx. *wnn tzy·i ḥmt im* my wife shall be there.[5]

wnn·f m ḫbd n Rꜥ he shall be in the disfavour of Rēꜥ.[6]

[5] *P. Kah.* 12, 13. Sim. *Sin.* B 43; *Siut* 1, 281; *Leb.* 142. 145; *Urk.* iv. 651, 17.

[6] *JEA.* ii. 6. Sim. *Sin.* B 77; *Siut* 4, 25; *Urk.* iv. 573, 10.

The other *śḏm·f* form of *wnn*, namely *wn·f* (§ 107), is probably never used in simple affirmative statements with adverbial predicate; it is, however, common in a number of usages.[7] So, for example, in order to express *purpose* (§ 40, 1).

[7] *Wn·f* in clauses of time see below § 454, 1, end.

Ex. *ii·n·(i) wn·(i) m sꜣ·ṯ* I have come that I may be thy protection.[8]

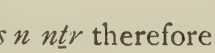
[8] *Urk.* iv. 239, 17. Sim. *ib.* 1024, 12.

So too after *iḫ* (§ 40, 3).

Ex. *iḫ wn·i m šms n nṯr* therefore let me be in the following of the god.[1]

[1] Cairo 20538, ii. *c* 7; 20539, ii. *b* 12.

And again after *rdi* 'cause' (§ 70).

Ex.  *rdi·n·s wn·k m nṯr* she has caused thee to be (lit. that thou be) a god.[2]

[2] *Mitt.* viii. 10. Sim. MAR. *Abyd.* ii. 30, 29; *P. Kah.* 36, 34; *Urk.* iv. 776, 14.

In none of these last cases could *iw* have been employed. The verb *wnn* thus supplies various parts of the Egyptian verb for 'to be', *iw* itself occurring only in main clauses and having a very restricted range of employment. The same phenomenon is to be observed in many other languages, where the different parts of the verb 'to be' are taken from various stems; so English 'be', 'are', 'were'; Latin *sum, erat, fuit*; German *bin, wäre, ist.* We shall frequently have occasion to refer to this important rule.

OBS. In theory *wnn* could supply any missing parts of *iw*, when followed by an adverbial predicate.[3] In practice it is not possible to illustrate all the different cases, though what will be called the pseudo-verbal construction (Lesson XXIII) supplies examples of some (e.g. *wn·in·f* § 470) which would otherwise be missing.

[3] Old perfective (§ 309) *wn·k(i)*, Brit. Mus. 574, 4; *šdm·ḫr·f* form (§ 471) *wn·ḫr·i*, *Urk.* iv. 1080, 11 (collated); the participles *wnn* and *wn*, see § 396.

§ 119. Particles used in the sentence with adverbial predicate.— Some of these have been mentioned already in § 44, 2, where it was seen that they are followed by a dependent pronoun, when the subject of the sentence is pronominal. For fuller details see below §§ 230 foll.

1. *mk* (for the variant writings see § 234) is a compound of which the first element appears to be an imperative, 'behold', and the second element is a pronoun 2nd sing. m.[4] When a woman or several persons are addressed, a different pronoun is apt to be used. Thus we have the series:

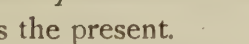
[4] See *Rec.* 28, 186; 35, 217.

mk behold thou, sing. m. or general.

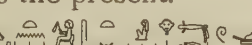
mṯ, later *mt*, behold thou, sing. f.

mṯn, later *mtn*, behold ye.

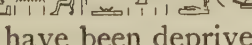
This particle appears to depict the sense of the sentence which it accompanies as *present* and *visible to the mind*; more often than not the time referred to is the present.

Exx.  *mtn špswt ḥr šdw* behold, noble ladies are (now) on rafts, i.e. have been deprived of their luxurious boats.[5]

[5] *Adm.* 7, 10. Sim. *ib.* p. 108; *Siut* 1, 269.

 *mk wi r-gs·k* behold I am in thy company, lit. at thy side.[6]

[6] *Sh. S.* 108. Sim. *Sin.* B 77; *Peas.* B 1, 231; *Siut* 1, 272.

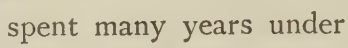
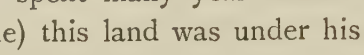
 *mk tw m mnw* behold thou art a herdsman.[7] Note the *m* of equivalence (§ 38), which is indispensable here and in all similar cases.

[7] *Peas.* B 1, 177. Sim. *ib.* 168. 171. 174; *Bersh.* ii. 21, left, 7.

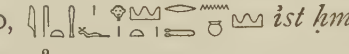
2. *isṯ*, later *ist*, archaistically *sṯ*, the form used in Old Egyptian before pronouns, is clearly related to the enclitic particle *is* 'lo', 'indeed' (§ 247).[8] It describes a *situation* or *concomitant fact*, and sentences introduced

[8] See *Rec.* 19, 187; 28, 186.

by it may often, though by no means always, be rendered as clauses of time or circumstance.

Exx. I spent many years under king Antef,  *ist tȝ pn ḥr st-ḥr·f* (while) this land was under his charge .....  *st wi m bȝk·f* I being his servant.[1]

[1] Brit. Mus. 614. Sim. Cairo 20543, 9. 17; BUDGE, p. 284, 9; *Urk.* iv. 1020, 8.

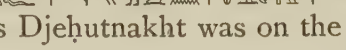
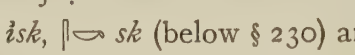
Year 30,  *ist ḥm·f ḥr ḫȝst Rṯnw* lo, His Majesty was in the land of Retenu.[2]

[2] *Urk.* iv. 689. Sim. *ib.* 137, 16; BUDGE, p. 280, 8.

Followed by the enclitic particle *rf* (below § 252), *ist* announces a situation with a view to some further narrative. The meaning is very much that of the French *or*, and may best be rendered in English by 'now'.

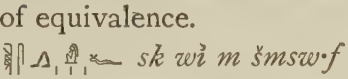
Ex. *ist rf pr Ḏḥwtynḫt pn ḥr smȝ-tȝ* now the house of this Djeḥutnakht was on the river-bank.[3]

[3] *Peas.* R 44. Sim. *Westc.* 6, 10–11.

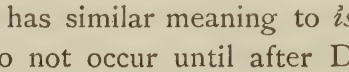
3.  *isk*,  *sk* (below § 230) are archaic variants of *ist*, *st*, and have the same meaning.

Exx. *isk ḥmt·s m inpw* when Her Majesty was a child.[4] Note the *m* of equivalence.

[4] *Urk.* iv. 260. Sim. *ib.* 219, 4.

 *sk wi m šmsw·f* when I was in his following.[5]

[5] Louvre C 15. Sim. *Urk.* iv. 157, 3 (*isk wi*).

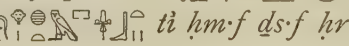
4.  *tì*[6] has similar meaning to *ist*, from which it may possibly be derived. Examples do not occur until after Dyn. XII, and then at first only with *sw* 'he';[7] later it may be followed also by *wi* 'I', or, more rarely, by a noun.

[6] See *Proc. SBA.* 15, 471.

[7] *Sin.* R 13. 15.

Exx. I was his companion *tì sw ḥr prì* when he was upon the battle-field.[8]

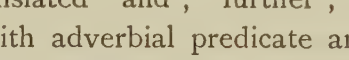
[8] *Urk.* iv. 890. Sim. *ib.* 898, 11; 926, 17.

I knew thy qualities  *tì wi m sšy* when I was in the nest.[9]

[9] *Urk.* iv. 897. Sim. *ib.* 209, 7; 271, 12; 613, 7.

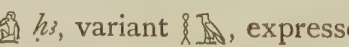
tì ḥm·f ḏs·f ḥr ḫtm ibty lo, His Majesty was himself in the eastern fortress.[10]

[10] *Urk.* iv. 661. Sim. *ib.* 86, 7.

5.  *ḫr*, earlier or *iḫr*, indicates what comes next in order, and may be translated 'and', 'further', or even sometimes 'accordingly', 'so'. Examples with adverbial predicate are rare, and no instance with pronominal subject has been found.

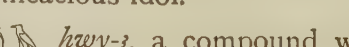
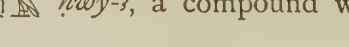
Ex. *ḫr r-5 r-15 m wsḥ ḥr·f* so $\frac{1}{5}+\frac{1}{15}$ is what-is-to-be-added to it.[11]

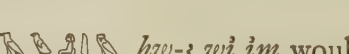
[11] *Rhind* 21. Sim. *ib.* 22. 23; *Urk.* iv. 1104, 8. 9 (varr.).

6. The rare  *nḥmn* means 'assuredly' or the like.

Ex. *nḥmn wi mì kȝ* assuredly I am like a bull.[12]

[12] *Sin.* B 118. See *Rec.* 24, 34; *AZ.* 43, 159.

7.  *ḥȝ*, variant  , expresses a wish.

Ex.  *ḥȝ n·i šsp nb mnḫ* would I had (lit. that there were to me) any efficacious idol.[13]

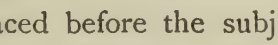
[13] *Peas.* Bt. 25. Sim. *Adm.* p. 97.

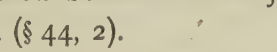
8. *ḥwy-ȝ*, a compound with the enclitic particle *ȝ*, also expresses a wish.

Ex. *ḥw-ȝ wi im* would that I were there.[14]

[14] LAC. *TR.* 31, 5.

§ 120. Negation of the sentence with adverbial predicate.—The word *nn* is placed before the subject, which may be either a noun or a dependent pronoun (§ 44, 2).

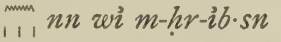
Exx.  *nn mwt·k ḥnʿ·k* thy mother is not with thee.[1]

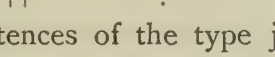
 *nn wi m-ḥr-ib·sn* I was not in the midst of them.[2]

Naturally sentences of the type just illustrated,[3] as well as those to be described below, may on occasion be equivalent to English clauses of time or circumstance; see above § 109.

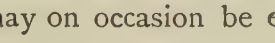
The model of the sentence expressing non-existence (§ 108) is used when universals are denied; the subject is then an undefined noun and the negation may be expressed by *nn* alone, or by *nn wn*, or more rarely by *n wnt*.

Exx. *nn whi m-ḥr-ib·sn* there was none ignorant in their midst.[4]

 *nn wn ḥnt m ḫt·f* there was no greed in his body.[5]

 *n wnt iw-ms im* there is no misstatement therein.[6]

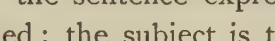
Very rarely *n is* 'not indeed' is used; for *is* see below § 247.

Ex.  *n is ḫbʿ im* there is indeed no boasting therein.[7]

Before *iw* the negative word is extremely rare. One certain example can, however, be quoted:

n iw·k m pt thou art not in heaven.[8]

One example only has been found of *n wnn·f* referring to the future:

 *n wnn s:f ḥr nst·f* his son shall not remain (lit. be) upon his seat.[9]

According to § 105, 2 negation of the future is expressed by *nn śḏm·f*; the above example is, therefore, an exception to the rule, if be a *śḏm·f* form; hence a doubt arises whether it may not be the *śḏm·n·f* form, see § 413.

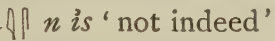
§ 121. Position of the adverbial predicate.—The normal position is after the subject (§ 29); a pronominal dative may, however, sometimes precede it (§ 66).

Sometimes a short adverbial predicate may intervene between the subject and some words which are joined to it or qualify it.

Exx. *rmw im ḥnʿ ꜥpdw* fish and birds were therein, lit. fishes were there together with birds.[10]

ḥsty·k n·k n imy-ḫt thou shalt have thy former heart, lit. thy heart is to thee of being-in-front.[11]

§ 122. Use of the preposition *r* to indicate a future condition.—Closely parallel to the *m* of equivalence is what may be termed the ***r* of futurity.**

Exx.  *iw·f r smr* he shall be (lit. is towards) a Companion.[12]

[1] *M.u.K.* verso 2, 3; sim. *Siut* 3, 69. Demonst. pron. as subject, *Urk.* iv. 415, 12.

[2] *Sh. S.* 131. Sim. *Sin.* B 223–4, qu. § 44, 2; *Pt.* 435; *Eb.* 101, 15; 108, 20.

[3] A good ex. Cairo 20025, *a* 10.

[4] *Sh. S.* 100. Sim. *Eb.* 69, 3; *Urk.* iv. 122, 13; 123, 3.

[5] *BH.* i. 7. Sim. *Adm.* 3, 2; *Buhen*, p. 91.

[6] *Urk.* iv. 973. Sim. Cairo 20765, 3–4.

[7] *Urk.* iv. 973.

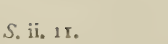
[8] *Ḥarḫ.* 68; sim. *ib.* 69. Also some doubtful cases written with GUNN, *Studies*, ch. xxi.

[9] *BH.* i. 25, 98–9.

[10] *Sh. S.* 50–1. Sim. *Sin.* B 81–2, qu. § 117.

[11] *Urk.* iv. 115. Sim. between noun and gen., *im·(f)* *Sin.* B 287–8; *Sh. S.* 35–6; Berl. *AZ.* i. p. 258, 16–7; *ḥnʿ·(i)*, *Hamm.* 114, 11.

[12] *Sin.* B 280. Sim. *Siut* 1, 227; *Meir* iii. 8; *Peas.* B 1, 95. 215; Cairo 20538, ii. *c* 18.

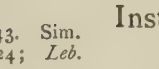
 *mṯ sw r wnmw* behold, it is for food.[1]

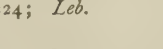
[1] *Th. T. S.* ii. 11.

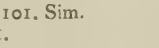
Obs. For the use of this *r* after verbs of 'appointing', 'making', see § 84; and for its development with the infinitive see § 332.

§ 123. **Omission of the subject before adverbial predicate.**—Instances are occasionally found:

Exx. *iw mỉ sḫr nṯr* it was like the counsel of god.[2]

 *nn m iw-ms ḫft-ḥr·ṯn* (this) is not falsehood before you.[3]

 *nn wn ḥr-ḫw·f* there was none beside him.[4]

 *n ḏd·i ḥꜣ n·i r ḫt nḏt* I did not say 'Would that I had' (lit. would that to me) about anything.[5]

[2] *Sin.* B 43. Sim. *ib.* 215. 224; *Leb.* 81.

[3] *Urk* iv. 101. Sim. *Adm.* p. 101.

[4] *BH.* i. 26, 155. So too after *nn* 'there is nothing', *Peas.* B 1, 120; after *n wnt*, with same meaning, *Pt.* 212.

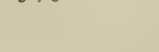
[5] *Urk.* iv. 61. Sim. *ib.* iv. 506, 8.

See further below § 153 for the omission of the subject in wishes, greetings and the like.

§ 124. **The pronominal compound** ***tw·i.***—In Dyn. XVII are found the earliest traces of a new method of expressing the pronominal subject when the predicate is adverbial. The full paradigm, some forms of which do not occur until the Late Egyptian stage of the language, is as follows:

	Sing.	Plur.
1st pers. c.	*tw·i* I.	*tw·n* we.
2nd pers. m.	*tw·k* thou.	*tw·tn* you.
„ „ f.	*tw·t* thou.	
3rd pers. m.	*sw* he, it.	*st* they.
„ „ f.	*sy* (later) she, it.	
Impersonal	*tw·tw* one.[6]	

[6] *Urk.* iv. 656, 5.

Exx.  *sw ḫr tꜣ n ʿꜣmw, tw·n ḫr Kmt* he is in possession of (lit. under) the land of the Asiatics, we are in possession of Egypt.[7]

sy m ḥr·f mỉ tꜣ pt it seemed to him like heaven, lit. it (the temple) was in his face like the sky.[8]

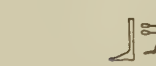
[7] *T. Carn.* 7. Sim. *Urk.* iv. 649, 15.

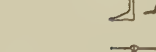
[8] Graffito in the temple of Saḥurēʿ (Möller.)

Obs. These new pronominal forms are conjectured[9] to have arisen from *ntt wỉ* 'that I', etc., see § 223. At all events the parallelism of *sw*, *sy* and *st* (perhaps from **t·sw*, **t·sy*, **t·st* by assimilation of *t* to *s*) with *tw·i* warrants the distinction of them from the dependent pronouns of § 43. See § 330 for an extension of this construction.

[9] See Erm. *Spr. d. Westc.* p. 119, n. 2.

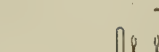
VOCABULARY

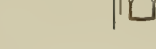
 var. *bṯ* abandon, forsake.

 *sb* send; pass (time).

km complete; completion.

skꜣ plough, cultivate.

 *šms* follow, accompany, serve; *šmsw* or *šmswt* following, suite (noun).

 *ỉsw* old; *ỉswt* old age.

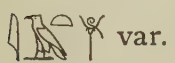
ḥmw rudder.

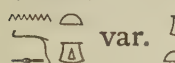
(abbrev.) *ꜣpd* bird.

rm fish.

ꜣḫt field.

ꜣbd month.

 var. *ỉsṯ* office, rank.

 var. *nst* seat.

var. *ḥb* festival, holiday.

ḥnw jubilation, praise.

r-pr temple, chapel, shrine.

ḥt house, large edifice; *ḥt-nṯr* temple.

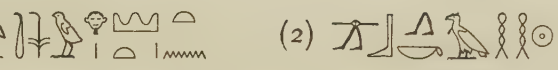
ḥsty heart, breast.

ỉw wrong, crime.

ḳꜣ high, tall; *ḳꜣw* height.

EXERCISE X

(*a*) *Transliterate and translate*:

(1) (2) 

(3) (4)

(5) (6)

(7) [1]

(8) (9) (10)

[1] The ordinary priests (*wꜥb*) served in the temples in rotation, one month at a time.

(*b*) *Write in hieroglyphs and transliteration*:

(1) I crossed in a boat without a rudder (lit. not was its rudder). (2) Thou shalt be an old man of thy city. (3) All my property shall belong to my brothers and sisters. (4) There were old men there and (lit. with) children. (5) He caused me to be in the following of His Majesty, when he was at (lit. upon) his southern boundary. (6) He entered into the temple, the entire town being in festival. (7) I say to the birds which-are-in the heaven and to the fishes which-are-in the water: How great is the might of this god! (8) I ploughed my fields with my own asses. (9) My office was (as) he-who-is-over the secrets. (10) God sends it to thee in the completion of a moment.

LESSON XI

SENTENCES WITH NOMINAL OR PRONOMINAL PREDICATE[1]

[1] See SETHE, *Nominalsatz*, §§ 22 foll.

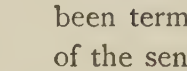
§ 125. We have seen that, with the help of the prepositions which have been termed the *m* of equivalence (§ 38) and the *r* of futurity (§ 122), the model of the sentence with adverbial predicate could be utilized by the Egyptians to express the meaning of English sentences with nominal or pronominal predicate; examples have been quoted in §§ 117. 118. 119. 122. In the present lesson we have to learn that apart from the method just alluded to, Egyptian possessed a specific and well-characterized model for constructing sentences with a noun or pronoun as predicate. The principal divergences from the sentence with adverbial predicate are that here the independent pronouns of § 64 are freely used, that *iw* and *wnn* are not employed, and that the demonstrative word *pw* (§ 110) makes its appearance as an important syntactical element.

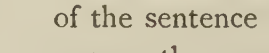
The principle underlying the Egyptian sentence with nominal or pronominal predicate is the principle of *direct juxtaposition*, the *subject preceding the predicate* as in the sentence with adverbial predicate. This construction is still very common in Middle Egyptian when the subject is a *personal pronoun*, and a previous lesson has taught us that in this case the independent pronouns are used (§§ 65, 1); the copula is not expressed.

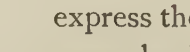
[2] *Sin.* R 2. Sim. *Urk.* iv. 61, 14; 118, 3; 1069, 6–7.

[3] *Peas.* B 1, 62. Sim. *ib.* 140. 161; *ntt*, *M. u. K.* 2, 3–9; *ntf*, BUDGE, p. 38, 7. 9.

[4] *Rifeh* 7, 35. *Twt*, LAC. *TR.* 11, 9; ERM. *Hymn.* 1, 5, qu. Exerc. 31 (*a*).

Exx.  *ink šmsw* I was a follower.[2]

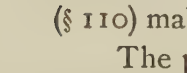
 *ntk it n nmḥ* thou art the father of the orphan.[3]

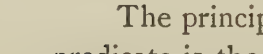
 *swt nb·n* he is our lord.[4]

When the subject is a *noun*, direct juxtaposition is practically obsolete, though it was still common in the Pyramid Texts. A few Middle Egyptian examples may be quoted, notwithstanding.

[5] *M. u. K.*, verso 4, 7.

[6] FRASER, *Scarabs*, no. 262. See also *Peas.* B 1, 158–9; *Westc.* 7, 17–8; *Hamm.* 43, 12. More complex exx. *Urk.* iv. 271, 9; 558, 15.

Exx.  *mkt·t mkt Rʿ* thy (f.) protection is the protection of Rēʿ.[5]

 *rn n mwt·s Ṯwiꜣ* the name of her mother is Thuia.[6]

Other examples will be found below § 127, 1. 2. 3.

OBS. The old construction nom. subj. + nom. pred. survives also in the important construction *in* + noun + participle, see below §§ 227, 3; 372; 373; to this the counterpart with pronominal subject is of the form indep. pron. + participle, quite in accordance with the examples quoted above.

§ 126. Subject and predicate.—In sentences having an adverbial predicate there is no risk of confusing subject and predicate, since an adverb or adverbial phrase is by its very form precluded from being a subject in the grammatical sense. The necessity of defining the terms 'subject' and 'predicate' becomes urgent, however, when we proceed to consider the sentence with

a noun or pronoun as predicate; for we are evidently not justified in speaking of sentences with nominal, or pronominal predicate unless we are able to distinguish the subject from the predicate in any given sentence, and here the criterion of form fails us. In English such a criterion is often afforded by the agreement of the copula with the subject in person and number, as in 'I am your friend', 'they are a united family'; in Egyptian no such help is forthcoming, and we are consequently thrown back upon the logical definitions of subject and predicate as respectively 'the thing spoken of' and 'that which is affirmed or denied of the subject'. A good test for the **logical predicate** is to cast the sentence into the shape of a question; then the elements which correspond to the interrogative word constitute the logical predicate. Thus in 'I am your friend' the logical predicate is 'your friend', because the sentence answers the question '*what* am I?'

Returning now to the Egyptian sentence with adverbial predicate, we find that more often than not the adverbial predicate does state exactly *what* is affirmed or denied of the subject. In *iw nɜ m sbɜyt* 'this is (as) an instruction' (§ 117) the corresponding question would be '*what* is this?' and consequently *m sbɜyt* is the logical predicate, besides being the grammatical predicate. Such is the natural or normal state of affairs, and we may define the **grammatical predicate** as that element in a sentence (or even in a subordinate clause, § 182) which either by position or by form would normally express the meaning of the logical predicate; and the **grammatical subject** as that element which in like manner would normally express the meaning of the logical subject. A distinction between the two kinds of predicate would, of course, be unnecessary in practice, if both always coincided; but we have now to see that such is not the case. In the sentence *iw dɜbw im·f ḥnᶜ ɜrrt* 'figs were in it and grapes' (§ 117) we are indeed informed *where* figs and grapes were, so that *im·f*, the grammatical predicate, is in a secondary sort of way also *a* logical predicate; but this is not the real point of the sentence, which is to tell us *what* was there, and accordingly *dɜbw ḥnᶜ ɜrrt* 'figs and grapes', although they are grammatically subject, must undeniably be considered as the real logical predicate. Such cases are frequent,[1] not only in Egyptian, but also in English, where a stress is laid in pronunciation upon the logical predicate whenever this does not coincide with the grammatical predicate; thus 'he is in the house', with even intonation, answers the question '*where* is he?' and 'in the house' is simultaneously grammatical and logical predicate; but if we say '*he* is in the house', the question answered is '*who* is in the house?' and the stressed word '*he*' is logical predicate, although it is grammatically subject. So in the English translation of the above-quoted Egyptian sentence, a slight stress is laid on the two words '*figs*' and '*grapes*'.

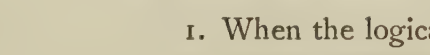
[1] Sim. *Sin.* B 68. 83; *Sh. S.* 42, all quoted in § 117.

In the Egyptian sentence with nominal predicate it is certain, both from general considerations and from examples like those of § 125, that the normal word-order was 1. logical subject, 2. logical predicate, as in English and as in the Egyptian sentence with adverbial predicate; hence the formulation adopted in § 125. When, therefore, as we shall find to be the case in many instances, the logical predicate precedes the logical subject, we are justified in regarding this as a departure from the normal word-order, i. e. as an *inversion* quite analogous to the use of stressed '*he*' in the English sentence, '*he* (and no one else) is my brother'.

OBS. The definitions of grammatical subject and predicate have been framed to accord with the fact that in some sentences with adjectival predicate, as well as in verbal sentences with *śḏm·f* and similar forms, the word-order is 1. gramm. pred., 2. gramm. subj.; for the reasons of this see below §§ 137, OBS.; 411, 1. Later on, the term 'grammatical subject' will sometimes be used in antithesis to 'grammatical object' or again to another kind of subject for which we have coined the name 'semantic subject', see below § 297, 1. When 'subject' is written without qualification, either there has seemed but little likelihood of confusion, or else the word so described is subject in more senses than one, as in § 125.

§ 127. The *logical predicate comes first* in the following cases, exemplifying the kind of inversion explained at the end of § 126:

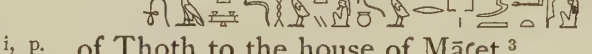
1. When the logical subject is *rn·f* 'his name', *rn·s* 'her name'.

Ex.  *nḏs Ḏḏi rn·f* a commoner whose name is Djedi, lit. a commoner, Djedi is his name.[1]

Note that in this case, as well as in others quoted below under 2 and 3, direct juxtaposition is used in spite of the fact that the grammatical subject is not a personal pronoun.

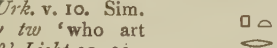
2. When the logical subject is a *demonstrative pronoun.*

Exx. *dpt mwt nn* this is the taste of death.[2]

 *wȝt Ḏḥwty nw r pr Mȝ·t* this is the road of Thoth to the house of Māʿet.[3]

3. When the logical predicate is an *interrogative pronoun*; in this case the logical subject, if a pronoun, is a dependent pronoun, since it occupies the second place.[4]

Exx. *išst tr iḫt irt·n·k n·s* what is, pray, the thing which thou hast done to it?[5]

 *ptr rf sw* who is he?[6]

4. When the logical predicate is an *independent pronoun.* The greater emphasis of the independent pronouns always tends to give them the force of the logical predicate. Possibly the second and third examples of § 125 would

[1] *Westc.* 7, 1. Sim. *Sin.* B 81; *Peas.* R 1. 2; *Eb.* 51, 15-6. *Rn* + indirect genitive *Urk.* iv. 744, 4-6. The last ex. of § 125 is exceptional.

[2] *Sin.* B 23.

[3] LAC. *Sarc.* i, p. 212. Exx. with *nj*, *P. Kah.* 29, 21; *P. Pet.* 1116 A, 58; with *nfi*, *Leb.* 37.

[4] For alternative ways of expressing 'who art thou?' see § 495, end.

[5] *Urk.* v. 160, 11.

[6] *Urk.* v. 10. Sim. *m ty tw* 'who art thou?' *Lisht* 20, 33.

have been better translated 'it is *thou* (who art) the father of the orphan' and 'it is *he* (who is) our lord' respectively. When the pronoun is stressed in this manner, it is not seldom accompanied by the enclitic particle *is* 'indeed' (§ 247).

Ex. *ink is ḥḳꜣ Pwnt* it is I (who am) the ruler of Punt.[1]

It is no absolute rule, however, that the pronoun, when accompanied by *is*, is to be understood as logical predicate. Nor yet is such the case with *wnnt* and *wnt*, which are similarly used;[2] these are probably fem. participles from the verb *wnn* 'be' which have come to be employed as particles meaning 'indeed', 'really', see below § 249.

Exx. *ink wnnt imy ib n nb·f mꜣʿ* I was indeed one truly in the heart of his lord.[3]

ink wnt mry rmṯ I was indeed one beloved of people.[4]

§ 128. Use of *pw* for the pronoun 3rd pers.—The use of the demonstratives exemplified in § 127, 2 gave rise to an idiom of the highest importance; the demonstrative pronoun *pw* (§§ 110. 111) came to be employed as logical subject after logical predicates consisting of a noun, not however with its own proper meaning of 'this' or 'that', but as an equivalent for 'he', 'she', 'it' or 'they' invariable in number and gender. Compare French *ce* in *c'est, ce sont.*

Exx. *Rʿ pw* it is Rēʿ *or* he is Rēʿ.[5] Answer to the question *ptr rf sw* 'who is he?' quoted above § 127, 3.

ḥmt wʿb pw n Rʿ she is the wife of a priest of Rēʿ.[6] Answer to the question 'who is this Reddjedet?' quoted below § 132.

ḥwrw pw they are wretches.[7]

The logical predicate may be an independent pronoun:

Ex. *ntf pw m mꜣʿt* it is he in truth.[8]

Or else, rather rarely, it may be a demonstrative pronoun:

Ex. *pꜣ pw* this is it.[9]

Sometimes *pw* is absent in places where we might expect it; it is then impossible to be sure whether there is a deliberate omission of *pw*, for sake of brevity or some other reason, or whether we have the construction of § 89, 2.

Ex. *ṯzw n r* (it is mere) breath of the mouth.[10]

OBS. For 'he is Rēʿ', as we have seen § 125, *ntf Rʿ* can also be said; but in that case the pronoun is more emphatic and tends to obtain the value of the logical predicate '*he* is Rēʿ.'

§ 129. Position of *pw*.—If the logical predicate consists of several words, *pw* may be intercalated before some of them.[11]

Exx. *shty pw n Sḫt-ḥmꜣt* he was a peasant of the Wâdy Natrûn.[12]

[1] *Sh. S.* 151. Sim. LAC. *TR.* 19, 45; *Sin.* B 232; NAV. IB, 17.

[2] See *Verbum*, ii, § 978.

[3] Brit. Mus. 614, 7. Sim. Cairo 20543, 16; *Mitt.* ix. 18.

[4] Turin 1447. Sim. Leyden V 4, 12; Louvre C 1, 10; *ÄZ.* 34, 27.

[5] *Urk.* v. 10. Sim. *Sin.* B 47. 57. 58. 60; *Urk.* iv. 17, 11. 16.

[6] *Westc.* 9, 9.

[7] Berl. *ÄI.* i. p. 258.

[8] *Sin.* B 268.

[9] *Rhind* 60.

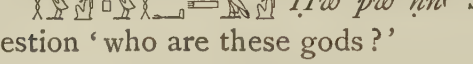
[10] *Urk.* iv. 123. Sim. *ib.* 122, 16.

[11] Rules in H. ABEL, *Zur Tonverschmelzung im Altaegyptischen*, Leipzig, 1910, ch. 1.

[12] *Peas.* R 1. Sim. *Sin.* B 30–1; *Eb.* 103, 9; *Urk.* iv. 249, 4.

tȝ pw nfr, 'Iȝ rn·f it was a good land, whose name was Yaa.[1]

[1] *Sin.* B 81. Sim. *Pl.* 330; *Urk.* v. 11, 1.

 *Ḥw pw ḥnʿ Siȝ* they are Ḥu and Sia.[2] Answer to the question 'who are these gods?'

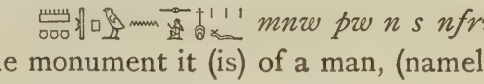
[2] *Urk.* v. 30, 9.

Obs. Compare the similar intercalation of short adverbial predicates, above § 121.

§ 130. ***pw* in sentences where both subject and predicate are nouns.**—As we have seen (§ 125), the original method of expressing sentences where both subject and predicate were nouns was by direct juxtaposition; but long before the Middle Kingdom that method had become obsolete and had given place to another based on the use of *pw* described in § 128. The *logical predicate* (or part of it, § 129) *comes first* and is followed by *pw* as a purely formal logical subject; the real logical subject is added in apposition to *pw*.

Exx. *dmi pw 'Imnt* the West is an abode, lit. an abode (is) it, namely the West.[3]

[3] *Leb.* 38. Sim. *ib.* 20–1; *BH.* i. 25, 76; *Westc.* 8, 13; *Urk.* iv. 369, 1; 519, 9.

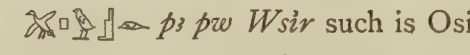
 *mnw pw n s nfrw·f* a man's goodness is his monument, lit. the monument it (is) of a man, (namely) his goodness.[4]

[4] *PSBA.* 18, 203, 16. Sim. *Peas.* B 1, 232–3.

Rarely either the subject or predicate may be a demonstrative.

Exx. *bit·i pw nȝ m wn mȝʿ* this is my character in reality.[5]

[5] *Urk.* iv. 973, 10. Sim. *ib.* 973, 8.

 *pȝ pw Wsir* such is Osiris, lit. this (is) he, Osiris.[6]

[6] *Rec.* 39, 121. Sim. *Rhind* 57. 58; *Peas.* B 1, 19. Similar in appearance, but different in reality, are cases like *tȝ pw ktt* 'it is that girl', *Westc.* 12, 22; sim. *Eb.* 103, 6–7, cf. *ib.* 103, 9, qu. § 190, 1.

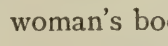
The substitution of this construction for the method of direct juxtaposition was evidently due to the desire to indicate the logical predicate more clearly than could be done by that method, in connection with which inversions were frequent. Now a demonstrative word like 'this' is far more often logical subject than logical predicate; we are more prone to say that 'this' is so-and-so than that so-and-so is 'this'. Hence the intercalation of a demonstrative in a sentence in which both subject and predicate are nouns (in Egyptian it must occupy the second place, inversion here being the rule, § 127, 2) is apt to mark the preceding noun as the real logical predicate. The effect of such an intercalation will be felt by comparing French *c'est lui le roi* with *il est le roi*, where the use of *ce*, just like that of *pw* in Egyptian, points unmistakably to *lui* as the logical predicate.

Thus whereas in the old method of direct juxtaposition the first word (the grammatical subject §§ 125–6) could be almost as easily logical predicate as logical subject (though the latter was of course its proper function), in the sentence with intercalated *the first word is, in the vast majority of cases, not the logical subject, but the logical predicate.*

The tragedy of language is, however, that it is constantly perverting the constructions which it creates to purposes for which they were not primarily intended; by a *second* inversion (the first being that of § 127, 2) the sentence

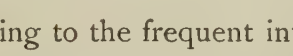
with *pw* could sometimes have the logical subject in the first place, thus returning to the original word-order (§ 125).

Exx. *pḥrt pw nt ḥ'w·s mrḥt* oil is the remedy of her body.[1] The sentence raises the question what is the best preservative for a woman's body, and the answer is 'oil'.

 *bwt·i pw ḥs* my abomination is excrement.[2]

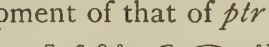
[1] *Pt.* 328. Sim. *P. Kah.* 8, 25. 26. 27; *Pr.* 1, 12; *Eb.* 1, 8; BUDGE, p. 209, 6.

[2] LAC. *TR.* 23, 3.

§ 131. Owing to the frequent intercalation of *pw* between a noun and some words that qualify it (§ 129), an ambiguity is apt to arise which requires careful attention. In a sentence like  *Nwn pw it nṯrw*,[3] nothing but the context can decide whether the intended meaning was 'it is Nun, the father of the gods' (*it* in apposition to *Nwn*, § 90) or 'the father of the gods is Nun' (*it* in apposition to *pw*, § 130).

[3] *Urk.* v. 8.

§ 132. **The dependent pronoun in place of *pw*.**—This construction is a development of that of *ptr sw*, above § 127, 3, and occurs only with interrogatives.

Ex.  *pty sy tȝ Rd-ḏdt* who is this Reddjedet?[4] Lit. who is she, this Reddjedet?

[4] *Westc.* 9, 8. With *m* 'who?' *Urk.* v. 30, 8; *pw* 'who?' § 498. Sim. with *ỉn* 'whence?' § 503, 4; *ỉn* is, however, an adverbial predicate.

§ 133. **Tense and mood in the sentence with nominal predicate.**—As in the sentence with adverbial predicate, so too here it is usually the context which provides the key to the intended tense and mood. The verbs *ỉw* and *wnn* (§§ 117. 118) are not, as a rule,[5] found in company with any of the constructions described in §§ 125–130, so that if it was desired to utilize those verbs, the Egyptians had recourse to the *m* of equivalence; examples above §§ 117. 118.

[5] *'Iw* exceptionally before the indep. pron., see § 468, 3.

On the other hand, *mk* 'behold' and various particles like it[6] may occur at the beginning of the sentence with *pw*.

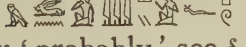
[6] *Ḫr* before the construction with direct juxtaposition (§ 125), see *Westc.* 7, 17–8.

Exx. *mk ḫrt·i pw ỉm·k* behold, that is my due from thee.[7]

[7] *Sh. S.* 159–60. Sim. *Pt.* 414; *Rhind* 57; *Urk.* iv. 20, 14.

ỉsṯ sȝ pw mnḫ lo, he was a beneficent son.[8]

[8] *BH.* i. 26, 166–7.

 *smwn sḫty·f pw* probably he is a peasant of his.[9] For *smwn* 'probably' see § 241.

[9] *Peas.* B 1, 44.

So too with the particle of wishing *ḥȝ* (§ 119, 7).

Ex. *ḥȝ rf grḫ pw m rmṯ* would that it were the end of men.[10]

[10] *Adm.* 5, 14.

OBS. Clauses of time and circumstance utilize the *m* of equivalence and conform to the rules for adverbial predicate; see above §§ 117; 119, 2. So too the construction *wnn·f* (*wn·f*) *m* is employed after prepositions (§ 157, 2) and *ỉr* 'if' (§ 150). For exceptional cases where a clause with real nominal predicate follows a preposition, see § 154 end.

§ 134. Negation of sentences with nominal or pronominal predicate.—Examples are uncommon. Before a noun followed by *pw* 𓈖 *nn* is used.

Ex. 𓈖𓂋𓄿𓏏𓎛𓈖𓅱𓏏𓂋 *nn ḫꜣ pw ḥnꜥ ky* it means (lit. is) no fighting with another.[1]

Note, however, that 𓈖 *n* is employed if *pw* is preceded by the enclitic particle 𓆑 *ỉs* 'indeed'.

Ex. 𓆑𓈖𓊪𓎛𓂋𓏏𓄿𓂝𓏏𓆑𓅱𓊪𓏏 *stỉ* (for *ỉstṯ*) *n tr ỉs pw n ỉwt r bỉꜣ pn* lo, it was indeed not the season for coming to this mining region.[2]

With 𓈖 .... 𓆑 *n* .... *ỉs* occasionally *pw* is omitted as superfluous.

Ex. 𓈖𓄿𓏏𓆑 *n sꜣ·ỉ ỉs* he is not my son.[3]

In one case the pronoun *st* 'they' appears to be substituted for *pw*:

𓈖𓊪𓏏𓆑𓎛𓈖𓋴𓏏𓊪 *n rmṯ ỉs nt šft st* they are not people of worth.[4]

Before the independent pronouns the negative word used is 𓈖 *n*.

Exx. 𓈖𓅱𓏏𓎛𓐍𓄿 *n ỉnk tr smꜣ·f* I am not, forsooth, a confederate of his.[5]

𓈖𓂋𓄿𓏏𓅓𓏏𓐍 *n ntf pw m mꜣꜥt* it is not he in truth.[6]

Later, however, instances with 𓈖 *nn* can be found.[7]

[1] *Urk.* iv. 122. Sim. Cairo 20530, 7. With *pw* omitted, *Urk.* iv. 122, 15.

[2] *Sinai* 90. Sim. *Siut* 1, 288; *Peas.* B 1, 95–6.

[3] Berl. *ÄI.* i. p. 258, 20. Sim. LAC. *TR.* 47, 34.

[4] Berl. *ÄI.* i. p. 258, 13.

[5] *Sin.* B 114. Sim. with *ỉs*, LAC. *TR.* 72, 41.

[6] *Sin.* B 267.

[7] *Westc.* 9, 6. See also GUNN, *Studies*, p. 170.

VOCABULARY

𓃀𓇋𓏏 *wsḫ* be broad, wide; broad, wide (adj.); breadth (noun).

𓂝𓏏𓎛 var. 𓎛 *pḫr* go round; 𓎛 *spḫr* cause to circulate.

𓎛𓄿 *ḥms* sit down, sit, dwell.

𓎛 *spr* draw nigh, approach; petition (*n*).

𓎛𓄿 *ṯs* raise up.

𓂋𓄿 *nfw* rêis, skipper.

𓎛𓄿 var. 𓎛 *smr* courtier, friend (of the king).

𓎛𓄿 *ṯsw* commander (of a fortress or army).

𓎛𓄿 *mšꜥ* army, expedition.

𓎛𓄿 var. 𓎛 *ḏt* serf (fem.).

𓎛 *ḥstt* rope in front of a ship.

𓎛 *pḥwyt* rope at back of a ship.

𓎛 *mꜣꜥt* truth, right, justice.

𓎛 *nfrw* beauty.

𓎛 *ꜥ rwy* sleep.

𓎛 *mryt* river-bank.

𓎛 ⊙ *ỉtn* sun's disk, sun.

𓎛 *ỉrt* eye.

𓎛 *ꜥnḫ* ear.

𓎛 *ptr*, var. 𓎛 *pty*, who?

𓎛 *ꜥ* here.

ỉwnw, Heliopolis, On of the Bible, a town near Cairo.

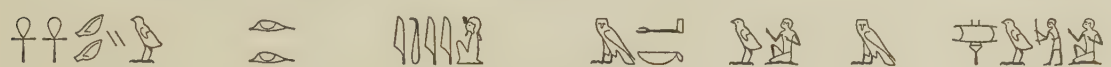
Tm Atum, the solar god of Heliopolis.

EXERCISE XI

(*a*) *Study the following extract from a self-laudatory inscription*:[1]

ỉnk *grt* *ḥsty* *n* *nb* *ꜥnḫ, wḏꜣ, snb* (§ 313)

I (am), moreover, the heart of the Lord (may he live, be prosperous and healthy),

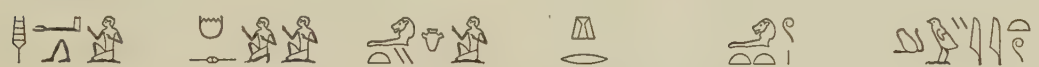


ꜥnḫwy *ỉrty* *ỉty* *mk* *wỉ* *m* *nfw*

the ears and eyes of the Sovereign. Behold, I (am as) a skipper

n·f-ỉmy *ḫm·n·(ỉ)* *ꜥꜥwy* *grḥ* *mỉ* *hrw*

belonging to him. I am ignorant of sleep night as well as day.



ꜥḥr·ỉ *ḥms·ỉ* *ḥsty·ỉ* *ḫr* *ḥstt* *pḥwyt*

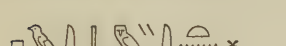
I stand up and sit down[2] my heart under (i.e. attentive to) the prow-rope and the stern-rope.

[1] NEWBERRY, *Life of Rekhmara*, 7, 16, collated and slightly restored; see *ÄZ.* 60, 69. [2] I.e. pass all my time.

(*b*) *Transliterate and translate*:

(1) [1]

(2) (3)

 (4) (5)

(6)

(7)

[1] The four personal names mentioned in this passage are to be rendered Amenemḥēt (*ỉmn-m-ḥỉt* 'Amūn at the front'), Senbsumaꜥi (*Snb-sw-mꜥ·ỉ* 'he is healthy with me'), Ptaḥḥotpe (*Ptḥ-ḥtpw* 'Ptah is content') and ꜥAnkhu (*ꜥnḫw* 'he who lives').

(*c*) *Write in hieroglyphs and transliteration*:

(1) O great (*wr*) overseer of the house, thou art the rudder of the entire land. (2) Behold, thou art here, thou art happy (*nfr*) with me, thou hearest the speech (*r*) of Egypt; thou shalt be the commander of my army. (3) Thou shalt have a tomb on the west of Heliopolis. (4) I was indeed greatest of the courtiers. (5) This is the way to the Residence. (6) (King) Amenemḥēt is Atum himself, he gives the breath of life into the nose(s) of everyone.

LESSON XII

SENTENCES WITH ADJECTIVAL PREDICATE

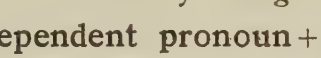
[1] See SETHE, *Nominalsatz*, §§ 32–37; 63–67; 85–86, etc.

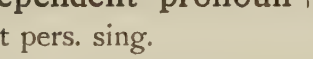
§ 135. Sentences with adjectival predicate[1] follow, in principle, the pattern of the sentences with nominal predicate, but there are many important differences. Some of the relevant facts have been stated already in previous sections (§§ 44, 3; 46, 3; 48, 2; 49; 65, 2).

To every Egyptian adjective there corresponded an adjective-verb, and indeed it is highly probable that the adjective was simply a participle from such a verb. Thus *nfr* is a verb 'be beautiful, good' and the adjective *nfr* may well mean properly 'being good'. We shall frequently have occasion to note that some form of the adjective-verb is substituted for the adjective itself in constructions where the latter cannot be used, just as we found (§ 118) the verb *wn* substituted for *iw* where the latter cannot be used; in fact, the two cases will be shown to be remarkably analogous and parallel.

§ 136. Independent pronoun + adjective.—This is the construction usual with the 1st pers. sing.

[2] *Sin.* B 154–5. Sim. *ib.* 153; *Siut* I, 228.

Exx.  *ink ḥḳꜣ mrt* I am one rich in serfs.[2]

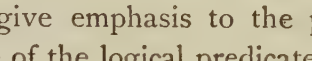
 *ink ḥnr n pr nb·f* I was one pleasant to the house of his lord.[3]

[3] Brit. Mus. 581. Sim. Cairo 20531, *c* 2.

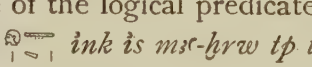
The characteristic and regular use of the suffix 3rd pers. sing. (*nb·f* 'his lord') in this last example indicates that *ḥnr* means 'one pleasant' rather than simply 'pleasant', in other words that it is here a noun rather than an adjective. Thus the construction is merely a special case of that described in § 125.

As in the corresponding construction with nominal predicate just alluded to, so too here the pronoun is apt to have emphatic force and tends to become the logical predicate. Here again (see above § 127, 4), the particle *ỉs* 'indeed' often serves to give emphasis to the pronoun, though without always giving it the importance of the logical predicate.

[4] *Urk.* iv. 67. Sim. *ib.* 1078, 17.

Exx.  *ink ỉs mꜣʿ-ḫrw tp tꜣ* I was indeed one justified upon earth.[4]

[5] *Sin.* B 230.

 *n ink ỉs ḳꜣ sꜣ* I am not one high of back, i. e. overweening.[5]

Here *ink* is logical predicate: *I* am not overweening, whatever others may be.

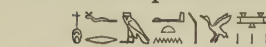
[6] But *ntf mnḫ*, *Urk.* iv. 861, 8.

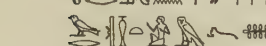
Examples with any independent pronoun other than that of the first person are very rare, if the predicate be an adjective pure and simple.[6]

OBS. For the closely related construction with independent pronoun and participle see below § 373.

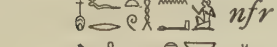
§ 137. Adjective + noun or dependent pronoun.—Except in the case of the 1st pers. this is the usual construction. The adjective precedes the subject and is invariable in number and gender; it may be accompanied by the exclamatory ending *·wy*, see above § 49.

Examples with a *noun* as subject:

 *nfr mtn·i* my path is good.[1]

 *wr ḥst·i m stp-sꜣ r smr wʿty nb* greater was my praise in the palace than (that of) any Unique Friend.[2]

Examples with a *dependent pronoun* as subject:

 *nfr tw ḥnʿ·i* thou art happy with me.[3]

rš ꜣ st r ḫt nbt it was more plentiful than anything.[4]

twt·wy n·s st how like (to) her it is![5]

With the 1st pers. sing. the construction independent pronoun + adjective (§ 136) is preferred,[6] except in the case of the adjective *ny* 'belonging to'; the construction both of *ny* and of the expressions for 'belonging to me, thee', etc. (*ink*, *ntk*; *n·i-imy*, *n·k-imy*) has been seen to conform to that of the adjectival predicate; see above § 114, 2. 3. 4.

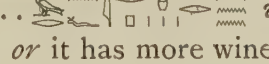
Attention must here be drawn to two very important points:

1. In the construction here discussed the adjectival predicate *precedes* its subject; we have good reason for thinking that, whenever an apparent adjectival predicate *follows* its subject, this predicate is not really an adjective at all, but *the old perfective tense of the adjective-verb*; see below § 320, end.

2. With nominal subject it is impossible to distinguish between the construction adj. + subj. and the *śḏm·f* form of the adjective-verb; with a singular pronoun as subject, on the other hand, the distinction is clearly marked, since *the adjectival predicate demands the dependent pronouns*, whereas the *śḏm·f* form employs the suffixes. For the uses of the *śḏm·f* form of the adjective-verb see below §§ 143. 144.

Obs. The construction dealt with in this section is obviously closely related to those cases with nominal predicate where the secondary and inverted word-order 1. log. pred., 2. log. subj. has become stabilized and customary; see § 127, particularly under 3.

§ 138. The same construction with a following dative serves to combine the notion of an adjectival predicate with that of possession; see above § 114, 1.

Ex. The land of Yaa . . . . .  *wr n·f irp r mw* it is more abundant in wine than in water; *or* it has more wine than water; lit., great to it is wine more than water.[7]

§ 139. Adjective + dependent pronoun + noun.—An example of an uncommon kind is

rd·wy sw ib·i how strong is my heart! Lit. how firm is it (namely) my heart.[8]

Here *sw* exercises much the same function as *pw* in its developed use with nominal predicate, above § 130; a still closer parallel above § 132.

[1] *Peas.* B 3. Sim. *ib.* B 1, 108–9; *Sin.* B 155; Erm. *Hymn.* 4, 2; 14, 2.

[2] *BH.* i. 25, 101. Sim. *Bersh.* i. 14, 10; *Sh. S.* 29–30; 99–100; Cairo 20543, 13.

[3] *Sin.* R 55. Sim. *P. Kah.* 3, 33.

[4] *Urk.* iv. 693. Sim. *ib.* 687, 16; 879, 4; *Sh. S.* 63. 134.

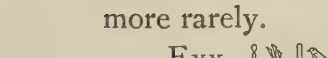
[5] *Urk.* iv. 368.

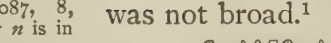
[6] But see *Adm.* p. 104.

[7] *Sin.* B 82. Sim. *Sh. S.* 150, qu. § 144, 1; *P. Pet.* 1116 B, 10.

[8] *Paheri* 3; Sim. *Urk.* iv. 1166, 10. See too *Nominalsatz*, §§ 85. 86.

§ 140. Adjective + *pw*.—Examples similar to those with nominal predicate (§§ 128. 130) are found when the predicate is adjectival, only much more rarely.

Exx.  *ḥns pw, n wsḫ is pw* it (the path) was narrow, it was not broad.[1]

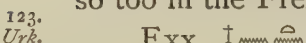
 *n wr is pw wr im* such a great one is not really great, lit. not great indeed is he, the great one there.[2]

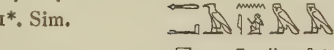
Obs. For *nfr pw* as a means of expressing negation, see below §§ 351, 2.

[1] *Peas.* R 45. Sim. *Urk.* iv. 1087, 8, where *nn* for *n* is in accord with later custom, see Gunn, *Studies*, p. 169.

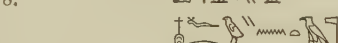
[2] *Peas.* B 1, 165.

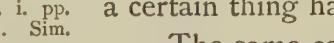
§ 141. The adjective as impersonal predicate with following dative.—In the constructions already studied the adjective predicated is an inherent quality. We are here to become acquainted with a construction in which the adjectival predicate is followed by the dative; this is used when a *contingent*, *accidental* or merely *temporary* qualification has to be expressed. The difference is best illustrated by German, where *er ist kalt* means 'he is cold' in temperament, while *ihm ist kalt* signifies 'he is cold', meaning 'he *feels* cold'; so too in the French *il a froid* as contrasted with *il est froid.*

Exx.  *nfr n·tn* it will go well with you.[3]

 *ꜥꜣ n·i mm wrw* I am become great among the princes.[4]

wsḫ n·(i) m ḫꜥw·i, ꜥšꜣ n·(i) m mnmnt·i I became extensive in my wealth, I became rich in my flocks. Lit. it was broad to me in my wealth, it was plentiful to me in my flocks.[5]

 *bin·wy n·i* how ill it is with (lit. to) me.[6]

 *nfr·wy n tꜣ ḥt-nṯr* how well it goes with the temple (when a certain thing happens).[7]

The same construction occurs with *pw*, but extremely rarely.

Ex. *ḳsn pw n bw ntf im* it goes wretchedly with (lit. it is wretched to) the place where he is.[8]

[3] *Urk.* iv. 123. Present time, see *Urk.* iv. 366, 5; v. 170. 17.

[4] *ÄZ.* 57, 1*. Sim. *Mitt.* ix. 18.

[5] *Sin.* B 146–7. Sim. *ib.* 106; Cairo 20512, *b* 4.

[6] *Adm.* 6, 8.

[7] *Th. T. S.* i. pp. 40. 64. Pl. 15. Sim. *Bersh.* i. 15.

[8] *P. Pet.* 1116A, 91.

Obs. 1. The word with adjectival meaning in this construction is doubtless a true adjective with omitted subject, see below § 145. That it cannot be an impersonal *śḏm·f* form seems clear from the occasional presence of the exclamatory ending *·wy*; another reason is given below § 467. The occasional presence of *·wy* also proves that the adjectival word + *n* cannot be identified with the *śḏm·n·f* form; we may also point to the absence of any examples where the *n* is separated from its noun, as may happen with the *śḏm·n·f* form. None the less, the *śḏm·n·f* form originated in a very similar way, see §§ 386; 389, 3, end; 411, 2. For an undoubted *śḏm·n·f* form from the adjective-verb, see below § 144, 3.

Obs. 2. For *nfr n* as a means of expressing negation, see § 351, 1.

§ 142. Tense and mood in the sentence with adjectival predicate.—As in the sentences with adverbial and nominal predicate the tense must, as a rule, be inferred from the context. Examples with both present and past

meaning have been quoted in the foregoing sections, and *nfr n·tn* in § 141 is an example with future meaning.

The verbs *iw* and *wnn* (§§ 117. 118) have a certain limited use before the adjectival predicate when its subject is a dependent pronoun.

Exx. He has reached old age serving the Pharaoh, *iw nfr sw m pȝ ḥrw r sf* while he is better to-day than yesterday.[1]

mk wnn nḏm sy ḥr ib·f behold, it will be pleasant in his heart.[2]

wn·in nfr st ḥr ib·sn thereupon it was agreeable in their hearts.[3] For the *śḏm·in·f* form of *wnn* here used see below §§ 429, 1; 470.

[1] *Th. T. S.* iii. 26.

[2] *P. Kah.* 3, 36.

[3] *Pr.* 2, 6. Sim. *Peas.* B 2, 131.

For *iw* + adj. + *n* see below § 467. Much more commonly, however, it is the old perfective tense of the adjective-verb, preceded by its subject, which is used after *iw* and *wnn*, see §§ 320. 323. 326.

The particles *mk* 'behold', *iśṯ* 'lo', and *ḫr* 'further'[4] are found before adjectival, as before nominal, predicate.

[4] *Sin.* B 202–3.

Exx. *mk nfr sḏm n rmṯ* behold, it is good for men to hearken, lit. good is a hearkening to men.[5]

mk dḥr pw behold it (the office of vizier) is bitter.[6]

iśṯ śtȝ wrt wȝt lo, very difficult was the road.[7]

[5] *Leb.* 67. Sim. *ib.* 86–7; *Sh. S.* 182.

[6] *Urk.* iv. 1087.

[7] *Bersh.* i. 14, 1.

In wishes and in various dependent constructions the adjective itself cannot be used at all, and recourse was had to the *śḏm·f* form of the adjective-verb; see the next section.

Obs. Clauses of time and circumstance are expressed by the help of the old perfective; see below §§ 314. 322. 323.

§ 143. The *śḏm·f* form of the adjective-verb.—Just as *iw* can be used only in a restricted number of cases and is elsewhere replaced by the *śḏm·f* form of *wnn* (see above § 118), so too the adjective must often be replaced by the *śḏm·f* form of the adjective-verb.

So, for example, in clauses of *purpose* (§ 40, 1).

Ex. *dì·n·k sy m tp·k, wr·k ìm·s, ḳȝ·k ìm·s, ꜥȝ šfšft·k ìm·s* thou hast placed it (the eye of Horus) in thy head, that thou mayst be eminent by means of it, that thou mayst be exalted by means of it, that thy estimation may be great by means of it.[8]

[8] Erm. *Hymn.* 16, 1–2. Sim. probably Cairo 20538, ii. *c* 18 (2nd pers. plur.).

So too, again, after the verb *rdì* 'cause' (§ 70).

Exx. *dì·ì wsḫ swt ìr wì* I will cause to be spacious the places of him who made me.[9]

dì·ì sšȝ·f m ꜥȝ·k I will cause him to become acquainted with thy greatness.[10] Lit. (that) he become acquainted.

[9] *Urk.* iv. 163. Sim. *ib.* 102, 12; 505, 13.

[10] *Sh. S.* 139. Sim. *Eb.* 59, 9; *Urk.* iv. 198, 7; 766, 5.

A similar use of the adjective-verb is found, as we shall see later, after other verbs (§ 186, 1) and after prepositions (§ 157, 4). The cases are exactly the same as those in which *wn·f* is found in place of *iw·f*. We have already pointed out (§ 137 end) that the *śḏm·f* form of the adjective-verb can be clearly distinguished from the adjective itself only when the subject is a singular pronoun, in which case a suffix-pronoun is used.

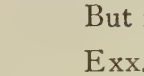
§ 144. Negation of sentences with adjectival predicate.[1]—Examples quoted in §§ 136. 140 show how the sentence with adjectival predicate was negated when the subject was either an independent pronoun or else *pw*. In most other cases the adjective-verb, not the actual adjective, appears to be used, and the rules followed are those already stated in § 105.

1. *N śḏm·f* has often *past* reference.

Exx. *n ḳnd·i* I did not become angry.[2]

n ꜥ r·i m šnyt my mouth has not been great (i.e. I have not been self-assertive) among the courtiers.[3]

But it may also have *present* reference.

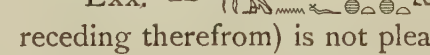
Exx.  *n is·k* thou art not light.[4]

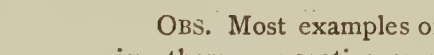
n wr n·k ꜥntyw thou hast not much incense, lit. not great is incense to thee.[5]

2. *Nn śḏm·f* has *future* meaning.

Ex. *nn šw·k im·f ḏt* thou shalt not be bereft of it eternally.[6]

3. *N śḏm·n·f* denies a *continuous* or *repeated* action, irrespectively of the time at which the negative instance may occur.

Exx.  *n nḏm·n n·f ḥtḥt im* reversal thereof (lit. receding therefrom) is not pleasant to him.[7]

 *n šw·n drpw·f* his offerings will not ever be lacking.[8]

Obs. Most examples of *n śḏm·n·f* are ambiguous, since it might be possible to view them as negative cases of adjectival predicate with following dative (§ 141). However, the first of the two examples quoted above is placed beyond all doubt by the separation of *nḏm·n* from its nominal subject.

4. Negative universals follow the model of the sentences expressing non-existence (§ 108). The best examples contain participles or other adjectival parts of the verb; see below § 394. Here only one type will be quoted:

nn ꜥt im·i šwt m nṯr no limb of me is void of god, lit. there is not a limb in me void of god.[9]

Obs. The negation of wishes, commands, and clauses of purpose with adjectival predicate is contrived by means of the negative verb *tm*. Not all these cases can be illustrated; an example of a negatived clause of purpose in § 347, 4.

[1] See Gunn, *Studies*, ch. 27.

[2] *Urk.* iv. 1082. Sim. *Puy.* 35; *Nu* 102, 7.

[3] Louvre C 55. Sim. *Sinai* 90, 15; *Nu* 125 *b*, 25. 32. 36. 40.

[4] *Peas.* B 2, 103. Sim. *ib.* B 1, 177; Lac. *TR.* 1, 55.

[5] *Sh. S.* 150.

[6] *Urk.* iv. 500. Sim. *Sin.* B 258; *Siut* 1, 295; *Five Th. T.* 25. 26.

[7] *Siut* 1, 280–1. 310.

[8] *Urk.* iv. 519. Sim. *ib.* 1077, 3; Erm. *Hymn.* 13, 5; *Pt.* 282–3; *Peas.* B 1, 316–7.

[9] Budge, p. 113, 4. Sim. *ib.* p. 115, 10; 262, 10; *Pt.* 56; *Peas.* B 1, 208–9.

§ 145. Omission of the subject.—When the nature of the subject is clear from the context, it is occasionally omitted.

Ex. Inspecting the netting of the desert-animals, *ist ꜥš3 wrt r ḫt nbt* and lo, (they were) more numerous than anything.[1]

[1] *Bersh.* i. 7.

Or again, the subject may be omitted if it is perfectly vague. Thus in the construction *nfr n·i* 'it goes well with me' (§ 141) the implicit subject is the vague 'it' or 'things'.

This subjectless use of the adjectival predicate occurs also after *iw*, cf. § 142. The cases thus arising are discussed at length in § 467.

VOCABULARY

iw come.

mdw speak, talk. *mdt* speech, word.

nḥm take away, rescue.

ḥ3 be beneficial, advantageous.

wsr be powerful, wealthy.

ꜥḳ3 be precise, accurate.

mty be exact, precise.

ḳsn be unhappy, disagreeable.

dns be heavy, irksome.

Ḏḥwty Thoth, the ibis-headed god of writing and mathematics.

iwsw balance.

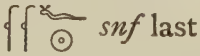
rḫyt common people, subjects.

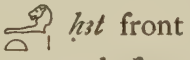
var. *sḫ* dignitary; rank, dignity.

ḫrt share, portion.

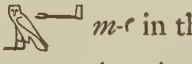
mɜꜥty righteous.

iwyt wrongdoing.

 *snf* last year.

 *ḫɜt* front; *m ḫɜt*, *r ḫɜt* formerly, before.

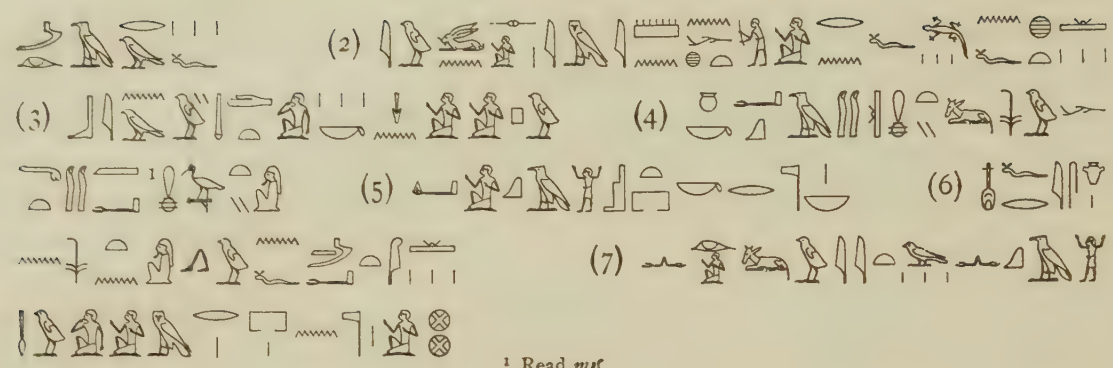
mɜrw misery.

 *m-ꜥ* in the hand of; from; owing to; together with.

EXERCISE XII

(*a*) *Transliterate and translate*:

(1)



[1] Read *mjr*.

(*b*) *Write in hieroglyphs and transliteration*:

(1) My portion was not (too) great (*wr*). (2) I rescued the poor man from him (who was) more powerful than he. (3) (When) the mistress of the house speaks, it (*pw*) is irksome in (*ḥr*) the heart of the maid-servants. (4) I was one important (*wr*) in his office, great in his rank, a noble in front of the common people. (5) I cause thee to be greater than any courtier. (6) Her clothes were white. (7) Behold, thou art beneficial to thy lord; it goes well with thee because of it. (8) The river will not be empty of crocodiles. (9) No man (*rmṯ*) is powerful like Rēʿ.

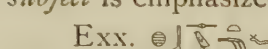
LESSON XIII

EMPHASIS BY ANTICIPATION

§ 146. In order to give prominence to a noun, adverb, or adverbial phrase, this may be removed from its regular place and put outside and in front of the sentence. The word or phrase thus made prominent becomes, as it were, the pivot upon which the whole sentence turns; but often the change of meaning produced by such **anticipatory emphasis** is so slight as to be barely perceptible.

Except in the case of a mere adverbial expression, a **resumptive pronoun** must be substituted within the sentence itself for the word thus emphasized. Such a pronoun appears also in the parallels from modern languages, e.g. *cette confiance, il l'avait exprimée*; 'every man that dies ill, the ill is upon *his own* head'.

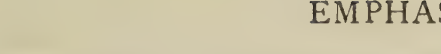
§ 147. Anticipatory emphasis in non-verbal sentences. 1. The *subject* is emphasized.

Exx.  *ḫbswt·f, wr sy r mḥ 2* his beard, it was greater than two cubits.[1]

ʿnṯiw w·i-im sw the incense, it belongs to me.[2]

[1] *Sh. S.* 63.

[2] *Sh. S.* 151. Sim. *Sin.* B 222. 255.

 *ḥknw pf ḏd·n·k int·f bw pw wr n iw pn* that spice which thou didst speak of bringing, it is the main thing of this island.[1]

[1] *Sh. S.* 152.

2. A *genitive* is emphasized.

Ex. *wr im nb, mkꜣ ib·f, nḫt ḏ·f, r snnw·f* each one of them, his heart was stouter, his arm stronger, than his fellow.[2]

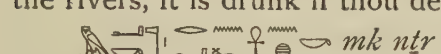
[2] *Sh. S.* 109.

3. *Adverbs* or *adverbial phrases.* See the examples with *ir*, below § 149.

§ 148. Anticipatory emphasis in verbal sentences.—1. The *subject* is emphasized:

Exx. *mw m itrw swrỉ·tw·f, mr·k* the water in the rivers, it is drunk if thou desirest.[3]

[3] *Sin.* B 233. With past meaning, see § 450, 1.

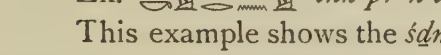
 *mk nṯr rdỉ·n·f ḏnḫ·k* behold, god has caused thee to live.[4]

[4] *Sh. S.* 113–4. Sim. *Sin.* B 142–3; *Bersh.* i. 14, 5.

mk tw ḏd·tw behold, one says.[5]

[5] *Urk.* iv. 1090. Sim. *Sin.* R 15, qu. § 66.

An independent pronoun may be used before the *śḏm·f* and *śḏm·n·f* forms.

Ex.  *ink pr·n·ỉ* it is I (who) have come forth.[6]

[6] Lac. *TR.* 72, 21. Sim. *ÄZ.* 57, 8*.

This example shows the *śḏm·n·f* form; the construction *ntf śḏm·f* has always future meaning, see below § 227, 2.

2. The *object* is emphasized:

Ex. *snty·k dỉ·n·ỉ sn m sꜣ ḥr·k* thy sisters, I have placed them as a protection behind thee.[7]

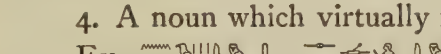
[7] *Urk.* iv. 618. Sim. *ib.* 1075, 11; *Sh. S.* 11; *Sin.* B 223.

3. A *genitive* is emphasized:

Ex. *in iw wsfw spry r ḫꜥ r r n pr·f* a sluggard, shall a petitioner stand at the door of his house?[8] For the construction see § 332.

[8] *Peas.* B 1, 284. Sim. *Adm.* 7, 7; *Th. T. S.* ii. 8.

4. A noun which virtually follows a preposition:

Ex.  *ntyw im·s, n sp wꜥ im* those that were in it, not one of (them) was left.[9] The adverb *im* 'therefrom' is equivalent to *im·sn* 'of them'.

[9] *Sh. S.* 107.

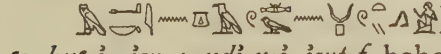
5. An *adverb* or *adverbial phrase.*

Exx. *ḥꜣt-sp 12 .... wḏꜣ ḥm·f* year 12 .... His Majesty proceeded.[10]

[10] *Seas.* 340.

m-ḫt nn wḏꜣ ḥm·f r šnꜥ n wdn after this His Majesty proceeded to the workshop of offerings.[11]

[11] *Urk.* iv. 685. Sim. *ib.* 836, 6.

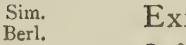
 *mk in-gꜣw-n ỉpwty ꜥꜣ ḥnꜥ·ỉ, iw ꜣ rdỉ·n·ỉ ỉwt·f* behold, through lack of a messenger here with me I have caused him to come.[12] *In* is the emphatic form of the preposition .

[12] *P. Kah.* 31, 8–10.

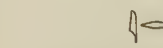
§ 149. Anticipatory emphasis by means of *ir*.—The preposition *r* may have the meaning 'as to', 'concerning', and when occurring at the beginning of a sentence exhibits the original full form *ir*. This *ir* is often

placed before a word which is to be emphasized, the resulting expression then being an adverbial phrase in anticipatory emphasis, as described in § 148, 5.

1. In reference to the *subject* of the sentence.

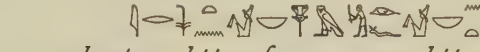
Exx.  *ir sf, Wsir pw* as for yesterday, it is Osiris.[1]

mk ir ṯsty, mk nn (read *n*) *bnrỉ ỉs pw* behold, as to the (office of) vizier, behold it is not pleasant.[2]

 *ir ḫm nb r pn, n ḳ·n·f* as to anyone who does not know this chapter, he shall never enter.[3]

2. In reference to some other member of the sentence.

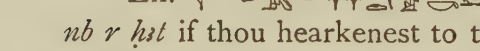
Exx. *ir ntt nbt m sš ḥr ps šfdw sḏm st* as to all which is in writing on the papyrus-roll, hear it.[4]

 *ir nsw nb sḫm-ỉr·f nb nty r ḥtp n·f . . . . . nn ḥtp n·f nbty* as to every king and every potentate who shall forgive him . . . . . the Two Ladies shall not forgive him.[5]

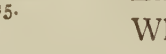
ir m-ḫt ỉsw n·k-ỉmy, ỉw·w m sꜣ n sꜣ but (lit. as to) after thy own old age, they are (heritable) from son to son.[6]

As several of the above examples indicate, a frequent motive for the use of *ir* was the desire to lighten the sentence by placing outside it some lengthy and cumbrous member; so particularly when this member consisted of several co-ordinated nouns.[7]

§ 150. ***ir* 'if' before the *śḏm·f* form.**—A variety of the construction described in the last section is the use of *ir* with the meaning 'if' before the *śḏm·f* form; the verb with its adjuncts is here used as a noun clause, i.e. in place of a noun (above § 69), and the strict translation would be 'as to he-hears'. When *ir* is thus employed, the *if*-clause precedes the *then*-clause.

Ex.  *ir sḏm·k nn ḏd·n·ỉ n·k, wnn sḫr·k nb r ḫꜣt* if thou hearkenest to these things which I have said to thee, every plan of thine will go forward, lit. will be to the front.[8]

When the predicate of the *if*-clause is *adverbial*, the verb 'to be' is used in its *śḏm·f* form *wnn·f*; see above § 118, 2.

Ex.  *ir wnn·k ḥnꜥ rmṯ* if thou art together with people.[9]

When the predicate is *nominal*, *wnn·f* is likewise used, together with the *m* of equivalence; see above §§ 116; 133 Obs.

Ex. *ir wnn·f m ḫrd wr, ꜥm·f st m ꜥm* if he be a big child, he shall swallow it down, lit. swallow it with a swallowing.[10]

In both these cases we may think of the construction as the conditional form of sentences with adverbial predicate introduced by *ỉw* (§ 117); thus *ir wnn·k ḥnꜥ rmṯ* is the conditional form of *ỉw·k ḥnꜥ rmṯ*. Similarly the existential clause with *ỉw wn* (§ 107, 2) appears conditionally as *ir wnn wn*.

[1] *Urk.* v. 11. Sim. *Siut* 1, 300; Berl. *ÄZ.* i. p. 257, 9.

[2] *Urk.* iv. 1087.

[3] *Urk.* v. 95.

[4] *Pr.* 2, 4–5.

[5] *Kopt.* 8, 7–8. Sim. *Urk.* iv. 1021, 8–9.

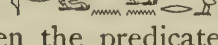
[6] *Urk.* iv. 1021. Sim. Munich 3, 22, qu. Exerc. 29, (*b*) 3.

[7] Exx. *Siut* 3, 62; Cairo 20458, *b* 1.

[8] *Pt.* 507–8. Sim. *ib.* 463. 564; *Leb.* 39. 56; *Sh. S.* 70; *Peas.* B 1, 162. 167.

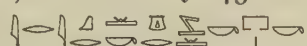
[9] *Pt.* 232. Sim. *Eb.* 49, 22; *Sin.* B 125.

[10] *Eb.* 49, 22. Sim. *Pt.* 84. 119. 145. 197.

Ex.  *ir wnn wn sprw* if there shall be a petitioner.[1]

[1] *Urk.* iv. 1090, 11. Sim. *ib.* 1093, 5, qu. § 395.

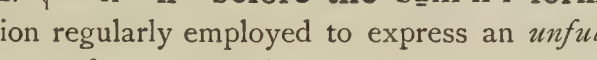
When the predicate is *adjectival*, the *śḏm·f* form of the adjective-verb is employed; see above § 143.

Ex.  *ir iḳr·k, grg·k pr·k* if thou art well-to-do, thou shalt found thy house.[2]

[2] *Pt.* 325. Sim. *ib.* 175. 370. 428.

Obs. This kind of clause is negatived with the help of *tm·f*, the *śḏm·f* form of the negative verb; see below § 347, 6. For other modes of negation, see §§ 351. 352.

§ 151. ***ir* 'if' before the *śḏm·n·f* form.**—Doubtless this was the construction regularly employed to express an *unfulfilled condition*. Examples are, however, of extreme rarity.

Ex.  *ir šsp·n·i ꜥs, ḫrw m ḏrt·i, iw di·n·i ḫt ḥmw* if I had made (lit. taken) haste, (with) weapons in my hand, I should have caused the cowards to retreat.[3]

[3] *Mill.* 2, 3.

§ 152. Emphasis of sentences by means of ***rf*.**—The enclitic particle *rf*, among other uses (§ 252, 3), serves to emphasize whole sentences, which then depict a situation and point forward to some further occurrence; *rf* is hence usually to be translated by English 'now' (French *or*), but sometimes may be better rendered 'now when'.

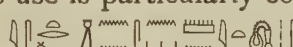
Exx. *iw·in rf sḫty pn* now this peasant came, etc. . . . . ; and said, etc.[4]

[4] *Peas.* B 1, 52. Sim. *ib.* 88. 139.

pḥ·n·f rf ḏd mdt tn now when he had reached the saying of this word, one of his asses filled his mouth, etc.[5]

[5] *Peas.* R 59. Sim. *Sin.* B 248.

This use is particularly common after *iṯ* 'lo'.

Ex.  *ist rf inn·sn mnìwt·sn* now they had brought their bead-necklets, etc. . . . . and they presented them to His Majesty.[6]

[6] *Sin.* B 268. Sim. *ib.* 173; *Peas.* B 1, 71.

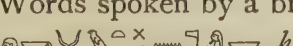
An example of *iṯ rf* with adverbial predicate following has been quoted above § 119, 2.

Thus *rf* may do for whole sentences what *ir* does for parts of sentences. The two are etymologically related, for, as we shall see later (§ 252), *rf* is derived from the preposition *r* combined with the suffix 3rd sing. m.

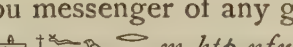
§ 153. Emphatic use of adverbial predicates.—In *wishes* or *exhortations* an adverbial predicate is sometimes found at the beginning of a sentence; the subject may follow, or, if clear from the context, may be omitted altogether.

Exx. *n kꜣ·k ỉnw n sḫt* to thy *ka* (spirit) the tribute of the field![7] Words spoken by a bringer of offerings.

[7] *Bersh.* i. 20. Sim *Meir* i. 2. 3; *Th. T.S.* i. 16.

 *ḥꜣ·k, wpwty n nṯr nb* turn thee back (lit. behind thee), thou messenger of any god.[8]

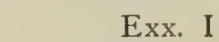
[8] Budge, p. 93, 4. Sim. *ib.* 97, 10; 98, 13. 15; Lac. *TR.* 73, 2.

 *m ḥtp nfr wrt* in very good peace! Greeting at the beginning of a letter acknowledging a despatch from the king.[9]

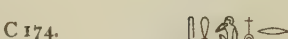
[9] *Sin.* B 205. Sim. *Westc.* 7, 23.

PREPOSITIONS

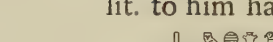
§ 154. Use of the prepositions.—The employment of prepositions before *nouns* and *suffix-pronouns* is by this time very familiar to the student. Another common and important use is that before the *infinitive* and other nominally used parts of the verb. Since, however, these verb-forms have not yet been treated, only one or two instances will be given by way of illustration.

Exx. I went  *r smit st* to report it.[1] *Smit* is infinitive (§ 299).

[1] *Sh. S.* 157.

 *smi nfr n hsb sw* reporting good to him who sent him,[2] lit. to him having-sent (perfective active participle, § 359) him.

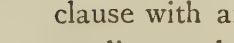
[2] Louvre C 174.

 *shmh ib Hr m mrt·n·f* diverting the heart of Horus (i.e. the king) with what he wishes.[3] *Mrt·n·f* is perfective relative form, § 387, 3.

[3] Brit. Mus. 614, 2.

More remarkable is the use of the prepositions to introduce noun clauses of the kind already described (§ 69); compare English '*since* I came', '*after* he went', '*for* he was young'. In Middle Egyptian the noun clauses thus employed have nearly always a verbal predicate, and as a rule it is the *śḏm·f* form that introduces them (§ 155). After a few prepositions the *śḏm·n·f* form is also found (§ 156), as well as the *śḏm·f* passive (§ 423, 3), and in one case the construction noun + old perfective (§ 327) occurs. Further, a verb-form called the *śḏmt·f* form is rather frequently found after prepositions (§§ 407–9). At the present stage we can deal only with the uses of the prepositions before the two common verb-forms (*śḏm·f* and *śḏm·n·f*) thus far discussed.

In early religious texts the preposition is occasionally found before a clause with an independent pronoun as subject and with nominal or adjectival predicate; this *n* is to be rendered 'because', 'for'.

Ex.  *n ṯwt is twt pw n nbw* for thou art that image of gold.[4]

[4] *B. of D.* ch. 133 in Cairo coffin 28085, 301. Sim. *Urk.* iv. 258, 2.

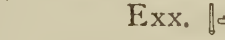
Similar examples with *mi* 'according as' may be quoted from the end of Dyn. XVIII and later.

Ex. *mi ntk mꜣʿ m ḥt-Ptḥ* according as thou art one true in the house of Ptah.[5]

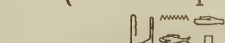
[5] Düm. *H. I.* ii. 40*a*, 28. Sim. *Inscr. dédic.* 66; *Kuban* 18. With *pw* after the pronoun (cf. § 128, end; § 130) Düm. *H. I.* ii. 40*a*, 22. 25.

§ 155. The *śḏm·f* form after prepositions.[6]—The *śḏm·f* form introducing a noun clause (§ 154) is found after a number of different prepositions, see below § 222. The time which it indicates is, more often than not, identical with that of the main clause; such time we may fitly describe as the *relative present*.

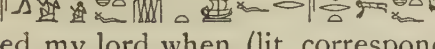
[6] See Sethe, *Verbum*, ii. § 151.

Exx.  *mdw·k ḫft wšd·f tw* thou shalt speak when (lit. corresponding to) he addresses thee.[7]

[7] *Pt.* 129.

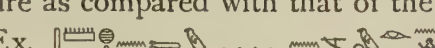
 *sbn dpt r mrr·s* the ship drifts as (lit. according to) it likes.[8]

[8] *Peas.* B 1, 126–7.

 *šms·i nb·i ḫft ḫnt·f r sḫrt ḫftyw·f* I followed my lord when (lit. corresponding to) he sailed upstream to overthrow his enemies.[1]

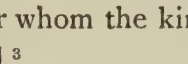
[1] *BH.* i. 8, 6.

If, however, the context and the meaning of the preposition demand it, the *śḏm·f* form thus employed may refer to *relatively future* time, i. e. to time which is future as compared with that of the main clause.

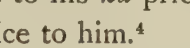
Ex.  *smnḫ·n·(i) ṯw . . . n-mrwt ir·k n·i ḫt* I have equipped thee .... in order that (lit. through love of) thou mayst perform rites (lit. things) for me.[2]

[2] *Siut* I, 271. Sim. Berl. *ÄZ.* i. p. 258, 21.

With *ḏr* 'since' and *r-sꜣ* 'after' the time of the *śḏm·f* form is relatively past.

Exx. . . . . (a god) for whom the kings work  *ḏr grg·tw tꜣ pn* since this land was founded.[3]

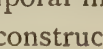
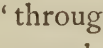
[3] *Urk.* iv. 95. Sim. *Sin.* B 69.

They shall give a candle to his *ka*-priest  *r-sꜣ sꜣḫ·sn sw* after they have done religious service to him.[4]

[4] *Siut* I, 313. Sim. *ib.* 298.

Strictly, therefore, we must regard the *śḏm·f* form after prepositions as timeless, as dependent for its time on the context, and still more on the nature of the preposition. It must be noted, however, that when relatively past time has to be indicated explicitly, the *śḏm·n·f* form is used (below § 156); and further that, as we shall see later (§§ 444, 3; 454, 4), and as will soon be illustrated in the case of the verb *wnn* (§ 157, 1), the *śḏm·f* form was liable to assume different forms according to the sense to be expressed.

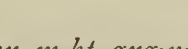
Note that the prepositional character of the Egyptian preposition can be retained in translation by employing the English gerund; so in the examples quoted above, 'through love of thy performing rites for me', 'since the founding of this land'. Otherwise, English must often substitute a conjunction or conjunctional phrase (ex. 'in order that'). Renderings with the English gerund have the advantage of marking the temporal indeterminateness of the *śḏm·f* form.

Lastly, observe that the construction with  *ir* 'if' (§ 150) strictly belongs under this head, *ir* being simply the preposition *r* 'to', 'as to' in the form which it must assume at the beginning of a sentence. So too we have one example of  *in-mrwt* for *n-mrwt* 'through the love of', 'in order that' (§ 181) at the head of a sentence;[5] *in* is here emphatic form of *n*, as in *in-gꜣw-n* 'through lack of' quoted in § 148, 5.

[5] *Peas.* B 1, 79.

§ 156. The *śḏm·n·f* form after prepositions.[6]—This construction is found only with *m-ḫt* 'after', *r* 'until', *mi* 'like', and *ḫft* 'according as'. The time is in every case antecedent to that of the main clause; such time we may call *relative past.*

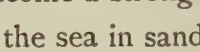
[6] See SETHE, *Verbum*, ii. § 366.

Exx.  *ḫr m-ḫt grg·n·i pr* now when I had founded (or, after my having founded) a house.[7]

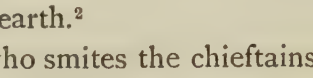
[7] *Urk.* iv. 3, 2. Sim. *ib.* 5, 4; *Eb.* 91, 16–17; 96, 21.

The daughter of the monarch reigned *r ḥpr·n sꜣ·s m nḫt-ꜥ* until her son had become a strong man.[1]

[1] *Siut* 5, 29.

Thou shalt traverse the sea in sandals  *mi ir·n·k tp tꜣ* as (lit. like) thou didst upon earth.[2]

[2] Lac. *TR.* 22, 33. Sim. *Amrah* 29, 2; *Urk.* iv. 624, 5.

Horus . . . who smites the chieftains who have attacked him  *ḫft wḏ·n n·f tf·(f) Rꜥ nḫtw r tꜣ nb* according as his father Rēꜥ has decreed for him victories over every land.[3]

[3] *Urk.* iv. 593.

See too the example after *ir* 'if', above § 151.

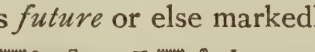
§ 157. Prepositions before noun clauses with adverbial, nominal, or adjectival predicate.—Here again the usual expedient of employing the *śḏm·f* form of *wnn* 'be' (§ 118) or of the adjective-verb (§ 143) is adopted.

1. With *adverbial* predicate the form *wn·f* (§ 107) is used where no stress is laid on the duration of the act, or unless specifically future time is referred to.

Ex. I was a priest . . . . . together with my father *m wn·f tp tꜣ* when (lit. in) he was upon earth.[4]

[4] *ÄZ.* 47, Pl. 1 (p. 88), 3; sim. *Urk.* iv. 897, 13. After *ḏr*, *ib.* 390, 7.

The other form of the *śḏm·f* of *wnn*, namely *wnn·f*, is employed when the sense is *future* or else markedly continuous.

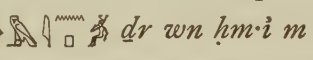
Exx.  *ḥnꜥ wnn·ṯn m-sꜣ ḫnty·(i)* and (lit. together with) ye shall be after my statue.[5]

[5] *Siut* 1, 317.

m-ḫt wnn Ḥr m nḫn·f while Horus was in his youth.[6]

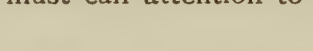
[6] Budge, p. 232, 6.

2. When the predicate is *nominal*, the *śḏm·f* form of *wnn* is likewise employed, together with the *m* of equivalence.

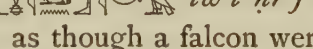
Ex.  *ḏr wn ḥm·i m ỉnp* since My Majesty was a child.[7]

[7] *Urk.* iv. 157.

3. Here we must call attention to the peculiar use of *wnn* after *mi* 'like' and *r* 'than'.

Exx.  *ỉw·i ḥr·f mi wn bik* I was upon him as though it were a falcon, lit. as though a falcon were (upon him).[8]

[8] *T. Carn.* 14. Sim. *ib.* 15; *Urk.* iv. 547, 10.

 *sꜥ·n·f wi r wn·i r ḫꜣt* he made me greater than I was before.[9]

[9] *Urk.* iv. 150. Sim. *ib.* 879, 4.

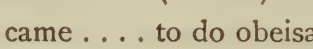
4. With *adjectival* predicate, the *śḏm·f* form of the adjective-verb is used.

Exx. Bandage all wounds . . . . . *r nḏm·f ḥr ꜥwy* so that (lit. to) he may become well immediately.[10]

[10] *Eb.* 46, 21–2. Sim. Lac. *TR.* 72, 34.

The god put it in my heart . . . . to make his house flourish *mi ꜥꜣ·f r nṯr nb* inasmuch as (lit. like) he is greater than any god.[11]

[11] *Urk.* iv. 198. Sim. *ib.* 3, 3; Leyden V 4, 2; Louvre C 172 qu. Exerc. xiii. (*a*).

The princes came . . . . to do obeisance to the might of His Majesty . . . . .  *n ꜥꜣ ḫpš·f* because (lit. through) his power was (so) great.[12]

[12] *Urk.* iv. 662. Sim. *ib.* 654, 5; 736, 11.

Further examples of cases 1, 2, and 4 above have already been quoted in connection with *ir* 'if'; see § 150.

Obs. To negate clauses of this kind, the *śḏm·f* form of the negative verb *tm* may be used; see below § 347, 5. 6.

§ 158. Prepositions serving to form epithets and nouns.—1. Since adjectives in *-y* (§ 79) can be formed from all the simple prepositions, it is these which are usually employed when a noun has to be qualified by a phrase consisting of preposition + noun.

Ex. *wꜥbw ỉmyw ḥrw·sn* the priests who-are-in their times, i.e. the priests of any given time.[1] *Ỉmyw* is m. plur. of the adjective from *m*.

[1] *Siut* 1, 311.

Certain fixed phrases consisting of preposition + noun have, however, come to be regularly used as epithets; so, for example, *r ḏr·f*, *r ḏr* 'complete', lit. 'to (its) end' and *mỉ ḳḏ·f* 'entire', lit. 'like its form', both quoted above § 100. Along similar lines has been created the common phrase *bỉk ỉm* 'this thy humble servant', lit. 'the servant there',[2] in which *ỉm* is the adverbial form of the preposition *m* 'in'. Similarly *wꜥ ỉm nḅ* 'every one thereof', 'every one of them'.[3]

[2] See above p. 58, n. 1; and for some analogous phrases Griffith, *Kahun Papyri*, pp. 78. 105; *ÄZ.* 59, 22.

In one case only is a phrase consisting of preposition + noun made into an epithet by the help of the genitival adjective; this is the phrase *ḫr nsw* 'with the king', for which, by a curious coincidence, French provides a close parallel.

[3] *Sh. S.* 99; *Sin.* B 246. *Wꜥ ỉm* alone, *Eb.* 54, 20; *Adm.* 7, 14.

Exx. *ḥswt·ỉ nt ḫr nsw* my favours from (lit. of with) the king.[4] French *mes faveurs de par le roi.*

 ỉmỉḫy n ḫr nsw one honoured by (lit. of with) the king.[5]

[4] *Bersh.* i. 14, 8. Sim. *Sin.* B 310; *BH.* i. 25, 57–8.

[5] *BH.* i. 25, 115–6.

2. Another way of analysing the last-named expressions would be to say that *ḫr-nsw* 'with-the-king' serves as a noun. Sentences can be quoted where preposition + noun together function as a noun.

Exx. *r-sỉ msyt pw* it was after supper.[6]

 ḫr m pw ỉrt m mỉtt wherefore is it that the like is done? Lit. on account of what is it, the doing accordingly?[7]

 sṯ šꜥ-m Yrḏ nfryt-r pḥw tỉ wỉ r bšt ḫr ḥm·f lo, from Yeraza to the ends of the earth had fallen into rebellion against His Majesty.[8]

 m sḏỉ tp tỉ in extolling (life) upon earth.[9]

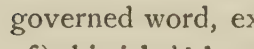
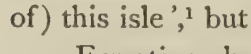
[6] *Mill.* 1, 11.

[7] *PSBA.* 35, 166.

[8] *Urk.* iv. 648. Sim. *ḫnꜥ šꜥ-r Nhrn*, *ib.* 649, 9.

[9] *PSBA.* 35, 166; possibly also *Leb.* 78.

§ 159. Position of the prepositions.—The prepositions always precede the word which they govern, whether it be a noun or some verb-form. The governed word thus seems to be a direct genitive, as in the Semitic languages. This view is confirmed by the fact that some, at least, of the simple prepositions are derived from nouns, exx. *tp* 'upon', lit. 'head'; *ḥỉ* 'behind',

lit. 'back of the head'; cf. American 'back of.....', French *faute de.* Moreover, in the compound prepositions the second element is often a noun (§ 178), and in some cases the genitival adjective here appears between the preposition and the governed word, ex.  *m-ḫnw-n iw pn* 'within (lit. in the interior of) this isle',[1] but  *m-ḫnw-f* 'within it'.[2]

[1] *Sh. S.* 175.
[2] *Sh. S.* 115.

Egyptian shows a repugnance to placing so weak a word as a preposition at the beginning of a sentence, but *m-ḫt* is sometimes so used, see § 148, 5. Apart from this, the only prepositions ever placed at the beginning appear to be *r* and *n* in their more emphatic forms *ir* and *in*; for *in* see § 155, end, and for the very common *ir* see §§ 149–51. The cases where preposition + noun together function as a noun (§ 158, 2) can hardly be quoted as exceptions to this rule.

Note that what is here said of the position of the prepositions holds good both when they are followed by a mere noun and when they are followed by a noun clause.

§ 160. Negation of the prepositions.—The uses of *nn* and *n is* to negative a prepositional phrase will be dealt with in connection with the adverbs (§ 209).

VOCABULARY

ꜥr ascend, approach.

ḫrp undertake, make offering of.

rd grow, flourish, prosper.

mꜣ(w) be new, fresh; *m mꜣwt* anew, lit. in newness.

ỉnr stone.

ꜥš cedar.

ꜥꜣ door.

ꜥt house, department; *ỉry-ꜥt* official, one belonging to a department.

ꜥt limb, member.

Wsỉr Osiris, the god of the dead.

kꜣ spirit, soul, double, see below p. 172.

ḫtyw staircase, terrace, hillside.

rwdt hard stone, sandstone.

pṯ antiquity, old time.

var. *ḫrt-hrw* daytime.

var. *šmꜥ* Upper Egypt.

var. *tꜣ-mḥw* Lower Egypt.

var. *tpy* being upon, principal, first.

nty who, which.

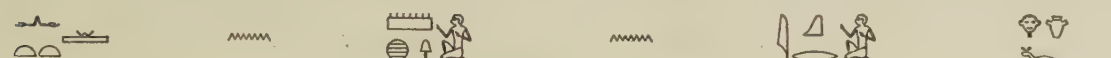
ỉwty who not, which not.

EXERCISE XIII

(*a*) *Study the following sentences from a funerary stela*:[1]

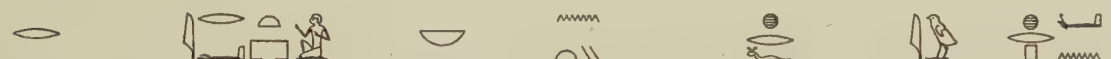
rdi·n *wi* *imy-r* *kɜt* *m* *ḫrp* *ntt*

Placed me the overseer of works[2] as officer in charge of that which (is) and



iwtt *n* *mnḫ·i* *n* *iḳr·i* *ḥr ib·f*

that which (is) not,[3] because I was efficient and because I was excellent in his heart

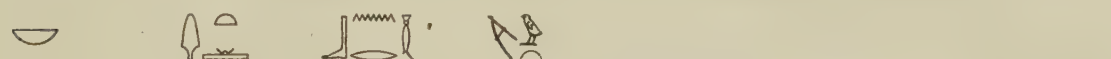


r *iry-rt* (§ 61) *nb* *nty* *ḫr·f* *iw* *ḫrp·n·(i)*

more than official any who (was) with him. I undertook

kɜt *m* *rw-prw* *nw* *nṯrw* *šmʿ* *tɜ-mḥw*[4] *ink*

works in the temples of the gods of Upper and Lower Egypt. I was



nb *iɜmt* *bnr* *mrwt*

a possessor of favour, sweet of love.

[1] Louvre C 172, published SHARPE, *Eg. Inscriptions*, i. 82.

[2] I.e. chief builder or architect.

[3] 'That which is and that which is not', i.e. everything.

[4] The sign for *tɜ-mḥw* is here identical with that for *ḫɜ*, from which it is usually distinguished. *Šmʿ* must not be confused with *rsw* 'south', see *ÄZ.* 44, 1.

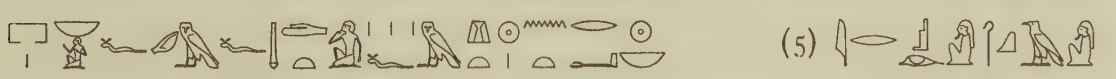
(*b*) *Transliterate and translate*:

(1)

(2)

(3)

(4)

(5) 

(6)

[5] The hill-slope in question is presumably that of the Lebanon.

[6] *Ntiw im* 'those who are there', a common periphrasis for 'the dead'.

(*c*) *Write in hieroglyphs and transliteration*:

(1) To thy *ka*, my good lord![1] (2) As for Heliopolis, it is the principal city of Egypt. (3) There is no man void of wrong-doing. (4) This ruler, he placed me in front of his children, he made me commander of his army, because my hands prospered more than (those of) any servant of his. (5) If thou goest up to heaven, behold he is there; if thou goest down to the netherworld, behold he is there likewise. (6) He followed his lord when (*m*) he was in (lit. upon) this (foreign) land. (7) If I had heard it, I would have given him gold (*iw śḏm·n·f* form).

[1] Words spoken by an attendant offering wine.

LESSON XIV

PREPOSITIONS (*continued*)

N.B.—*The details of this lesson are intended for reference only. For this reason the uses with the infinitive, the* śḏmt·f *form, etc., have been enumerated, although those verb-forms belong to a later part of the book.*

§ 161. Egyptian prepositions are either *simple* or *compound*. The simple prepositions consist of one word only; those which consist of more than one word are called compound.

The simple prepositions (§§ 162–177) are enumerated in the approximate order of their importance; the compound prepositions (§§ 178–181) are classified according to their mode of formation. Only the more important and typical meanings are given. Note that before verb-forms like *śḏm·f* and *śḏm·n·f* the Egyptian prepositions must frequently be rendered by an English conjunction, exx. *m* 'when', *ir* 'if', see above § 155.

THE SIMPLE PREPOSITIONS

§ 162. *m*, before suffixes *im·*, indicates *position* generally, the main lines of development being 'in', 'from', and the instrumental 'with'.

1. of *place*. 'In' a place, house, boat, etc. *M ib* 'in the heart', *m r* 'in the mouth'. Not as a rule meaning 'into' after verbs of motion, *r* having superseded *m* in this sense; but *ḫḳ m*, *tkn m*, *ḫn m* 'approach', 'draw near to'. So too *di m ib* 'place (a plan) in the heart'; *di m ḥr* 'command', 'charge', lit. 'place in the face'.

2. of *time*. 'In' this year, day, time. *M šmw* 'in the summer'; *m dwnw* 'to-morrow', *m sf* 'yesterday'; *m grḥ* 'in the night'.

3. of *states*. *M rš̈wt, imw* 'in joy', 'grief'; *m snb* 'in health'; *m ḥst nt* 'in the favour of'.

4. of *manner*. *M mɜꜥt* 'in truth', 'truly'; *m mɜwt* 'anew'; *m mitt* 'likewise'.

5. of *kind*, where 'consisting of' is often the best rendering. *M inr, ḏbt* 'of stone', 'brick'; *ḥḥw m rnpwt* 'period of years'. Here may be included the *partitive* use, exx. *wꜥ im·sn* 'one of them' (§ 262, 1); *in im·f* 'bring (some) of it'.[1]

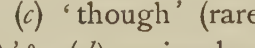
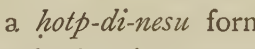
6. of *equivalence*. See above §§ 38. 84. 96. 'As', 'in the capacity of', ex. 'I sailed down *m sɜ ḥɜty-ꜥ* as the son of a prince';[2] rarely with suffix, ex. *it·tn im·i* 'your father, namely myself'.[3]

7. of *instrument*. *M ḫpš·i* 'by my strong arm'; *m sḫrw·i* 'by my counsels'. *Mḥ m* 'fill with'; *ꜥpr m* 'equip with'.

8. of *separation*. *Pr m* 'go out from'; *ii m* 'return from'; *šɜꜥ m* 'begin from'; *šw m* 'free from'.

9. idiomatically with verbs. *'In m* 'have recourse to';[4] *irt m* 'act according to';[5] *mḥ m* 'seize upon';[6] *mdw m* 'speak against';[7] *rḫ m* 'know (something) of (someone)';[8] *ḫnm m* 'join with'; *sḫm m* 'gain control over', 'obtain'.

10. with infinitive. In various uses as above, ex. *m whm* 'again', lit. 'in repeating'. Particularly with verbs of movement (below §§ 304, 2; 331), ex. *m prt* '(engaged) in going forth'.

11. with *śḏm·f*. (*a*) 'when', ex. *m wn·f tp tɜ* 'when he was upon earth' (§ 157, 1). (*b*) 'as', 'as truly as' (almost equivalent to 'if'), ex. *m mrr·tn ꜥnḫ* 'as truly as ye love life' (§ 444, 2). (*c*) 'though' (rare): ex.  *m msdd ib·f* 'though his heart hates (it)'.[9] (*d*) curiously, with the *m* of equivalence, almost like a relative clause: 'a *ḥotp-di-nesu* formula  *m ir n·f sɜ·f* being what (lit. as) his son made for him';[10] see below §§ 444, 3; 454, 4.

12. with *śḏmt·f* (doubtful). 'When', see below § 407, 2.

§ 163. *r*[11] originally *ir*,[12] form with suffixes *r·*, seldom *ir·*;[13] at the beginning of sentences *ir* occurs with the meanings 'as to' and 'if', see §§ 149–51. Original signification apparently 'in the direction of'.

1. of *place*. 'To' heaven, the West, Thebes, his abode, etc., with verbs of motion. To place an amulet 'upon' the neck;[14] make a tomb 'at' the stairway of the great god;[15] *spr r* 'arrive at' even of reaching persons,[16] though *n* is here usual with other verbs of motion.

2. of *persons*. *Wp r* 'open the mouth' *r* 'to' a person, to address him.[17] After verbs of speaking *n* is far commoner than *r*.[18]

[1] *Westc.* 11, 25. Sim. *Peas.* B1, 93; *P. Kah.* 31, 12. 15.

[2] *BH.* i. 8, 7. Sim. Munich 4, 6.

[3] Cairo 28083 (*Sp*), 141.

[4] See *Rec.* 39, 105.

[5] See *Unt.* 4, 107.

[6] *Urk.* iv. 660, 8.

[7] See *ÄZ.* 29, 49.

[8] *Pt.* 179; *Urk.* iv. 368, 7.

[9] *Urk.* iv. 969, 3. Sim. *P. Kah.* 36, 42; *Eb.* 70, 24.

[10] Cairo 20027. Sim. *ib.* 20048. 20117. 20225. 20235. 20372. Rather differently 'such as', *Urk.* iv. 46, 7; 198, 2.

[11] See G. Roeder, *Die Praeposition R*, Berlin 1904.

[12] So before noun, *Ḫarḫ.* 763.

[13] *Siut* 1, 275; Petr. *Court.* 22, 2; *Mentuhw.* 18.

[14] *M.u.K.* 9, 3.

[15] *Sebekkhu* 8.

[16] *Westc.* 7, 13; Lac. *TR.* 11, 1.

[17] *Sh. S.* 81.

[18] *R* after *in·sn*, see Lac. *TR.* 23, 15. 29, qu. § 436.

3. of *time*. *R tr n* 'at time of';[1] *r ṯnw rnpt* 'every year' (§ 101); *r nw*, 'at the (right) time';[2] *r ḥrw 4* 'for (extending over) four days'.[3]

4. of *purpose* or *futurity*. *R m* 'to what purpose?' (§ 496); *r ḥity-ꜥ* 'to be prince', see §§ 84. 122. 332.

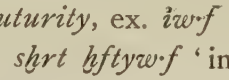
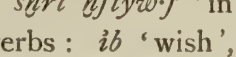
5. of *measurement*. *10 r 10 r 10* 'ten by ten by ten (cubits)'.[4]

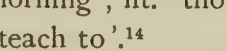
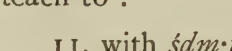
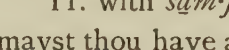
6. of *respect*. Speak, report, concerning; *sḏi r* 'teach about' (§ 84). *Ir* 'as to', see § 149.

7. of *comparison*. 'More than' after adjectives, adverbs, and verbs, see §§ 50. 207. Also in *ꜥš r smnt* 'too many to record';[5] stomach too heavy *r wnm* 'to eat'.[6] For the abbreviation characteristic of Egyptian comparisons see § 506, 4.

8. of *separation*. *Ḥrw-r* 'apart from' (§ 179); *ḫp r* 'conceal from'; *sṯn r* 'distinguish from'; *rḫ, siꜣ r* 'know', 'discern' one 'from another'.[7]

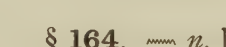
9. of *opposition*. *Irt r* 'act against'.[8] Of debts, *ip r* 'charge against'.[9]

10. with infinitive. Besides other uses (e.g. above 7) very common of *futurity*, ex. *iw·f r sḏm* 'he shall hear', see below § 332. Also of purpose, ex. *r sḫrt ḫftyw·f* 'in order to overthrow his enemies'.[10] Further, after particular verbs: *ib* 'wish', ex.  *ib·i r nḥm Kmt* 'I wish to save Egypt';[11] *dwꜣ*, ex.  *dwꜣ·k r sin·st* 'thou shalt rub it early in the morning', lit. 'thou shalt use the morning to rub it';[12] *snḏ r* 'fear to';[13] *sḏi r* 'teach to'.[14]

11. with *śḏm·f*. (*a*) 'so that', ex.  *sḫm·k m mw r ḥtp ib·k* 'mayst thou have access to water so that thy heart may be satisfied'.[15] (*b*) 'until', ex. 'the king loved me ....  *r sḏr·f m ḥtp r ꜣḫt·f* until he went in peace to his horizon'.[16] (*c*) 'more than', see above § 157, 3.[17] (*d*) 'according as' ex.  *r mrr·f* 'according as he desires'.[18] (*e*) 'if', in the form *ir*, see § 150.

12. with *śḏm·n·f*. (*a*) 'until', see above § 156. (*b*) 'if', in the form *ir*, see § 151.

13. with *śḏmt·f*. 'Until', see below § 407, 1.

§ **164**.  *n*, before nouns not infrequently written and consistently so in certain papyri of early Dyn. XVIII, often wrongly transcribed as by modern scholars;[19] before suffixes always ; in some rare instances written at the beginning of the sentence, see §§ 148, 5; 155 end. Indicates the person or thing *affected*.

1. of *dative*. 'To' a person, so with *rdi* 'give', *swḏ* 'hand over'. *Ḏd, smi n* 'speak', 'report to'. Also with other verbs: *wḏ n* 'command'; *sḏm n* 'hearken to', 'obey' a person; *ḥsb, in n* 'send', 'bring to'. Hence of motion:

[1] *Sin.* R 20.
[2] *Urk.* iv. 1106, 9.
[3] *Peas.* B 1, 31.
[4] *Rhind* 45. Sim. *Hamm.* 191, 4.
[5] *Urk.* iv. 1211, 15.
[6] *Eb.* 36, 5.
[7] *Sin.* B 256; *P. Kah.* 6, 12; *Urk.* iv. 970, 1.
[8] See Vog. *Bauer*, p. 101–2.
[9] *Urk.* iv. 1120, 1.
[10] *BH.* i. 8, 7. Sim. *Sin.* B 17. 243; *Peas.* R 3; B 1, 33; *Sh. S.* 157, qu. § 154.
[11] *T. Carn.* 4.
[12] *Eb.* 18, 14. Sim. *ib.* 19, 21; 21, 11; 60, 15.
[13] *Urk.* iv. 974, 4.
[14] *Siut* 5, 22.
[15] *Paheri* 5. Sim. *Siut* 1, 266; *Eb.* 46, 21, qu. § 157, 4; *P. Kah.* 29, 43, qu. § 326.
[16] Brit. Mus. 614, 12. Sim. *Hamm.* 110, 4; *Th. T. S.* iii. 26, 12.
[17] Rather differently, *Peas.* B 1, 104.
[18] *Hamm.* 114, 8; *Urk.* iv. 617, 9.
[19] See Gunn, *Studies*, ch. 9.

ḥɜ 'go down', *šm* 'go', *iw* 'come' *n* 'to' a person, whereas *r* is used of movement 'to' or 'towards' a *thing*.

2. of *advantage*. *Ỉr* 'to make' (something) *n* 'for' a person; absolutely, *ỉr n* 'act on behalf of', 'help';[1] *nfr, ɜḫ n* 'good', 'useful for'.

[1] Vog. *Bauer*, p. 101.

3. of the person *interested*. For example after imperatives, see § 337, 2.

4. of *possession*: 'belonging to'. See above § 114, 1.

[2] *Peas.* B 1, 25; Nav. 64, 16.

5. of *cause*. *Rm n* 'weep at' a thing;[2] *n ḫḳr* 'through hunger';[3] a judge deaf *n ḏbɜw* 'for the sake of rewards'.[4] So *n-mrwt, n-ꜥɜt-n*, below § 181.

[3] *Sin.* B 151; *Urk.* iv. 665, 11.

[4] *Urk.* iv. 118, 16.

6. with certain verbs. *Dg n* 'look at'.[5] *Ḥsf n* 'punish', lit. 'ward off for'.

[5] *Sin.* B 279; *Peas.* B 2, 106.

7. in certain expressions. *N šw, ỉsdt* 'in the sun', 'the dew'.[6]

[6] See *ÄZ.* 31, 51.

8. of *time*. *N ɜbd 2* 'within two months';[7] *n wnwt* 'in an hour';[8] *n ḏt* 'for ever'.[9]

[7] *Sh. S.* 168.

[8] *Urk.* iv. 751, 16.

[9] *BH.* i. 25, 6.

9. with *šḏm·f*. 'Because'; ex. above §§ 157, 4 end.

10. with non-verbal clause introduced by an independent pronoun, 'because', 'for'. See above § 154.

Obs. For *n* after adjectives, see above § 141, and as component of the *šḏm·n·f* form, see § 411, 2.

§ 165. *ḥr*, more rarely 'alone,[10] with suffixes *ḥr·* or occasionally ,[11] signified originally 'upon'.

[10] *Siut* 1, 273 foll. *passim*.

[11] *Sin.* B 95. 173. 193; *Leb.* 121.

1. of *place*. Strictly 'upon': the ground, a road, a chariot, a bed. *Ḥr mw ḥr tɜ* 'on water and on land'. I followed *ḥr rdwy·ỉ* 'on my feet', i.e. 'on foot'. But often much more indefinitely: *ḥr rs, mḥt* 'to the south', 'north'; *ḥr ḫt ḳɜ* 'up a high tree'; *ḥr sbɜ* 'at the gate'; *ḥr Kmt* 'in Egypt'.[12] So with various verbs: *sn, swɜ ḥr* 'pass by'; *ḥms ḥr dmỉ* 'besiege a town', lit. 'sit down at'.[13] Also figuratively: *ḥr ỉb·k* 'in thy heart'.[14]

[12] *Sin.* B 26.

[13] *Urk.* iv. 3.

[14] *Peas.* B 1, 104.

2. of *provenience*. *Nbw ḥr ḫɜst* 'gold from the desert-land'. *Ỉỉ ḥr* 'come from'.[15]

[15] *P. Ram.* despatches 2, 8; 4, 8, unpubl.; *Urk.* iv. 767, 3.

3. of *privation*. Despoil (*ꜥwn*) the poor man 'of' (*ḥr*) his property;[16] *wpw-ḥr* 'excepted from' (§ 179).

[16] *Peas.* B 1, 232.

4. of *time* (rare). *Ḥr ɜbd 2* 'in two months'.[17] He makes a delay *ḥr ḥrw 3* 'for three days'.[18]

[17] *Sh. S.* 174.

[18] *Urk.* iv. 1110, 16.

5. of *occasion*. *Pr ḥr ḫrw* 'come forth at the voice'.

6. *distributively*, Latin *per*. They give a loaf *ḥr wꜥ ỉm nb* 'each of them'.[19]

[19] *Siut* 1, 290. 294. Sim. *P. Kah.* 12, 9.

7. of *cause* (very common). *Ḥtp, ḥr ḥr* 'pleased', 'content on account of' something. *Ỉb ḏw ḥr* 'heart sad concerning', *rs tp ḥr* 'vigilant concerning', *mḥy ḥr* 'neglectful about' something. *Ḥs ḥr* 'praise for' something. *Hɜb, ỉỉ ḥr* 'send (a letter)', 'come concerning' something. Also of barter, *rdỉ* 'give'

this *ḥr* 'for' that.[1] Again *ḫ ḥr* 'fight on behalf of';[2] *ḥsf ḥr* 'protect', lit. 'ward off on account of'.[3] Note further *sbi ḥr* 'rebel against' the king.

8. of *addition*. *Gs·f ḥr·f* 'its half is (added) to it'.[4] So too for purposes of co-ordination, ex. *ḏr ḥr ḥyt* 'wind upon (i.e. and) rain'; see above § 91, 1. *Šbn ḥr* 'mixed with'. *Ps, wrḥ, wt ḥr* 'cook', 'anoint', 'bandage with' something.

9. of *marks*. *Ḥr rn* 'having upon it the name';[5] *ḥr ḫtm* 'having upon it the seal'.[6] A very curious use.

10. with infinitive, properly 'on' or 'while' of a *concomitant* act, ex. *ii·n·i ḥr šms·f* 'I returned (on) accompanying him'.[7] This use leads to extensive developments, see below § 319. Also in an approximative way, referring to *past* events, where English must render 'after', ex. His Majesty returned *ḥr sḫrt Rṯnw* 'after overthrowing (or 'having overthrown') Rethenu'.[8]

11. with *śḏm·f*, 'because', ex. *ḥr mrr·f wi* 'because he sees me'.[9]

§ **166**. *ḥr*, less often , with suffixes *ḥr·*, 'under'.

1. 'under', 'beneath' the sky, the feet, a sail.

2. 'under', 'carrying' a load. *Ḥr inw, rwt-r* 'bringing tribute', 'presents'; the crocodile departed *ḥr·f* 'carrying him off';[10] fields *ḥr it* 'under corn'.[11] With verbs *ṯtp, mḥ ḥr* 'loaded', 'filled with'.

3. metaphorically, in various uses. Loaded *ḥr mrrw* 'with sorrows'; lands *ḥr ršwt* 'in joy'. *Ḥr ḏbʿwt·i* 'under my seal'; *ḥr st-ḥr·f* 'under his charge'. *Ḥr sḫ*,[12] *sḫr* 'under (i.e. influenced by) the counsel', 'will' of someone. This state (*sšm*) which I was 'in', *ḥr·f*, lit. 'under it'.[13] Also of *cause*: tired *ḥr šmt rwt* 'through long journeying'.[14]

§ **167**. *ḥr*, 'with' or 'near' someone. Restricted to a limited set of uses.

1. 'Under' a king. *Ḥr ḥm n* '(Year....) under the Majesty of', very frequent. So too *ḥswt nt ḥr nsw* 'favours (of) under the king' (§ 158, 1); *imiḫy ḥr* 'honoured with' a god, etc.

2. 'To' a person. *Ḏd ḥr* 'speak to' a person, his children, etc. *Ḥprt ḥr·i* 'what happened to me'.[15] Gods give health, etc. *ḥr·i* 'to me'.

3. 'By' of the agent (rare). See above § 39, end.

Obs. For the related particle *ḥr* see § 239; and for *ḥr* as component of the *śḏm·ḥr·f* form see below § 427.

§ **168**. *in*, less frequently , has as sole function to express the agent ('by' someone) after verbs, chiefly the infinitive (§ 300) and the various passive forms (§ 39, end). It cannot be clearly distinguished from the particle *in* (§ 227), in connection with which it will be dealt with further. Very much more doubtful

[1] *Siut* 1, 274. 292. 296; *Rhind* 62.
[2] Berl. *ÄI.* i. p. 258, 21.
[3] *Leb.* 24.
[4] *Rhind* 25. Sim. *ib.* 24. 26.
[5] *Urk.* iv. 766, 2.
[6] *Westc.* 11, 24.
[7] *BH.* i. 8, 10, qu. § 300.
[8] *Urk.* iv. 740. Sim. *ib.* 745, 12; *Siut* 1, 308.
[9] *Sin.* B 117. Sim. *Peas.* B 1, 11–2; *Urk.* iv. 3, 3; 654, 5; *Eb.* 37, 10. 17.
[10] *Westc.* 4, 7. Sim. *Urk.* iv. 4, 7.
[11] *Peas.* R 47, qu. p. 79, top.
[12] *Sin.* B 113. 182.
[13] *Sin.* B 174, qu. § 44. 2.
[14] *Eb.* 102, 13. Sim. *ib.* 102, 5.
[15] *ÄZ.* 47, Pl. 1 (p. 88), 2.

is the question whether it is at all connected with the preposition *n*, of which, as we have seen (§ 164), a rare emphatic form is *in*.

Obs. For *in* as component of the *śḏm·in·f* form, see § 427.

§ 169. *ḫft*, so written apparently for reasons of symmetry in place of the much rarer , means properly 'face to face with'.

1. 'in front of'. Him who is *ḫft·k* 'opposite thee', i.e. with whom thou art talking.[1] *Ḏd ḫft* 'speak with', 'say to', not uncommon.[2] Especially also *ḫft-ḥr* 'before the face of' (§ 178).

2. 'in accordance with'. Act *ḫft sš pn* 'according to this writing';[3] *ḫft ḥsy* 'according to measure';[4] respect him *ḫft ḫprt n·f* 'in proportion to what has accrued to him'.[5]

3. 'as well as' (very rare). Male and female slaves *ḫft ḫrdw·sn* 'as well as their children'.[6]

4. of *time*. Year 43.... *ḫft ḥɜt-sp 25* 'corresponding to year 25' in the Oryx nome.[7]

5. with infinitive, 'at the time of', 'when'. Words to be recited *ḫft wḥ ḫḥrt* 'when applying remedies'.[8]

6. with *śḏm·f*. (*a*) 'when' (common). Exx. *ḫft ḫss·f* 'when he is humble';[9] *ḫft wn·f mr* 'when he was ill'.[10] (*b*) 'according as', 'in proportion as' (seldom), exx. not high-tempered *ḫft wsr·(i)* 'in proportion as I was powerful';[11] I built it *ḫft mrr·f* 'according as he desired'.[12]

7. with *śḏm·n·f*. 'According as'; an ex. above § 156.

8. with *śḏmt·f* (doubtful). 'When'; see below § 407, 2.

§ 170. *mi*, sometimes , hardly ever with suffixes, expresses *likeness*.

1. of *resemblance*. 'Like' a dream, the will of god, etc.; *mi m* 'like what?', 'how?' (§ 496). So often in similes, ex. *iw·i mi s iṯw m ḥḥw* 'I was like a man caught in the dusk'.[13] For the abbreviation sometimes found in comparisons, see below § 506, 4.

2. of *conformity*. He went down *mi nt-r·f* 'according to his habit';[14] act *mi wḏt* 'according to commands'; *mi ntt r ḥp* 'according to what is lawful'.[15]

3. 'as well as' (seldom). Exx. *ḥy n·k mi nbt-r-ḏr* 'hail to thee as well as (to) the lady of the universe';[16] *ḥrw mi grḥ* 'day as well as night'.[17]

4. with infinitive in the meaning 'like'.[18]

5. with *śḏm·f*. (*a*) 'as when', ex. his rays illuminate the two lands

[1] *Pt.* 79. Sim. *Urk.* iv. 26, 15.
[2] *Sin.* R 67. B 267; *Urk.* iv. 26, 16; 649, 14.
[3] *Meir* ii. 6.
[4] *Pt.* 228.
[5] *Pt.* 180.
[6] *Urk.* iv. 665.
[7] *BH.* i. 8, 3.
[8] *Eb.* 1, 10. Sim. *ib.* 97, 4; *Urk.* iv. 734, 15; 742, 4; 757, 15.
[9] *Pt.* 76. Sim. *Leb.* 147; *Siut* 1, 297; *Urk.* iv. 742, 2.
[10] *P. Kah.* 13, 34.
[11] Brit. Mus. 614, 9; cf. *Peas.* B 1, 214.
[12] *Rifeh* 7, 31. Sim. *Urk.* iv. 116, 17.
[13] *Sin.* B 254. Sim. *ib.* 118.
[14] *Westc.* 3, 2. 11.
[15] *Urk.* iv. 1088.
[16] *Sin.* B 274. Sim. *Urk.* iv. 368, 1.
[17] Mar. *Abyd.* ii. 29, 22. Sim. *ib.* 13.
[18] Exx. *Leb.* 131. 133. 138; *Eb.* 53, 22; 108, 2.

mi wbn Rˁ 'as when Rēˁ shines'.[1] (*b*) 'according as', ex. *mi ḏd·k* 'according as thou sayest';[2] especially in the phrase *mi mrr bɜk im* 'according as this thy humble servant desires'.[3]

6. with *śḏm·n·f* (rare). See above, § 156.

7. with the passive *śḏm·f*. See below, § 423, 3.

8. with the *śḏmt·f* form (doubtful). See below, § 407, 2.

9. with non-verbal clause introduced by an independent pronoun. See above, § 154.

§ 171. *ḥnˁ* 'together with', in Dyn. XVIII rarely written *ḥn*.[4]

1. 'together with' someone, less commonly something. So too with verbs, *mdw ḥnˁ* 'talk with', *ˁḥɜ ḥnˁ* 'fight with'. Never 'with' of instrument, which is *m*.

2. of *co-ordination*, where English has 'and'; see above § 91, 1.

3. with infinitive. Sometimes found curiously to continue an injunction, where English uses a finite form, ex. ..... *ir·ḫr·k* ..... *ḥnˁ rdit n·f pḫrt* 'thou shalt make ..... and shalt give (lit. with giving) to him remedies'.[5] So frequently in letters, contracts, etc., where however *ḥnˁ* may co-ordinate an infinitive with a preceding infinitive.[6] Also continuing construction with *ḥr* + inf., ex. *iw·f ḥr wnm .... ḥnˁ swrɜ* 'he eats .... and drinks', lit. 'with drinking'.[7]

4. with *śḏm·f* (rare), ex. on that day on which the enemies .... were destroyed *ḥnˁ sḫḳ·tw sɜ·f Ḥr* 'and (lit. with) his son Horus was caused to rule'.[8]

§ 172. *ḫɜ* 'behind', derived from a noun *ḫɜ* 'back of head'.

1. 'behind' a person.[9] *Nw ḫɜ* 'look behind' oneself;[10] *ˁn ḫɜ* 'turn behind' oneself, i. e. turn back;[11] *iwt ḫɜ* 'come behind', 'take unawares', of evils;[12] *ḫɜ tɜ* 'behind bread', i. e. 'at meals'.[13]

2. 'around'. *Pḫr ḫɜ inb* 'move around a wall'.[14] So too frequently *sɜ ḫɜ* 'a protection around' a person, where however there may be a sense of enveloping from behind, as with wings, etc.

§ 173. *tp*, an old word for 'head', is used as a preposition meaning 'upon' in certain phrases; *tpw·k* 'upon thee'[15] is a quite exceptional writing with the suffix. Most commonly *tp tɜ* 'upon earth', i. e. living. Also *wrš́yw tp inb* 'watchers upon the wall';[16] the child came forth *tp ˁwy·sy* 'upon her hands', i. e. upon the hands of the midwife;[17] and others.[18]

§ 174. *ḫnt*, rarely written *ḫn*, once *ḫn*,[19] seems akin to a word for 'face' and signifies properly 'in front'.

1. 'in front of', mainly in a tag applied to the Pharaoh *ḫnt ḳɜw ˁnḫw nb* 'in front of the souls of all living'.[20]

[1] *Urk.* iv. 806. Sim. *ib.* 687, 13; *Sin.* B 225; *Peas.* B 1, 242. 244; *Leb.* 137. 141.
[2] *Leb.* 150. Sim. *Urk.* iv. 753, 7. 9.
[3] *P. Kah.* 28, 2; 35, 9; 36, 52.
[4] *Urk.* iv. 839, 16; 842, 4. 15; 862, 14.
[5] *Eb.* 40, 8. Sim. *Peas.* R 128.
[6] Exx. *P. Kah.* 28, 43; 29, 22; 31, 1; 35, 15; *Siut* 1, 293. 294. 307.
[7] *Westc.* 7, 3.
[8] *Urk.* v. 12. Sim. *Siut* 1, 317, qu. § 157, 1.
[9] *Westc.* 10, 8. 15. 22.
[10] *Urk.* iv. 697.
[11] *Hamm.* 110, 3.
[12] *Urk.* 1077, 9; cf. *Sin.* B 59.
[13] *Pt.* 135.
[14] See *PSBA.* 25, 334.
[15] Erm. *Hymn.* 12, 3. 4; 14, 1.
[16] *Sin.* R 45.
[17] *Westc.* 10, 10. 17. 24.
[18] *Urk.* iv. 160, 12.
[19] *BH.* i. 25, 101–2.
[20] Exx. *D. el B.* 11. 18. 48.

2. 'among', with the notion of 'foremost among'.[1] So with *ṯn*,[2] *sṯn* 'distinguish', *stp* 'choose'[3] 'among' a number. *Rdi* 'give' something 'out of' one's possessions.[4] Also as a mathematical term.[5]

3. in certain expressions. *Pr ḫnt* 'issue from' of a child as engendered by father;[6] *rdi ib·(f) ḫnt* 'pay attention to', lit. 'place the heart in front of'.[7]

§ **175.** *ḫt* means 'through', 'pervading'. The fear of Pharaoh is *ḫt ḫɜswt* 'throughout the foreign lands';[8] the influence of the god is *ḫt ꜥwt* 'pervading the members' of his spouse.[9]

§ **176.** *ḏr*, derived from a stem meaning 'end', signifies 'since'.

1. mainly of *time*. *Ḏr rk* 'since the time of'; *ḏr nṯr* 'since (the time of) the god'.[10]

2. of *cause*. Scarcely except in the phrase *ḏr ntt* 'since', 'because' (§ 223).

3. with *śḏm·f*. 'Since' of time, exx. *ḏr ms·tw·f* 'since he was born';[11] *ḏr wn ꜥɜmw m-ḫɜb-n Tɜ-mḥw Ḥt-wꜥrt* 'since the Asiatics were in Avaris of Lower Egypt'.[12]

4. with *śḏmt·f*. 'Since'; see below § 407, 1.

§ **177.** *imytw*,[13] old' *imywti*,[14] varr. ,[15] ,[16] means 'between', and possibly had its origin in the fem. dual of the adjective *imy* 'being in' (§ 79). In Dyn. XVIII it is sometimes preceded by the preposition *r*, for which rare earlier instances substitute *m*; exx. ,[17] ,[18] *r-imytw*, *m-imywti*,[19] *m-imytw*.[20]

1. 'between' two things, ex. *imytw bɜty* 'between two bushes'.[21]

2. 'in the midst of', ex. *r-imytw srw* 'in the midst of the nobles';[22] even with a sing., *imytw ḏɜḏ·f* 'in the midst of its head'.[23]

This preposition occurs also with the ending *·ny*, which may be a very rare suffix-pronoun, see § 34, Obs. 3. Exx. *imytw·ny* 'between them', i.e. the obelisks;[24] *imytw·ny ḫpdw·k* 'between thy buttocks', lit. 'between them, thy buttocks'.[25] The construction may also be *r-imytw·ny*, ... *r* . . . . 'between . . . . . and . . . . .'[26]

[1] Exx. *Siut* I, 272; *Sinai* 181; *Urk.* iv. 298, 9.
[2] *BH.* i. 25, 10. 101.
[3] *Urk.* iv. 888, 7.
[4] *Siut* I, 276.
[5] *PSBA.* 16, 204; *Siut* I, 286.
[6] *Bersh.* i. 33; *Urk.* iv. 161. 228; cf. *Pt.* 630.
[7] *P. Kah.* 29, 37; 35, 11. 15; Louvre C 55; *Urk.* iv. 1093, 2.
[8] *Sin.* B 44. Sim. *Siut* I, 268; *Adm.* 3, 1. 3; 7, 9; *Urk.* iv. 138, 1.
[9] *Urk.* iv. 221.
[10] *Urk.* iv. 1092, 3. Sim. *ib.* 86, 4; Leyd. V 4, 13.
[11] *Sin.* R 92 = B 69. Sim. *Urk.* iv. 95, 16, qu. § 155; 162, 6; 994, 3.
[12] *Urk.* iv. 390, 7. Sim. *ib.* 157, 7, qu. § 157, 2.
[13] *Eb.* 30, 1.
[14] *ÄZ.* 57, 7*.
[15] *Sin.* B 5. 249.
[16] *Sin.* R 28; *Urk.* iv. 894, 2.
[17] *Urk.* iv. 131. 365.
[18] *Urk.* iv. 287, 7.
[19] *ÄZ.* 57, 7*.
[20] *Eb.* 108, 14.
[21] *Sin.* R 28. Sim. *Urk.* iv. 365, 4; 894, 2.
[22] *Urk.* iv. 131, 8. Sim. *ib.* 12; *Sin.* B 249.
[23] *Eb.* 30, 1.
[24] *Urk.* iv. 362, 15.
[25] *P. Kah.* 3, 35. Sim. *Eb.* 108, 14.
[26] *Urk.* v. 68, 5. Sim. *m-imywti-n*, *ÄZ.* 57, 7*.

COMPOUND PREPOSITIONS

§ **178.** The compound prepositions are very numerous, and the following list does not pretend to absolute completeness.

A. **Prepositions formed by the addition of a noun to one of the simple prepositions.**—In a few cases the genitival adjective *n(y)* is added when the governed word is a noun, but is absent when a suffix follows.

 m-ỉsw 'in return for', 'as payment for',[1] varr. ,[2] [3]

 r-ỉsw, with the same meaning as *m-ỉsw*.[4]

 m-ḏ, lit. 'in the hand of' is common in various meanings.

1. 'together with' a person (like *ḥnḏ*). X came *m-ḏ Y* 'with Y';[5] thy heart is *m-ḏ-k* 'with thee'.[6] *Ḥtm m-ḏ* 'contract with' someone.[7]

2. 'in the possession, charge of': my portion of everything being *m-ḏ-ỉ* 'in my hand'.[8]

3. 'from': a letter 'from' a person;[9] bring something 'from' someone;[10] *nḥm, nḏ m-ḏ* 'rescue', 'save from';[11] *ndnḏ m-ḏ* 'inquire from'.[12]

4. 'through', 'because of' someone or something: *ḫpr m-ḏ* 'happen through' i.e. 'be done by';[13] *m-ḏ sḫrw tȝ* 'because of the state of the land'.[14] Especially also in the phrase *m-ḏ ntt* 'seeing that' (below § 223).

r-ḏ 'beside', 'near', var. *r-r-ḏ*,[15] is uncommon. His soul shall live *r-ḏ nb-r-ḏr* 'beside the lord of the universe'.[16]

ḫr-ḏ (*n*) 'under the hand of', 'in the charge of'.[17]

m-ḏb 'in the company of', 'together with'.[18]

r-ḏḳȝ 'on an equality with',[19] 'at the level of'.[20]

m-bȝḥ,[21] usually written or , lit. 'in the foreskin (?) of', a very common preposition for 'in the presence of', mainly in the presence of respected personages. An extended form is *m-bȝḥ-ḏ*.[22]

m-m 'among' people, very common;[23] varr. ,[24] [25] and even .[26]

tp-mȝḏ (*n*) 'beside', 'in the neighbourhood of', lit. 'on the forehead of'.[27]

r-mȝw (*n*) 'in the sight of',[28] var. .[29]

r-rḫt 'to the knowledge of',[30] varr. ,[31] ;[32] whether *rḫt(ỉ)* is a noun or a verb-form is obscure.

m-ḫȝw 1. 'in the neighbourhood of' a person or place;[33] 2. 'at the time of' someone.[34]

m-ḫȝt 'in front of': he placed me *m-ḫȝt ḫrdw·f* 'in front of his children';[35] to shrink 'at the prospect of' work.[36]

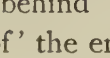
 r-ḫȝt 'in front of', 'before', temporally;[37] but also locally 'in front of' a person.[38]

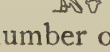
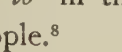
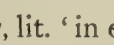
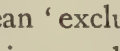
 ḫr-ḫȝt 'before': *bḥȝ ḫr-ḫȝt* 'flee before';[39] 'in front of' i.e. superior in rank to;[40] 'in front of' in a procession.[41] Also temporally 'before'.[42]

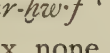
[1] *Siut* I, 270; *D. el B.* 16. 24.
[2] *P. Kah.* 13, 25.
[3] *Siut* I, 294, cf. 306.
[4] *ÄZ.* 58, 16*.
[5] *Th. T. S.* ii. 36, 17; 37, 31. 34.
[6] *Sh. S.* 16; *Urk.* iv. 117, 13.
[7] *Siut* I, 295.
[8] *Urk.* iv. 123, 10. Sim. *Siut* I, 299; Brit. Mus. 614, 5; *Sin.* B 240. 269.
[9] *P. Kah.* 28, 12; 29, 26. 30.
[10] Brit. Mus. 614, 6.
[11] *Sin.* B 203. Sim. *Eb.* 1, 8. 14; *Pt.* 299.
[12] R. *IH.* 26, 12.
[13] *Sh. S.* 22; *Leb.* 10; *Eb.* 20, 23; 69, 17.
[14] *Adm.* 2, 4. Sim. *ib.* 3, 4; *Bersh.* i. 14, 2; with inf. *Pt.* 644.
[15] *Menthuw.* 13.
[16] *Urk.* iv. 62, 6. Sim. *ib.* 1104, 6. 15.
[17] *Siut* I, 272. 277. 304.
[18] *Bersh.* i. 14, 5; BUDGE, p. 292, 16; *Urk.* iv. 877, 15; 931, 8; 1094, 10.
[19] *Peas.* R 122; cf. *Urk.* iv. 1104, 12.
[20] L. *D.* iii. 228 *bis.*
[21] *Sin.* B 253. 263.
[22] Cairo 20542, *a* 7; *P. Pet.* 1116 B, 8; *Urk.* iv. 776, 14.
[23] Brit. Mus. 614, 7; Cairo 20011, 4.
[24] *Urk.* iv. 116, 2.
[25] *Urk.* iv. 66, 16.
[26] *Sin.* B 280. Cf. *Urk.* iv. 1024, 12.
[27] *Sin.* B 247 (note).
[28] CART.-NEWB. *Th. IV*, Pl. 11; Cairo 34019, 14.
[29] *Urk.* iv. 367, 17.
[30] CART.-NEWB. *Th. IV*, Pl. 11.
[31] *Urk.* iv. 835, 12.
[32] Cairo 34019, 14.
[33] *Sin.* R 32. 80.
[34] *Westc.* 6, 24; *Rhind*, title.
[35] *Sin.* B 108. Sim. *Siut* I, 151; Cairo 20531, *d.*
[36] *Sinai* 90, 16.
[37] *Urk.* iv. 1104, 14.
[38] Cairo 20318; *Urk.* iv. 808, 16.
[39] *Sin.* R 87; *Urk.* iv. 711, 2.
[40] *Sin.* B 48; *BH.* i. 25, 103–4; *Urk.* iv. 1092, 8.
[41] *Sin.* B 194; *Urk.* iv. 1095, 5.
[42] *Urk.* iv. 766, 3.

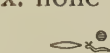
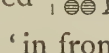
m-ḫrw 'in excess of': offerings 'in excess of' what existed before.[1] So also *m-ḫrw-ḥr*: (*a*) 'in addition to';[2] (*b*) 'over and above' i.e. 'except', less common.[3]

ḫft-ḥr, lit. 'before the face of'. 'In front of' someone, opposed to *ḥꜣ* 'behind';[4] 'before' someone, i.e. before someone's eyes.[5] *Ḫft-ḥr-n* 'in presence of' the entire land.[6]

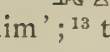
 *m-ḥr-ỉb* 'in the midst of', var. [7] (common); 'in the midst of' a number of people.[8]

 *ḥr-ḫw*, lit. 'in exclusion of': (1) in the phrase  *wʿ ḥr-ḫw·f*, which appears to mean 'exclusively unique';[9] (2) in phrases like  *nn wn ḥr-ḫw·f* 'there is none beside him';[10] (3) also elsewhere as 'beside' or 'except', ex. none survived  *ḥr-ḫw·ỉ* 'except me'.[11]

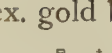
 *r-ḫft* 'in front of' (rare).[12]

 *m-ḫmt* 'in the absence of', 'without';  *m-ḫmt·f* 'without him';[13] the palace is *m-ḫmt bꜣkw·f* 'without its tribute'.[14]

m-ḫnt lit. 'in the face of' (rare); 'within' the palace;[15] also 'out of', ex. gold brought *m-ḫnt Tꜣ-sty* 'out of Nubia'.[16]

 *m-ḫsfw* 'at the approach of', 'in meeting' someone,[17] var. .

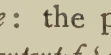
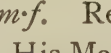
r-ḫt 'under the authority of', lit. 'at the staff of',[18] less correctly written .[19]

 *m-ḫt* 'after', 'accompanying', var. (very common).

1. of *place*: the princes *nty m-ḫt·f* 'who were with (or 'accompanying') him';[20] *m-ḫt swtwt·f* 'accompanying his promenades' in his chariot.[21]

2. of *time* (frequent); 'after' death, old age, etc.; *m-ḫt nn* 'after this'.

3. with infinitive, always 'after'.[22]

4. with *śḏm·f*. Really always 'after', but often equally well translated as 'when'. Exx. His Majesty raged  *m-ḫt śḏm·f st* 'when he heard it';[23] *ḥr m-ḫt spr·f r Ḏḏỉ* 'now when he approached Djedi', the palanquin was set down.[24] So too when the main verb refers to the future, exx. the priest shall give offerings  *m-ḫt pr·f* 'after he has gone forth' having performed ceremonies in the temples;[25] *ỉr m-ḫt ḥtp ḥm n nṯr pn* 'now after this god is satisfied' with his offerings, one shall cause to go forth, etc.[26] Note that when the clause with *m-ḫt* precedes the main clause, the preposition is usually, though not universally,[27] introduced by *ỉr* (§ 149) or by the particle *ḥr* (§ 239); *ḥr* is used when the main verb is past, and *ỉr* when the main verb is future.

[1] *D. el B.* (*XI*) i. 24; *Urk.* iv. 188, 2. Sim. *P. Kah.* 17, 14.

[2] *Urk.* iv. 843, 11.

[3] *Urk.* iv. 1108, 14.

[4] *Westc.* 10, 7. 14. 22. Sim. *Bersh.* i. 18, 3.

[5] *Siut* 1, 272; *P. Pet.* 1116B, 21; *Sh. S.* 176; *Peas.* B 1, 280.

[6] *Urk.* iv. 2, 2.

[7] *Sin.* B 200; *Sh. S.* 101. 131; *Pr.* 2, 2.

[8] *Bersh.* i. 15; ii. 13, 16; *Urk.* iv. 18, 10.

[9] *Urk.* iv. 942. Cf. *Siut* i. 214–5.

[10] *BH.* i. 26, 155. See too *JEA.* iii. 241–3.

[11] *Sh. S.* 108. Sim. *Ikhern.* 9.

[12] *Urk.* iv. 893, 17.

[13] *Sin.* R 68. Sim. *Mill.* 2, 4; *Urk.* iv. 390, 9.

[14] *Adm.* 10, 4.

[15] *Urk.* iv. 603, 8. Sim. *ib.* 357, 13.

[16] *Ikhern.* 4.

[17] LAC. *TR.* 43, 1; BUDGE, p. 12, 2; 46, 12; 137, 12.

[18] *Urk.* iv. 54, 10; 55, 15; 453, 9; 1044, 13.

[19] *Urk.* iv. 1021, 4.

[20] *T. Carn.* 3. Sim. *Sin.* R 23; B 244; *Kopt.* 12, 3, 2.

[21] *Urk.* iv. 3, 6.

[22] *Siut* 1, 278; *Eb.* 41, 1. 9; 59, 11; 63, 14; *Urk.* iv. 916, 2.

[23] *Urk.* iv. 139, 10. Sim. *Pr.* 2, 3.

[24] *Westc.* 7, 13. Sim. *ib.* 8, 22.

[25] *Siut* 1, 308. Sim. *ib.* 298; *P. Kah.* 3, 32; *Westc.* 3, 2; 11, 26; *Eb.* 56, 21; 76, 13; 97, 3.

[26] *Urk.* iv. 768. Sim. *P. Kah.* 22, 8; 29, 18; *Eb.* 87, 9; 88, 14.

[27] *P. Kah.* 3, 32; *Urk.* iv. 836, 6.

5. with *śḏm·n·f*, for examples see above § 156. The past meaning of the verb following *m-ḫt* is here doubtless strongly emphasized. Again in this case *ḫr m-ḫt* is used when the main verb is past,[1] and *ir m-ḫt* when it is future.[2]

6. with the passive *śḏm·f* form (rare). 'After'; see below § 423, 3.

7. with *śḏmt·f* (doubtful). 'After'; see below § 407, 2.

8. with noun + old perfective; see below § 327.

ḫt-ḫt 'through',[3] like the simple preposition *ḫt* (§ 175). Rare.

m-ḫnw (*n*),[4] lit. 'in the interior of', common; sometimes strangely written ,[5] later and less frequently .[6]

1. 'within' a place: the city, island, boat, temple, body.

2. 'out of': go out 'from' a room;[7] bring tribute 'out of' this island.[8]

m-sꜣ, lit. 'in the back of' (common). Almost always *spatially* 'after', 'following after'. Come, go, be 'after' someone, i. e. follow him or accompany him.[9] *Sḫs m-sꜣ* 'run after' i. e. persecute.[10] 'After' in the sense of looking after, being in charge of.[11] Metaphorically *pḫr m-sꜣ* 'go round after', i. e. 'seek for';[12] *rdi ib m-sꜣ* 'be anxious about', lit. 'give the heart after'.[13]

r-sꜣ, lit. 'towards the back of' (common). Almost always *temporally*.

1. 'after' supper, a storm, illness.[14] *R-sꜣ nn* 'after this'.[15]

2. with infinitive 'after' doing something.[16]

3. with *śḏm·f* 'after': exx. *r-sꜣ sḫ·i tꜣ* 'after I have reached land';[16] *r-sꜣ swi·f st* 'after he has drunk it'.[17]

ḫr-sꜣ, lit. 'on the back of'; except in one or two special meanings less common than *m-sꜣ* and *r-sꜣ*.

1. of *place*, 'upon' the earth, the desert.[18] *Šm ḫr-sꜣ·f* 'walk behind him'.[19]

2. 'outside' a fortress or wall.[20]

3. of *time*: one is heard *ḫr-sꜣ snnw·f* 'after the other';[21] men who shall come *ḫr-sꜣ nn* 'after this'.[22]

m-sꜣḫt 'in the neighbourhood of' (rare).[23]

r-swnt 'as the price of', 'in exchange for'.[24]

m-ḳꜣb (*n*)[25] 'in the midst of', lit. 'in the folds of' (not uncommon): people,[26] pyramids,[27] a place.[28]

n-gꜣw 'through lack of',[29] once written at the beginning of a clause *in-gꜣw* (§ 148, 5).

r-gs 'at the side of', 'beside' (common). For 'beside' people in various senses: 'in the presence of' witnesses;[30] 'in the company of' someone;[31] practically equivalent to 'except' in *ky r-gs·f* 'another beside him'.[32]

[1] *P. Kah.* 4, 3; Cairo 20541, *a* 10; *Urk.* iv. 3, 2; 5, 4.
[2] *P. Kah.* 3, 34; *Eb.* 91, 16–7; 96, 21.
[3] Brit. Mus. 614, 5. 6; Cairo 20512, *b* 4.
[4] With *n* before noun, *Sh. S.* 43. 175. Without *n*, *Sin.* B 50. 283.
[5] See *ÄZ.* 59, 61.
[6] See *ÄZ.* 25, 33–4.
[7] *Sin.* B 283.
[8] *Sh. S.* 175.
[9] *Siut* 1, 278. 317; *Sin.* B 245; *Urk.* iv. 651, 17; 652, 10.
[10] *Sin.* B 227.
[11] *Sin.* B 239. 242.
[12] *Urk.* iv. 971, 11.
[13] *P. Kah.* 27, 9.
[14] *Mill.* 1, 11; *Sin.* B 7; *Peas.* B 1, 244; *Leb.* 131.
[15] *Sin.* R 31; *Eb.* 60, 15.
[16] *Sh. S.* 180.
[17] *Eb.* 21, 13. Sim. *ib.* 41, 16; *Siut* 1. 298. 313; *P. Kah.* 35, 22; *Urk.* v. 95, 4.
[18] *Urk.* iv. 112, 2; 146, 14; 383, 15; 975, 2.
[19] *Westc.* 7, 5.
[20] *Urk.* iv. 138, 16; 661, 12.
[21] *Urk.* iv. 1104, 13.
[22] Louvre C 52.
[23] *Urk.* iv. 28, 2; 912, 13; *D. el B.* 134, left.
[24] *Westc.* 11, 8; *ÄZ.* 43, 33.
[25] With *n* before noun, *Sh. S.* 136; *Urk.* iv. 390, 7. Without *n*, *Sin.* B 196. 281. 300.
[26] *Sin.* B 196. 281; *Sh. S.* 127. 136; *Urk.* iv. 390, 8.
[27] *Sin.* B 300.
[28] *Urk.* iv. 390, 7; cf. *Mill.* 2, 11.
[29] *Sin.* B 154; *Leb.* 64. 128.
[30] *P. Kah.* 13, 1. 30; *Urk.* iv. 1088, 14.
[31] *Sh. S.* 108; BUDGE, p. 103, 14; 286, 3.
[32] *Peas.* B 1, 44. 46.

ḥr-gs 'beside', much rarer than *r-gs* in the same sense.[1]

r-tp (*n*),[2] var. *r-tp-ꜥ* (*n*)[3] 'into the presence of', very rare.

ḥr-tp 'on the head of'. As preposition chiefly as 'on behalf of' in the phrase *ḥr-tp ꜥnḫ wḏꜣ snb* 'on behalf of the life, wealth and health' of the king.[4]

[1] Budge, p. 7, 11; 86, 15; 287, 10.
[2] *ÄZ.* 43, 28.
[3] *Urk.* iv. 1074, 1.
[4] *Urk.* iv. 334, 11; 335, 16; 336, 11; 768, 10. Sim. Cairo 20543, 14; *Hamm.* 47, 5.

§ 179. B. **Compound prepositions consisting of adverb + preposition.**—In this much smaller class an adverbially used noun (§ 88, 1) or some part of a verb is prefixed to one of the simple prepositions.

tp-m, with suffixes *tp-im·*, 'before', lit. 'head in'. To come 'in front of' a person;[5] also 'in the direction of' a place.[6] Of time, 'before' old age.[7]

nfryt-r 'down to', lit. 'end to'; of *time*, 'down to' My Majesty, year 16, etc.;[8] of *place*, 'down to' the ends of the earth,[9] etc.; also metaphorically, 'down to' the lowest official,[10] alone 'down to', i.e. 'with the sole exception of', someone.[11]

ḏr-ꜥ-r 'right down to' (lit. 'end to') death.[12]

Here belong such phrases as *ḫntt-r* ..... *pḥt-r* ...., southward to ....., ending at .....' (a place);[13] *ḫnt-r* ..... *mḥt-r* ...., 'southward to ....., northward to .....';[14] all precious stones *ḥst-r* 'starting with' silver and gold, *phwy-r* 'down to' ivory and ebony.[15]

[5] *Peas.* B 1, 40. 74; *Westc.* 10, 6; 12, 16.
[6] *Urk.* v. 26, 3.
[7] *Westc.* 7, 17.
[8] *Urk.* iv. 34, 10; 367, 4; 390, 11.
[9] *Urk.* iv. 648, 6; 125, 12.
[10] *Urk.* iv. 1107, 12.
[11] *P. Kah.* 33, 14.
[12] Chab. *Oeuvr. Div.* 5, Pl. 6; *Five Th. T.* 19.
[13] Brit. Mus. 614, 4; cf. *Urk.* iv. 1129, 3.
[14] *Abyd.* iii. 29.
[15] Louvre C 14.

Some part of the verb, adverbially used, enters into the composition of the following:

wpw-ḥr, with suffix *wp-ḥr·*, lit. 'separated from'.

1. 'except' a person or thing.[16]

2. with infinitive, like *ḥnꜥ* (see § 171, 3), where English uses 'but' and translates with a finite verb, ex. not one looked behind *wpw-ḥr ỉfd* 'but they fled'.[17]

3. before *śḏm·f*, with the meaning 'but', ex. *wpw-ḥr nfnḏdf* (sic) *ḥꜥw·ỉ* 'but my limbs .....-ed'.[18]

ḥrw-r, var. ,[19] lit. 'apart from', is used for 'besides', 'as well as' something.[20] Later, the *r* is omitted (rare).[21]

šsꜥ-m 'beginning from', used either of *place*[22] or of *time*.[23]

šsꜥ-r, apparently 'beginning to', strangely comes to mean 'as far as' of *place*.[24]

[16] Louvre C 14; *P. Kah.* 27, 10; *Eb.* 39, 9; Berl. *ÄI.* i. p. 256; Budge, p. 308, 12; 408, 1; 497, 8.
[17] *Urk.* iv. 697. Sim. *ib.* 363, 17; 439, 2; 661, 13.
[18] *Sin.* B 228.
[19] *Urk.* iv. 665, 13.
[20] *Sin.* B 89. 90. 299; *Urk.* iv. 702, 15; 703, 12; 823, 12.
[21] *Urk.* iv. 8, 1.
[22] *Urk.* iv. 125, 12; 648, 6; 1120, 4.
[23] *Urk.* iv. 743, 6; 776, 4; 895, 16.
[24] *T. Carn.* 4. 5. 6; *Urk.* iv. 649, 9.

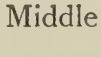
§ 180. C. **Compound prepositions containing an infinitive.**

r ỉwd ..... *r* 'between' one thing 'and' another, lit. 'to separate ..... from'.[25] Not before end of Dyn. XVIII.

[25] *Amarn.* 5, 28, 18; Nav. 15 A, iii. 17.

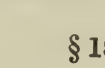
 r-mn-m, lit. 'to remain in' with the meaning 'as far as', alike of *place*[1] and of *time*;[2] 'as far as' her buttocks.[3]

r-ḏbȝ, lit. 'in order to replace'. 'Instead of' someone;[4] not until Late Egyptian does this become the equivalent of English 'in exchange for', in Middle Egyptian *m-ỉsw*, *r-swnt* or *r-ḏȝt*.

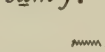
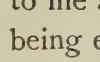
r-ḏȝt, var.  *r-ḏȝwt*, lit. 'so as to cancel', i.e. 'in return for' a monument, act, wrong, or like.[5] Common in Dyn. XVIII.

m-snt-r 'in the likeness of',[6] 'in accordance with',[7] lit. 'in being-like to'.

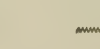
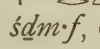
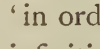
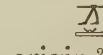
§ 181. D. **Compound prepositions used mainly as conjunctions.**— The following phrases are hardly used except as equivalents of English conjunctions, and in Egyptian are followed either by the infinitive or by *śḏm·f*.

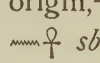
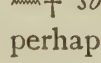
 *n-ỉb-n*, lit. 'through heart of', i.e. 'in order that' (very rare); with *śḏm·f*.[8]

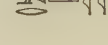
n-ỉḳr (*n*), lit. 'through the excellence of'; with *śḏm·f*, ex. he gave it to me as commander of soldiers *n-ỉḳr mnḫ·(ỉ) ḥr ỉb* 'by virtue of my being efficient in (his) heart'.[9]

 *n-ꜥȝt-n*, var. *n-ꜥȝt-nt*,[10] much more rarely  *m-ꜥȝt-n*,[11] lit. 'through (in) the greatness of'. Equivalent to English 'inasmuch as', with *śḏm·f*, exx. *n-ꜥȝt-n mrr·f mȝꜥt* 'inasmuch as he loved truth';[12] *n-ꜥȝt-n mnḫ·f ḥr ỉb* 'inasmuch as he was efficient in (his lord's) heart'.[13]

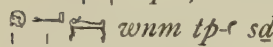
n-wr-n, lit. 'through the greatness of'. 'Inasmuch as', with *śḏm·f*;[14] much less common than *n-ꜥȝt-n*.

n-mrwt, varr. ,  ,[15] once at the beginning of a sentence *ỉn-mrwt*,[16] lit. 'through love of'. (1) 'In order that', commonly with *śḏm·f*, exx. I have equipped thee  *n-mrwt ỉr·k n·ỉ ḫt* 'in order that thou mayst perform ceremonies for me';[17]  *n-mrwt mnḫ pȝ tȝ-ḥḏ* 'in order that the white bread may be established'.[18] (2) More rarely with the infinitive, ex. *n-mrwt srwḏ pȝt·ỉ* 'in order to make flourish my offering-bread'.[19] So too rarely  *m mrwt* with the infinitive.[20]

 *sb-tw* (?) or possibly *sỉ-tw* (?), 'in quest of', var.  , a phrase of obscure origin,[21] employed with the infinitive: ex. the foreigners come *sb-tw*(?) *rdỉt n·sn ṯȝw n ꜥnḫ* 'seeking that might be given (more literally perhaps 'in quest of the giving') to them the breath of life'.[22]

 *m-snḏ* 'through fear' (very rare): with *śḏm·f*, ex. *m-snḏ mȝȝ wršyw* 'through fear that the watchers should see'.[23]

[1] *BH.* i. 25, 35. 53; 26, 145; *Urk.* iv. 808, 2.
[2] *Westc.* 7, 3.
[3] *P. Kah.* 5, 19.
[4] *Urk.* iv. 2, 12.
[5] *Urk.* iv. 66, 15; 439, 8; 752, 17; 1107, 6; 1109, 8.
[6] *Urk.* iv. 168, 10; 1150, 14.
[7] *Rhind*, title; *Urk.* iv. 121, 9.
[8] *Eb.* 91, 16.
[9] Munich 4. *N-ỉḳr-n*, see Leyd. V 4, 2.
[10] Brit. Mus. 614, 11.
[11] Munich 3, 21.
[12] *BH.* i. 25, 45. 75. Sim. *Hamm.* 113, 15; *Urk.* iv. 100, 3.
[13] *Urk.* iv. 409, 17.
[14] Cairo 20086; Turin 1584; *Urk.* iv. 749, 16.
[15] Berl. *ÄI.* i. p. 258, 21.
[16] *Peas.* B 1, 79.
[17] *Siut* 1, 271. Sim. *Urk.* iv. 100, 4.
[18] *Siut* 1, 275. With *wn(n)*, see Turin 1447; *Peas.* B 1, 79; *Meir* iii. 11, qu. § 326; *Urk.* iv. 366, 15.
[19] *Urk.* iv. 415, 16. Sim. *ib.* 776, 14; 835, 7; 840, 5.
[20] *Siut* 3, 12; Cairo 20539, ii. *b* 13; *Urk.* iv. 1099, 2.
[21] See *ÄZ.* 48, 45.
[22] *Urk.* iv. 1099, 1. Sim. *ib.* 342, 3; 809, 11.
[23] *Sin.* B 18.

tp-r, lit. 'upon the hand'. 'Before', (1) with the infinitive, ex.  *wnm tp-r sḏr* 'to be eaten before going to bed';[1] (2) with *śḏm·f*, ex. the storm broke as we were on the sea *tp-r sḫ·n ṯs* 'before we reached land'.[2]

[1] *Eb.* 13, 1. Sim. *ib.* 34, 13; *Peas.* B 1, 110.

[2] *Sh. S.* 33. 103. Sim. *Adm.* 16, 1.

r-tnw-sp 'every time that' (very rare). With *śḏm·f*, ex. this is what I shall say *r-tnw-sp gmm sw bỉk ỉm* 'every time that this (thy) servant finds him'.[3]

[3] *P. Kah.* 36, 26.

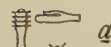
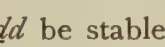
VOCABULARY

rḫỉ var. fight.

wśḫ (1) trans. place, put down; (2) intrans. endure; adj. enduring, durable.

rwḏ (orig. *rwḏ*) be hard, flourish; adj. flourishing.

stp choose; noun, *stpw* the choicest, best.

 *ḏḏ* be stable;  *ḏḏ* durability, stability.

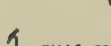
sʿȝ make great, magnify.

sḫnt make prominent, promote.

sḫmḫ-ỉb amusement, lit. distraction of heart.

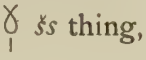
śwt-ỉb joy, lit. dilation of heart.

ḫrt-ỉb favour, predilection; lit. what belongs with the heart.

 *wȝs* welfare (or like): an old word, occurring only in formulae.

st-ḥr charge, care; lit. place-of-the-face.

wʿʿw privacy.

 *šs* thing, concern.

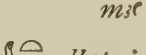
ỉnw tribute.

ḥḳ palace.

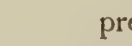
ḥḳrw period, space.

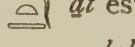
twt statue, image.

wn being: in the phrase *n wn mȝʿ* in true being, truly.

 *ḏbʿt* signet-ring.

sḏȝt (reading not quite certain) precious thing, treasure.

 *ḏt* estate, domain; *bỉk n pr ḏt* or *bỉk n ḏt* servant of the estate, liegeman.[1]

 *Ḥr* the god Horus.

[1] See GARD. *Sin.* p. 77, n. 2.

EXERCISE XIV

(*a*) *Reading lesson : extract from a biographical inscription of Dyn. XI :*[1]

(N.B. The interlinear transliteration and translation are henceforth replaced by a division into sentences designed to show the structure of the passage studied. Students should, at least in the early stages of their reading, always write out the original texts which they study, paying special attention to good writing ; an arrangement such as is here offered will be found conducive to a clear understanding of the Egyptian.)

iw ir·n·(i) ḥsw ꜣ m rnpwt

ḥr ḥm n nb·(i) Ḥr Wsḫ-ꜥnḫ n-sw-bỉt Sꜣ-Rꜥ-'Intf,

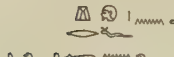
ỉsṯ tꜣ pn ḫr st-ḥr·f,

ḫntt-r ꜣbw,

pḥt-r Tꜣ-wr[2] *Ṯn ;*

sṯ wỉ m bꜣk·f n ḏt·f,

ḫr tp·f n wn mꜣꜥ.



iw sꜥꜣ·n·f wỉ,

sḫnt·n·f st·(i),

dỉ·n·f wỉ m st ḫrt-ỉb·f

m ꜥḥ·f n wꜥꜥw,

sḏꜣt m-ꜥ·(i) ḫr ḏbꜥt·(i)

m stpw n nfrt nbt

ỉnnt[3] *n ḥm n nb·(i) m šmꜥw m Tꜣ-mḥw,*

m šs nb n sḫmḫ-ỉb,

m ỉnw n tꜣ pn mỉ ḳd·f,

n snḏw·f ḫt-ḫt tꜣ pn ;

ỉnnt[3] *n ḥm n nb·(i) m-ꜥ ḥḳsw ḥryw-*

n snḏw·f ḫt-ḫt ḫỉswt. [*tp dšrt,*

[1] Brit. Mus. 614, ll. 3–6 = BUDGE, *Egyptian Sculpture*, Pl VIII.

[2] See § 90, 3. *Tꜣ-wr* was the Egyptian name of the 'nome' or province of Abydos.

[3] See § 369, 2.

'I passed a long space of years under the Majesty of my lord, Horus Enduring-of-Life, the King of Upper and Lower Egypt Son-of-Rēꜥ-Antef, while this land was under his charge southwards to Elephantine and ending at Thinis of the Abydos nome, and while I was his liegeman under his command (lit. head) in very truth. He exalted me, and promoted my place, and put me in a position of his favour, in his palace of privacy, treasures being in my care

under my seal of the best of what-used-to-be-brought to the Majesty of my lord from Upper and Lower Egypt, consisting of every thing of enjoyment and of the tribute of the entire land, owing to the fear of him throughout this land; (also) what-used-to-be-brought to the Majesty of my lord by the hand of the chieftains who are upon the desert, owing to the fear of him throughout the foreign lands.'

(*b*) *Write in hieroglyphs and in transliteration*:

(1) My lord gave to me my city as prince, he gave it to me as commander of the army, by virtue of my being efficient in the heart of His Majesty. (2) I give (use *śḏm·n·f*) to thee all life, stability and welfare, all health and all joy with (*ḫr*) me in exchange for this beautiful, flourishing, efficient monument. (3) I caused my image to be made at this my southern boundary in order that (lit. through love) ye might flourish on account of it and in order that ye might fight on behalf of it. (4) I have paid attention to (*rḏi·n·i ib·i ḫnt*) the house of my lord; I have not been neglectful concerning his children, his cattle or anything of his. (5) My office is more beautiful to-day than it was yesterday. (6) Thy pyramid shall be in the midst of the pyramids of the Royal Children (*msw nsw*).

LESSON XV

SUBORDINATE CLAUSES

§ **182**. A part of a sentence which is equivalent to a noun, adjective or adverb, while having a grammatical subject and predicate of its own, is called a **subordinate clause**, or more specifically a **noun clause, adjective clause,** or **adverb clause.**

1. Noun clauses. See below §§ 183–193.

2. Adjective clauses, better known as relative clauses. See below §§ 195–204.

3. Adverb clauses. See below §§ 210–223.

When a subordinate clause has nothing to distinguish it from a complete sentence except its meaning and its syntactic function (e.g. the replacing of a nominal object, § 69) it is called a **virtual subordinate clause.** Clauses of this kind are more common in Egyptian than in English, though in English they are by no means rare, exx. 'I know he does', 'the day he met us'.

Other subordinate clauses are marked off as such by means of connecting links like the relative adjective *nty* 'who, which, that' and the conjunctive particle *ntt* 'that'.

NOUN CLAUSES

§ 183. Noun clauses, or subordinate clauses which exercise the function of nouns, remain as a rule without introduction (*virtual noun clauses*), but sometimes are ushered in by a word for 'that' (*ntt, wnt*, § 187).

Verbal noun clauses, i.e. those which have a narrative verb-form as grammatical predicate (§ 27), are commoner than non-verbal, for we shall see (§ 186) that when noun clauses with adverbial, nominal or adjectival predicates had to be expressed these were conformed to the type of the verbal sentence by use of the *śḏm·f* form of *wnn* 'be' or of the adjectival-verb; see already above §§ 118. 143. 150. 157.

We shall treat noun clauses from the standpoint of their function as syntactic elements in the main clause, beginning with their use as *object*, already familiar in the employment of *śḏm·f* after *rdi* 'cause' (§ 70).

§ 184. *Śḏm·f* as object after certain verbs.—1. After some verbs like *rdi* 'cause' (§ 70) the *śḏm·f* form has *prospective* meaning, i.e. points to an act that may or will occur in the future. Such verbs are *wsḥ* 'permit',[1] *wḏ* 'command',[2] *mr* 'wish',[3] *rḫ* 'know',[4] *ḥmt* 'think',[5] *snḏ* 'fear',[6] *sḫ3* 'remember', 'recollect', *gm* 'find a means', 'be able', *ḏd* 'say', 'think', besides the compound *di m ib* 'determine', lit. 'place in the heart',[7] and the supposed imperative *sȝw* 'beware lest' (§ 338, 3).

Exx. *ḏd·n·f ḥr·f ḥnc·i* he said he would fight with me.[8]

iw·i sḫr·i spr·i r nṯr I used to remember that I should draw nigh to the god.[9]

n gm·n·f dgr·f n ḳḥwy·fy he is unable to look (lit. he does not find he may look) at his shoulders.[10]

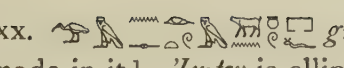
After the passives of the same verbs the *śḏm·f* form naturally becomes *subject*; see § 70 for an example with *rdi*.

Ex. *mk wḏ swcb·k pȝ r-pr n ȝbḏw* behold, it has been commanded that thou shouldst cleanse the temple of Abydos.[11] For the passive narrative form *wḏ* see § 422, 1.

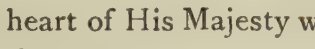
As we shall see later (§ 303), whenever it seemed unnecessary to express the subject of the verb of the noun clause, the infinitive was regularly substituted for the *śḏm·f* form as object. Compare English 'I wished to go' with 'I wished he would go'. On occasion, however, the *śḏm·f* form is employed even when its subject is identical with that of the main verb; see the last example but one.[12]

2. After some verbs like *rḫ* 'know',[13] *mȝȝ* 'see', *gm* 'find', the objective *śḏm·f* has not necessarily prospective meaning, but may refer to the same time as the main verb (*relative present* time, § 155).

[1] *Peas.* B 1, 269.
[2] Brit. Mus. 101, horiz. 4, qu. p. 169.
[3] Turin 1447; Cairo 20100, 4; Brit. Mus. 233; Louvre C 181.
[4] *Urk.* iv. 368, 14; 807, 3.
[5] *Sin.* B 7.
[6] *Sin.* B 18.
[7] *Urk.* iv. 198, 5–9.
[8] *Sin.* B 111. Sim. Lac. *TR.* 35, 10.
[9] *Siut* 1, 267.
[10] *Sin.* 1, 25; 2, 14.
[11] Louvre C 12, 6.
[12] Sim. *mrr·tn wsḥ. tn tp tȝ*, Brit. Mus. 223.
[13] *Urk.* iv. 363, 6.

Exx.  *gm·n·s ỉr·tw m ḫnw·f* she found it (the noise) was being made in it.[1] *Ỉr·tw* is elliptic for *ỉr·tw·f*.

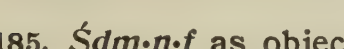
[1] *Westc.* 12,4. Sim. *Urk.* iv. 751, 2.

The heart of His Majesty was refreshed  *n mỉỉ ḫnn·sn* at seeing them row.[2]

[2] *Westc.* 5, 15; 6, 2.

Obs. To negate the *śḏm·f* form thus used as object the negative verb *tm* is employed, see § 347, 1.

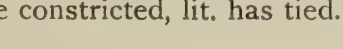
§ 185. *Śḏm·n·f* as object of verbs.—This use is of rare occurrence; the *śḏm·n·f* form then refers to time anterior to that of the main verb (*relative past time*, § 156).

Ex.  *ỉr gm·k ṯs·n·f* if thou findest it (the stomach) has become constricted, lit. has tied.[3]

[3] *Eb.* 40, 19. Sim. *ib.* 39, 13.

§ 186. Virtual noun clauses with adjectival, adverbial or nominal predicate as object of verbs.—After the verbs quoted in § 184 the construction is the same as after *rdỉ* 'cause'. 1. Thus in noun clauses with *adjectival* predicate the *śḏm·f* form of the adjective-verb replaces the adjective itself (§ 143).

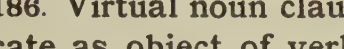
Exx. *mỉ·n ḥm·f ḳnn·ỉ* His Majesty saw that I was brave.[4]

 *ỉst gm·n ḥm·ỉ nfr wrt skỉ šrt* lo, My Majesty had found that the cultivation of barley was very good.[5]

[4] *Urk.* iv. 9, 16; sim. *ib.* iv. 892, 6. After *rḫ*, *Sin.* B 76. 107; *Urk.* iv. 363, 6; Berl. *ÄZ.* ii. p. 26, qu. § 88, 2; after *ptr*, *Śiut* 1, 220; after *sḏm*, *P. Kah.* 7, 31.

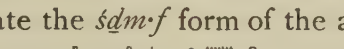
[5] *Urk.* iv. 747, 9. Sim. after *mỉỉ*, *Sin.* B 108; after *mr*, *Pt.* 298.

2. Similarly, in noun clauses with *adverbial* predicate the *śḏm·f* form of *wnn* 'exist', 'be' is employed, since *ỉw* cannot stand in this position (§ 118, end).

Ex.  *mr·n·f wn·ỉ m Mỉdw* he desired me to be in Medamût.[6]

[6] Cairo 20712, *a* 10. Sim. *Urk.* iv. 341, 8.

3. Noun clauses with *nominal* predicate could doubtless also be expressed in the same way, use being made of the *m* of equivalence (§§ 38. 125); but instances also occur where the construction with *pw* is employed as object.

Ex.  *gm·n·ỉ ḥfzw pw* I found it was a snake.[7]

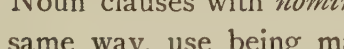
[7] *Sh. S.* 61. Sim. after *ỉb* 'suppose', *ib.* 58.

So too the type of sentence introduced by the independent pronoun (§ 125) is found as the object of *rḫ*.

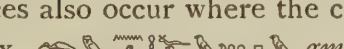
Ex. *rḫ·nn·sn* (read *rḫ·n·sn*) *ỉnk nb·sn* they know I am their lord.[8]

[8] *Urk.* iv. 346, 3–6.

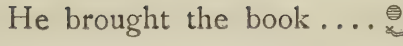
§ 187. Use of *ntt* and *wnt* for 'that'.—The particle *ntt* (§ 237) and the much less common *wnt* (§ 233) are occasionally used for 'that' after verbs of *seeing* and *knowing*.

Exx.  *rḫ·kwỉ ntt ḥtp·f ḥr·s* I knew that he would be pleased on account of it.[9]

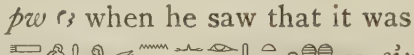
[9] *Urk.* iv. 835; sim. *ib.* 593, 5, qu. § 452, 2; with *śḏm·n·f*, *Sin.* B 181.

 *rḫ·n·ṯn ntt ỉr sr nb . . . . . n nḏm·n n·f ḫtḫt ỉm* ye know that as to every prince . . . . . reversal thereof is not pleasant to him.[10]

[10] *Siut* 1, 310. Sim. *ib.* 280–1.

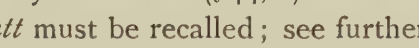
He brought the book ....  *ḫft mɜ·f ntt štɜw pw ʿɜ* when he saw that it was a great secret.[1]

[1] Nav. 148, 22. After *rḫ*, *Urk.* iv. 364, 2.

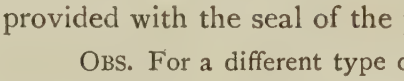
 *sɜ·n ḥm·i wnt nn irty·fy st nb ḥr-ḫw·k* My Majesty perceived that there was none who would do it except thee.[2]

[2] *Ikhern.* 9. Sim. *Sin.* B 215.

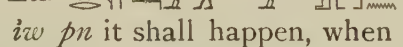
The examples show that both verbal and non-verbal clauses may follow *ntt* and *wnt*, though, as in other subordinate clauses, *iw* cannot be employed. The already stated fact (§ 44, 2) that the dependent pronouns may be attached directly to *ntt* must be recalled; see further below § 223, end.

Ex.  *ḫr mɜ·tw ntt st ḫr ḫtm n sr iry* one shall see that it is provided with the seal of the proper official.[3]

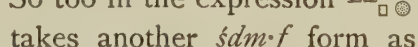
[3] *Urk.* iv. IIII, 11. Sim. *Destr.* 85, *nty twi* for *ntt wi*.

Obs. For a different type of construction (the pseudo-verbal construction) after *ntt*, see below § 329; and for  *in ntt* 'is it the case that?' see § 494. Note that after verbs of saying 'that' is not *ntt* but *r-ntt*; on this and other phrases introducing the content of a speech see below §§ 224–5. Noun clauses introduced by *ntt* may be preceded by a preposition; see in detail § 223.

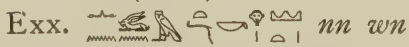
§ 188. Virtual noun clauses as subject.—The use of noun clauses as *subject* is very much rarer than their use as object. 1. We have already noted (§§ 70. 184) that noun clauses may be employed as subject after the passives of *rdi* 'cause' and similar verbs; other cases occur less frequently.

Ex.  *ḫpr is, iwd·k tw r st tn, n sp mɜ·k iw pn* it shall happen, when thou sunderest thyself from this place, never shalt thou see this island more.[4]

[4] *Sh. S.* 153. So too *ḫpr·n*, *ib.* 130. 166; *P. Pet.* 1116B, 1. Sim. after *ḫpr m-ʿ·f*, *Leb.* 10. Some regard *ḫpr* and *ḫpr·n* in such cases as impersonal.

So too in the expression  *n sp* 'never' *sp* appears to be the *śḏm·f* form and takes another *śḏm·f* form as its subject; see above § 106, below § 456. Similarly a *śḏm·f* form may serve as subject after *ir wdf* 'if (so and so) fails (to take place)', lit. 'if it delay that .....'; see § 352.

2. On rare occasions the *śḏm·f* form is found after the phrases expressing non-existence (§ 108).

Exx.  *nn wn mwt·k ḫr ḫɜst* thou shalt never die (lit. it does not exist that thou diest) in a foreign land.[5]

[5] *Sin.* B 197.

n wnt ḳd·i ḫr r-pr·f I never slept because of his temple, i.e. perhaps, I was constantly vigilant concerning it.[6] The time referred to appears to be the past.

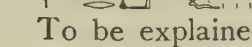
[6] *Urk.* iv. 363. Sim. Piehl, *IH.* iii. 75, past time.

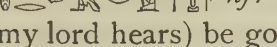
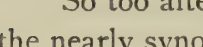
Obs. It seems not improbable that *nn śḏm·f* 'he will not hear' (§ 105, 2) is to be explained in this way.

3. An adjective or adjective-verb may be predicate to a virtual noun clause introduced by the *śḏm·f* form.

Exx. *nfr·wy sḏm sɜ n it·f* how good (it is) that a son should hearken to his father.[7]

[7] *Pt.* 556. Sim. *ib.* 543; *P. Kah.* 32, 12; *Adm.* 3, 9. Without *·wy*, *Leb.* 29; *Westc.* 9, 22.

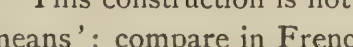
 *ir wr dd·f snf* if it bleeds much, lit. if it-gives-blood is much.[1]

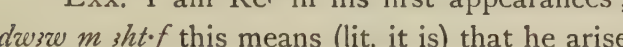
To be explained in the same way are the formulae of valediction in letters  *nfr sḏm nb·i* (*ꜥnḫ wḏꜣ snb*) 'may the hearing of my lord (lit. that my lord hears) be good'[2] and  *nfr sḏm·k* 'may thy hearing be good'.[3]

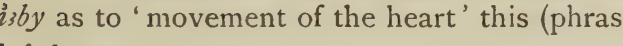
So too after *nfr pw* with the meaning 'there is (are) not', and possibly after the nearly synonymous *nfr n*; see below § 351.

§ 189. Virtual noun clauses as predicate with *pw* as subject.— Under this head we have to deal with extensions of the constructions discussed in §§ 128. 130.[4]

1. ***Śḏm·f pw.*** This construction is not rare in glosses, where *pw* can best be translated 'this means'; compare in French *c'est que.*

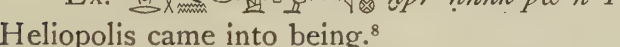
Exx. I am Rēꜥ in his first appearances;  *wbn·f pw dwꜣw m ꜣḫt·f* this means (lit. it is) that he arises of mornings in his horizon.[5]

 *ir rwt nt ḥsty rww·f sw pw ḥr mnd·f ỉsby* as to 'movement of the heart' this (phrase) means that it moves itself in his left breast.[6]

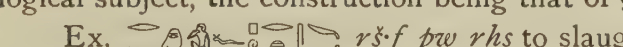
 *ir ḏd·f ny, ꜥnḫ·f pw* if he says *ny*, this means he will live.[7]

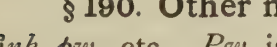
Elsewhere *pw* must be rendered 'that is how ....'

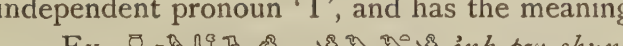
Ex. *ḫpr ḥnnk pw n 'Iwnw* that is how the *ḥnnk*-priest of Heliopolis came into being.[8]

Literary compositions often end with a colophon of the type  *ỉw·f pw, ḥt·f r pḥwy·fy, mỉ gmyt m sš*.[9] This doubtless means: Here ends the book, and it has been copied, start to finish, from an old original. Literally perhaps: this is it arrives, its front to its end, like what was found in writing.

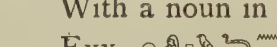
2. In rare cases *pw* after the *śḏm·f* form simply serves to introduce the logical subject, the construction being that of § 130.

Ex.  *rš·f pw rḫs* to slaughter is his joy, lit. is he rejoices.[10] *Rḫs* is the infinitive (§ 298).

§ 190. Other noun clauses where *pw* serves as subject.—1.  *ỉnk pw*, etc. *Pw* is here inserted in a whole sentence beginning with the independent pronoun 'I', and has the meaning of French *c'est que.*

Ex.  *ỉnk pw sḫ·n·ỉ mwt mwt·ỉ* I have been thinking about (lit. it is I have recollected) the mother of my mother.[11] Answer to the question 'what has come to thy heart?'

With a noun in the place of *ỉnk.*

Exx.  *Rꜥ pw ḏd·n·f n Ḥr* it so happened that Rēꜥ (lit. it is Rēꜥ he) spoke to Horus.[12]

[1] *Eb.* 109, 15.

[2] *P. Kah.* 27, 2; 29, 24. 45.

[3] *P. Kah.* 28, 3. 6. 10. Sim. *ib.* 32, 16.

[4] For *śḏm·f* as directly juxtaposed predicate (§ 125 end) without *pw* see the example *BH.* i. 25, 63.

[5] *Urk.* v. 6, 8. Sim. *ib.* 6, 15; 10, 5; 23, 15.

[6] *Eb.* 101, 12. Sim. *ib.* 100, 14, qu. § 347, 2; 102, 15.

[7] *Eb.* 97, 13. Sim. *ib.* 97, 14. 15.

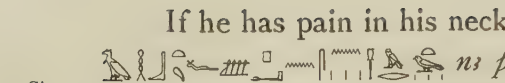
[8] *ÄZ.* 57, 5*. Sim. *ib.* 4*.

[9] *Sh.S.* 186–7. Sim. *Sin.* B 311; *Leb.* 154–5; *Pt.* 645–6. Shortened, *P. Kah.* 4, 27.

[10] *Peas.* B 1, 176. Sim. *Sin.* B 60.

[11] *Urk.* iv. 27, 14. Sim. *ib.* 364, 16.

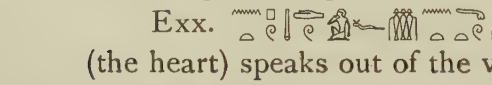
[12] *ÄZ.* 58, 16*. Sim. *ib.* 57, 4*; 58, 18*.

If he has pain in his neck ..... thou shalt say concerning it:  *nꜣ pw n mtw n nḥbt·f šsp·n·sn mrt* it is (because) the vessels of his neck have caught an illness.[1]

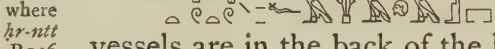
[1] *Eb.* 103, 9. Sim. *ib.* 103, 6 (*pꜣ pw mt*).

Similarly with other forms of verbal predicate not yet discussed, see below §§ 325. 332 end. This construction is specially appropriate to *the beginnings of narratives and the answers to questions.*

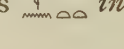
2. *nt pw* is possibly equivalent to *ntt pw* 'it is the fact that' and seems to correspond roughly to our use of *i. e.* = *id est* = 'that is to say'.

Exx.  *nt pw mdw·f ḫnt mtw nw ꜥt nbt* that is, it (the heart) speaks out of the vessels of every member.[2]

[2] *Eb.* 99, 5.

 *nt pw mtw·f m ḥꜣ m st ib* that is, its (the heart's) vessels are in the back of the head and in the place of the heart.[3]

[3] *Sm.* 1, 7, where *Eb.* 99, 4 has *ḫr-ntt* 'because'. *Sin.* B 126 is obscure. In *Rhind* 4. 6 *nt pw* replaces *mitt pw* of *ib.* 1. 5; these formulae may be rendered respectively 'that is it' (*scil.* the answer) and 'that is the number in question', lit. 'the equivalent'.

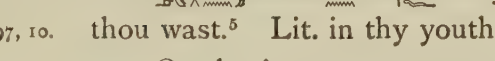
The view of this construction here taken is the more probable since *in nt pw* once occurs with the same meaning as  *in ntt* 'is it the case that?' See below § 494, 3.

§ 191. The *śḏm·f* form after the genitival adjective.—The genitival adjective *n* (*ny*) is frequently used before the *śḏm·f* form to express an *epithet*; compare above § 94, 2. Note that here, as after prepositions (§ 155, towards end) the *śḏm·f* form may often best be translated by the English gerund ('his hearing').

Such genitival noun clauses often have the meaning of an English adjective (relative) clause.

Exx. *ḫt nbt nfrt nt šsp ḥm·f* all good things which His Majesty received. *Or*, all good things of His Majesty's receiving.[4]

[4] *Urk.* iv. 707. Sim. *ib.* 518, 5; 758, 16. See also below § 442, 5.

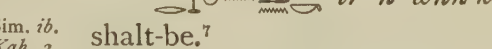
 *m ḥwn·k n wn·k im·f* in thy youthful vigour in which thou wast.[5] Lit. in thy youthful vigour of thou-wast-in-it.

[5] *Urk.* iv. 497, 10.

Or else it may correspond to an English clause of *time.*

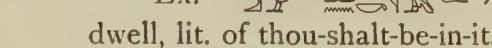
Exx. *ḥrw n ms·s* on the day of her giving birth, i. e. on the day when she shall give birth.[6]

[6] *P. Kah.* 6, 26. Sim. *ib.* 5, 18; *Urk.* v. 32, 4; 51, 2; 52, 12.

 *tr n wnn·k* so long as thou livest, lit. in the season of thou-shalt-be.[7]

[7] *Pt.* 186. Sim. *ib.* 481. 624; *P. Kah.* 2, 19.

Alternatively, it conveys the sense of a clause of *place.*

Ex.  *r ḅw n wnn·k im·f* to the place where thou shalt dwell, lit. of thou-shalt-be-in-it.[8]

[8] *Paheri* 5.

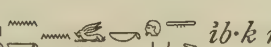
Elsewhere the relation of the noun clause to its antecedent noun is difficult to define.

Exx. *sp pw n ḫsf·tw n Ḏḥwty-nḫt pn* is it a case for (lit. of) one's punishing this Djeḥutnakht?[9]

[9] *Peas.* B 1, 46–7.

m ḥryt nt mḥ·f sw through dread of his equalling him.[1]

[1] *Sin.* B 124.

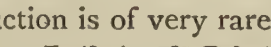
 *ib·k n·k n wn·k tp tȝ* thou hast thy heart as when thou wast upon earth.[2] Lit. thy heart (is) to thee of thou wast on earth.

[2] Piehl, *IH.* iii. 73. Sim. *Urk.* iv. 520, 1.

The virtual noun clauses introduced by the genitival adjective are mostly short, and are generally attached to words with which a genitive is usual, e.g. *ḥrw*, *tr*, *sp*.

When the expression of the subject of the subordinate verb is superfluous, the infinitive is apt to take the place of the *śḏm·f* form; see § 305. We have already met with this alternation of *śḏm·f* form and infinitive (§ 184, 1, end).

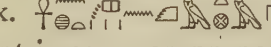
§ 192. The *śḏm·n·f* form after the genitival adjective.—The *śḏm·n·f* form is similarly used when the reference is to relative past time, but this construction is of very rare occurrence.

Ex.  *ink nsw n sḫpr·n·f, sȝ mr·f n ir·n·f n·f* I am a king whom (lit. of) he bred up, a son-loved-of-him whom (lit. of) he made for himself.[3]

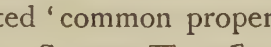
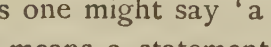
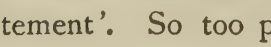
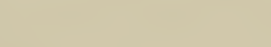
[3] *Urk.* iv. 812, 8–9 completed by *ib.* 807, 7–8. Sim. *ib.* 671, 3.

§ 193. Noun clauses in other positions.—Other uses of noun clauses are more conveniently classified elsewhere. Thus the employment of *śḏm·f*, *śḏm·n·f*, etc. to introduce virtual noun clauses after prepositions (above §§ 154–7) will be treated under the head of adverb clauses, the preposition being regarded as inside the subordinate clause, instead of, as hitherto, outside it (§§ 210, 2; 222); and similarly when the preposition is followed by *ntt* (§ 223). Again, virtual adverb clauses (§§ 210. 212–221) might be taken as noun clauses used adverbially, since the noun itself has a corresponding adverbial use (§ 88, 1). Lastly, virtual relative clauses (§ 195, 1) might, if it had suited our general scheme of classification, have been regarded as virtual noun clauses in apposition.

§ 194. Idiomatic phrases used as nouns.—A peculiarity of Egyptian is its fondness for semi-proverbial sentences or phrases which are used as nouns; cf. English 'a ne'er-do-well'.

Ex.  *ʿnḫt n Kmt m ḥsy·i-in·tw-n·i* the corn of Egypt is common property.[4]

[4] *Adm.* 6, 9. Sim. *ib.* 10, 3.

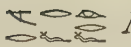
The *m* here employed seems to be the *m* of equivalence, and the phrase translated 'common property' means literally 'I go down and there is brought to me'. So too  *pr-ḥr·f* 'he goes and comes'[5] means a 'popular resort'; *iw·f-ʿr·f* 'he comes and grows' means a man who rises in rank, as one might say 'a *crescit eundo*';[6]  *iw-ms* 'but there is',[7] var.  ,[8] means a statement to which exception can be taken, an 'untruth' or 'misstatement'. So too proper names, ex.  *Iw·f-n·i* 'He-is-mine', name

[5] *Adm.* 6, 12; *Urk.* iv. 387, 13.

[6] Brit. Mus. 574; Leyd. V 4, 5; cf. also *sw·f ỉrf* 'a he-knows-and-does', *ib.* 6.

[7] *Sin.* B 37; *Urk.* iv. 776, 10; 808, 13; 973, 11.

[8] Berl. *ÄI.* i. p. 258, 14.

of a man,  *Mrr·f-irr·f* 'Whenever-he-wills-he-does', name of the great god of primordial times.[1]

Non-verbal expressions of a similar character are also to be found:

Exx. *šnyt m tp-ḥr-mɜst* the courtiers were head-on-lap, i. e. in mourning.[2]

s nḏ m ḥr-m-ḫrw every man is face-downcast, i.e. abashed.[3]

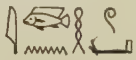
In both these examples the subject is followed by the *m* of equivalence (§ 38).

[1] Chass. *Ass.* p. 100; Lac. *TR.* 78, 15. See too *Pyr.* 412, qu. § 442, 4.

[2] *Sin.* R 10 (restored).

[3] *Leb.* 119. Similar phrases *Siut* 3, 24; *AZ.* 34, 39, n. 6.

VOCABULARY

 *inḥ* surround, enclose.

var. *ḥsb* count, reckon.

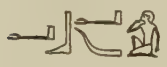
ḫntš take pleasure, have enjoyment.

swtwt walk about.

sḳbb refresh oneself.

var. *gɜ(w)* be narrow, deprived of (*m*).

ḏḏḥ shut in, confine.

 *ʿbʿ* boasting, exaggeration.

inw tribute, gifts.

mɜʿ edge, brink.

mrḥt oil.

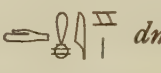
ḫnt prison.

ḫnmt well, cistern.

nw water (a rather select word).

nht sycamore, tree.

tr time, season, period.

 *dmi* town, habitation.

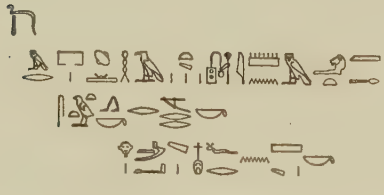
ḏd mdw to be recited, lit. to say words, as heading (§ 306, 1).

Kftiw a Mediterranean land, probably Crete, and its people.

Ỉpt-swt Most-select-of-Places, name of the temple of Karnak at Thebes.

EXERCISE XV

(*a*) *Reading lesson: funerary wishes from a Theban noble's tomb* (*Dyn. XVIII*):[1]



Ḏd mdw:

[*ḫrw*; *imy-r pr ḥsb* (§ 353) *ɜḫt, sš ʾImn-m-ḥɜt, mɜʿ-swtwt·k r mrr·k* (§ 444, 3) *ḥr mɜʿ nfr n š·k*,

[1] *Th. T. S.* i. 27.

ḫntš ib·k m mnw·k,
sḳbb·k ḫr nhwt·k,
ḥtp ib·k m nw
m ḫnw ḫnmt irt·n·k (§ 382),
r nḥḥ ḫnᶜ ḏt.

[1] Orig. wrongly 𓂝 through misinterpretation of 𓎛 in the hieratic draft as 𓎟. [2] A common abbreviation.

'Recitation. O steward who-keeps-count-of the fields, scribe Amenemḥēt, true of voice. Mayst thou walk according as thou desirest on the beautiful edge of thy pool. May thy heart take delight in thy monument. Mayst thou refresh thyself beneath thy trees, and thy heart be appeased with water from the cistern which-thou-hast made—for ever and ever.'

(*b*) *Transliterate and translate*:

(1)

(2)

(3)

(4)

(5)

(6)

(7)

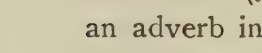
[1] 'How often'.

LESSON XVI

RELATIVE CLAUSES

§ 195. **Relative clause,** or **Adjective clause,** is the name given to that kind of subordinate clause (§ 182) which is equivalent to an adjective. A relative clause can, like an adjective, be used either as *epithet* or as *noun*; when used as an epithet, the noun or pronoun to which it is attached is called the **antecedent**; when used as a noun, the antecedent is inherent latently in the relative clause itself.

Egyptian relative clauses fall into two groups: 1. **virtual relative clauses,** i.e. groups of words resembling main clauses simply juxtaposed to their antecedents (if any), a construction comparable to the apposition of one noun to another (see § 193, end); 2. clauses introduced by a word which is adjectival in form and agrees with the antecedent in number and gender. The latter class subdivides into: 2 *a*. clauses introduced by the **relative adjective *nty*** (§ 199) or by the **negative relative adjective *iwty*** (§ 202); and 2 *b*. clauses introduced by the **relative forms** (§ 380), these last being extensions of the passive participles which cannot be discussed until a later stage.

Egyptian shows close kinship with the Semitic languages in the fact that its relative words, though able to indicate the gender and number of the antecedent, are incapable of expressing their case or the manner of their dependence upon the other members of the relative clause. Thus while English can say 'the man *whom* I saw', '*whose* son I saw', '*in whom* I trusted', Egyptian must substitute 'who I saw *him*', 'who I saw *his* son', 'who I trusted *in him*'. The pronoun thus inserted in Egyptian relative clauses is called a **resumptive pronoun,** a term which we have employed already in another connection (§ 146). Occasionally an English relative adverb is represented by an adverb in Egyptian, as in  *bw nty ḥm·f ỉm* 'the place *where* His Majesty is', lit. 'the place *which* His Majesty is *there*'; in this case *ỉm* 'there' is called a **resumptive adverb.**

In any clause which the beginner suspects of being relative, he should make a practice of looking first of all for the resumptive word. This found, he will know whether to translate 'who' or 'whose' or 'to whom' or 'where', etc., and with this knowledge he will find that the other members of the clause quickly fall into place.

Obs. English is apt to employ a relative clause to make some additional statement, ex. 'I saw John to-day, who (=and he) sent you his greetings'. This spurious kind of relative clause is unknown to Egyptian.

§ 196. **Virtual relative clauses.**—When the antecedent is *undefined* in meaning (exx. '*a* man', 'men'), almost any kind of sentence may be joined to it without introduction so as to serve as a relative clause. Examples of different types follow.

1. Non-verbal:

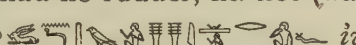
Exx. *s stwt m nḫbt·f* a man on whose neck are swellings, lit. a man, swellings are on his neck.[1]

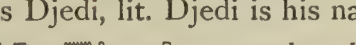
s ḫry šnʿ m gs·f ỉzby, ỉw·f ḫr ḏrw·f a man having a hardness in his left side, which is under his ribs, lit. it is under his flank.[2]

[1] *Eb.* 51, 19. Sim. *Sh. S.* 120–1; *Sin.* B 286; *Rhind* 62, 2. With ellipse of the resumptive suffix *Westc.* 7, 12–3.

[2] *Eb.* 41, 5.

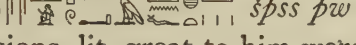
ḏ·n·i m wsḫt, nn ḥmw·s I crossed in a barge which had no rudder, lit. not (was) a rudder of it.[1]

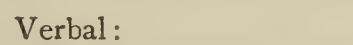
 *iw wn nḏs, Ḏḏi rn·f* there is a commoner whose name is Djedi, lit. Djedi is his name.[2]

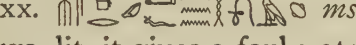
 *msḏr nḏs sḏm·f* an ear whose hearing is poor, lit. poor is its hearing.[3]

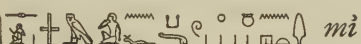
špss pw ꜥ n·f ḫt he was a wealthy man who had great possessions, lit. great to him were possessions.[4]

2. Verbal:

Exx.  *msḏr di·f mw ḥwꜣ* an ear which emits an offensive discharge, lit. it gives a foul water.[5]

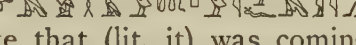
 *mi s wnm·n·f kꜣw nw nht* like a man who has eaten fruit of the sycamore.[6]

 *kꜣt pw, n ir·tw·s ḏr bỉḥ* it is a work which (lit. it) had not been made since antiquity.[7]

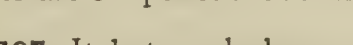
 *gm·n·i ḥfꜣw pw, iw·f m ỉỉt* I found it was a snake that (lit. it) was coming.[8] Here the rel. clause is only partly verbal, see § 331.

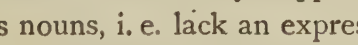
For the old perfective in virtual relative clauses see below § 317.

§ 197. It but rarely happens that virtual relative clauses of this kind are used as nouns, i. e. lack an expressed antecedent.

Ex.  *ỉn·n·i mḥ 60 m ꜣw·sn* I brought some (trunks) 60 cubits in length, lit. I brought, sixty cubits (are) in their length.[9]

In the following examples, the relative clause is used as nominal predicate.

 *ỉnk mr·f nfrt, msḏ·f ḏwt* I am one who (lit. he) loves good and hates evil.[10]

 *shpr·f pw wnnty·fy* he is one who (lit. he) brings into existence him who is to be.[11]

The construction of the example last quoted must be carefully distinguished from the *śḏm·f pw* of § 189.

§ 198. Occasionally an unintroduced relative clause is found after an antecedent which is *defined* in meaning, ex. *the* man.

1. Non-verbal:

Ex. *Ḥrỉ sꜣ Snfrw, ỉt·f ḥr snnwt nt ḏsmw* Hori's son Snofru, whose (lit. his) father is on the second (register?) of the troops.[12]

[1] *Sin.* B 13. Sim. *ib.* B 47; *Peas.* B 1, 190–1.

[2] *Westc.* 7, 1. Sim. *ib.* 9, 5; *Peas.* R 39–40.

[3] *Eb.* 91, 2. Sim. *Hearst* 4, 14.

[4] *P. Pet.* 1116 B, 10.

[5] *Eb.* 91, 3. Sim. *ib.* 30, 1 (*gm·tw·f*); 49, 7. 8; 51, 16; *Leb.* 121; *Westc.* 7, 1.

[6] *Eb.* 102, 2. Sim. *ib.* 105, 16.

[7] *Urk.* iv. 57. Sim. *Sin.* B 58; *Peas.* B 1, 174; *Urk.* v. 178, 10.

[8] *Sh. S.* 61–2. Sim. with *ḫr* + inf. see below § 323.

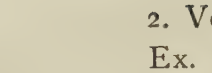
[9] *Urk.* iv. 535, with the numeral and suffix restored. Cf. also the expression *iw·f-ꜥꜣ·f* qu. § 194.

[10] Brit. Mus. 159; 614, 8. Sim. *ib.* 1059. See GUNN, *Studies*, p. 60, no. 11.

[11] Cairo 20538, ii. *c* 15.

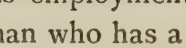
[12] *P. Kaḥ.* 9, 2. Sim. *Hamm.* 43, 12; *Sebekkhu*, top, 4.

2. Verbal:

Ex.  *nbt ỉmḥt* (read *'Imt*) *ḫnm·s tp·k* the lady of Buto who (lit. she) enfolds thy head.[1]

[1] *Sin.* B 208–9. Sim. *Urk.* v. 12, 5–6.

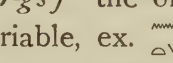
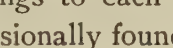
For some examples with the verb-form called the old perfective see § 317.

§ 199. The relative adjective ***nty.***—Of greater importance are the relative clauses introduced by the relative adjective *nty*, which is normally used when the antecedent is *defined* in meaning, though sporadic instances also occur of its employment when the antecedent is *undefined*, ex.  *s nty ḫr st* 'a man who has a lump (?)'.[2]

[2] *Eb.* 93, 1. Sim. *ib.* 89, 20; 102, 16; *Sin.* B 34, qu. § 200, 1; *Sh. S.* 51. 115, qu. § 200, 1, end.

We have seen (§ 191) that the equivalent of an English relative clause is sometimes produced by placing the *śḏm·f* form after the genitival adjective *n* (*ny*). The **relative adjective** *nty* is nothing more than an extension of the genitival adjective formed by the addition of *-y* (§ 79) to its feminine *nt*, cf. late *tpty* 'chief' beside *tpy* from *tp* 'head', 'upon'.[3]

[3] See *PSBA.* 22, 37.

The relative adjective agrees in number and gender with the antecedent, whether implied or expressed, in the following forms: m. sing. *nty*, f. sing. and plur. *ntt*, m. plur. *ntyw*, var. .[4] When the antecedent is expressed, however, *nty* is often found in place of *ntyw*, ex.  *srw nty r-gs·f* 'the officials who were at his side'.[5] Later, *nty* appears to become invariable, ex.  *nty* (for *ntt*) *n wr nb m nı n tḫnw* 'what belongs to each one of these obelisks'.[6] An archaic writing of m. sing. *nty* occasionally found in Middle Egyptian is *nt(y)*.[7]

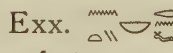
[4] *Hamm.* 191, 8.

[5] *Peas.* B 1, 43. Sim. *T. Carn.* 2; *Westc.* 12, 11; *Tarkhan*, i. 80, 21.

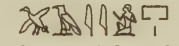
[6] *Urk.* iv. 747.

[7] Brit. Mus. 614, vert. 5; *Th. T. S.* ii. 22; Lac. *TR.* 6, 3; 10, 9.

Nty may be used either as *epithet* or as *noun*, i.e. without separately expressed antecedent. In the latter case it may be followed by the adjective *nb* 'all', 'every', so as to yield the meaning 'everyone who', 'anyone who', 'whoever', or 'everything which', 'whatever'.

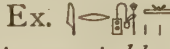
Exx.  *nty nb rn·f ḫr wḏ pn* everyone whose name is on this stela.[8]

[8] Leyd. V 103.

 *pı·ỉ pr . . . ḫnʿ ntt nbt ỉm·f* my house . . . together with whatever is in it.[9]

[9] *P. Kah.* 11, 23. Sim. *Pr.* 2, 4.

If special emphasis is to be laid on the relative clause, the *m* of equivalence may be placed before the relative adjective on the principle explained and illustrated in § 96, 2.

Ex.  *ỉr sš nb ḥ(ı)bw ṯıty* . . . . . *m nty nn st ḫbs* as for any writings which the vizier sends . . . . . being writings (lit. as) which are not covered (i.e. signed and sealed).[10]

[10] *Urk.* iv. 1109. Sim. *ib.* 1090, 12 as read in *Unt.* v. 115.

§ 200. *Nty* in relative clauses with adverbial predicate.—1. When the subject of the relative clause is *identical with* the antecedent, it is not specially expressed, being implicit in the relative adjective itself.

Exx. *ḥnty·f nty m ḥt-nṯr* his statue which is in the temple.[1]

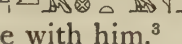
[1] *Siut* I, 290.

mỉ ntt r ḥp conformably with what is according to law.[2]

[2] *Urk.* iv. 1088. Sim. *ib.* 121, 14.

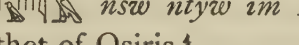
rmṯ Kmt ntyw ỉm ḥnʿ·f people of Egypt who were there with him.[3]

[3] *Sin.* B 33–4.

 *nsw ntyw ỉm* king of those who are there (yonder), i. e. the dead; epithet of Osiris.[4]

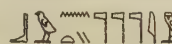
[4] BUDGE, p. 478, 3.

When, however, the negative word follows the relative adjective, a pronoun is inserted.

Ex.  *nn ntt nn st m-ḫnw·f* there was nothing which was not within it.[5]

[5] *Sh. S.* 51. 115. Sim. *Urk.* iv. 1109, 12, qu. § 199, end.

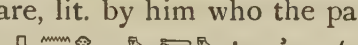
2. When the subject of the relative clause is *different from* the antecedent, it must of course be expressed. The resumptive pronoun or adverb (§ 195) then gives the clue as to how the relative adjective is to be translated.

Exx.  *bw nty nṯrw ỉm* the place where the gods are, lit. the place which the gods are there.[6]

[6] Cairo 20485. Sim. Brit. Mus. 614, vert. 5; *Westc.* 8, 5; *Paheri* 5, top register.

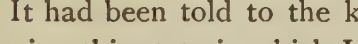
To be drunk *ỉn nty mrt m ḫt·f* by him in whose body the pains are, lit. by him who the pains are in his body.[7]

[7] *Eb.* 14, 6.

 *ỉr, nṯr pn nty ḥr·f m ṯsm* as to this god whose face is (that of) a dog.[8] Note the *m* of equivalence.

[8] *Urk.* v. 67, 1.

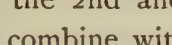
If the subject of the relative clause be pronominal, usually a dependent pronoun is employed.

Exx. It had been told to the king  *ḥr sšm pn nty wỉ ḥr·f* concerning this state in which I was, lit. which I (was) under it.[9]

[9] *Sin.* B 173–4.

I know *bw nty st ỉm* the place where it is.[10]

[10] *Westc.* 9, 3–4.

With the 2nd and 3rd pers. sing., however, the suffixes are occasionally used, and combine with the relative adjective in the forms *ntk*,[11] *ntf*,[12] variants ,[13] (rare)[14] and ;[15] these forms seem, however, only to occur in the phrase  *bw ntf* (or *ntk*) *ỉm* 'the place where he is' or 'thou art'.

[11] NAV. 99, Einl. 16.

[12] *Bersh.* ii. 19, 1, 14.

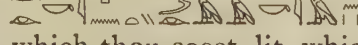
[13] *Urk.* v. 156, 1.

[14] *Rec.* 35, 223.

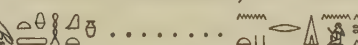
[15] BUDGE, p. 491, 12.

OBS. There could be no objection in theory to relative clauses with *nty* having a nominal or adjectival predicate, but no examples are forthcoming. An example with the *m* of equivalence is quoted above.

§ 201. *Nty* in relative clauses with *śḏm·f* and *śḏm·n·f*.—The relative adjective is comparatively seldom followed by these verb-forms.

Exx.  *ỉrwy·k ỉpn nty mɜ·k ỉm·sn* these eyes of thine with which thou seest, lit. which thou seest with them.[16]

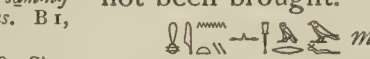
[16] BUDGE, p. 191, 10.

 *pɜ tɜ ḥnḳt ..... nty rdỉ·n·ỉ n·ṯn sw* the bread and beer .... which I have given (lit. which I have given it) to you.[17]

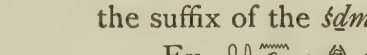
[17] *Siut* I, 295. Sim. *P. Leyd.* 345, recto, G 3, 14.

Negative examples are rather more common.

Exx. *in·n·sn ntt n in·tw mityw·sn* they brought (things) the likes of which had not been brought (before), lit. that which their likes had not been brought.[1]

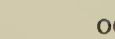
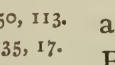
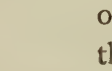
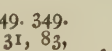
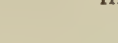
 *mi nty n mr·f* like one who is not ill.[2]

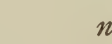
The last example shows that the subject of the relative clause is in this case expressed, although identical with the antecedent; but it may happen that the suffix of the *śḏm·f* form is omitted as obvious.

Ex.  *mi ntyw n ḫpr* (for *ḫpr·sn*) as though they had never existed, lit. like ones who have not come into being.[3]

The rarity of *nty* with a following verb-form is due to the fact that the natural method of expressing the same meaning is provided by the participles (§ 353), the *śḏmty·fy* form (§ 363), and the relative forms derived from the passive participles (§ 380). Nevertheless, we shall later have occasion to quote examples in which *nty* is followed by the construction with the old perfective or with *ḥr* (or *r*, § 332) + infinitive (rather common, see § 328), or again by the negatived verb-form *n śḏmt·f* (§ 402).

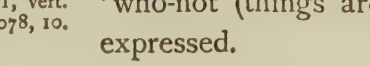
Obs. Since *iw* cannot be used after *nty* in Middle Egyptian, the phrase *iw wn* 'there is' must be reduced simply to *wn*; for an example of *nty wn*, see above § 107, 2. For the Late Egyptian use of *iw* after *nty*, see below § 468, 4.

§ 202. The negative relative adjective  ***iwty.***[4]—Of frequent occurrence is *iwty* 'which not . . . . . ', derived from the feminine of a more ancient adjective of like meaning  *iii* (for *iwi*), fem. *iwt*.[5] Besides the archaic writing ,[6] the Book of the Dead offers the variants  *ity* and, very rarely,  *i(w)ty*.[7] In place of *iwty* a form  *iwtw*[8] also occurs, chiefly when there is no antecedent. The fem. and plur. forms follow the model of *nty* and the other adjectives in *-y*.

The rare form  [9] is a puzzle; it is more probably a writing of *iwty* influenced by *nn* than a separate negative adjective *nnty*.

§ 203. Uses of ***iwty.***—The negative relative adjective is used like *nty*, only more rarely, and with a few additional employments. The corresponding main clauses may be seen by substituting *nn* (or *n*) for *iwty*.

1. with *adverbial predicate*, not common.

Ex.  *ist ṯwy* (for *twy*) *nt ḫw iwtt śḳdw ḥr·s* that region of the blessed on which are none sailing, lit. which-not sailing ones are on it.[10]

Here belongs also the phrase *iwty n·f* 'he who has nothing',[11] lit. 'who-not (things are) to him', the implied subject *ḫt* 'things' being left unexpressed.

[1] *Urk.* iv. 330. Sim. *Eb.* 48, 1; *Westc.* 5, 11. With *n śḏm·n·f* (§ 417), *Peas.* B 1, 316.

[2] *Eb.* 47, 18. Sim. *ib.* 65, 14; *Sh. S.* 73; Brit. Mus. 581, vert. 11; *Urk.* iv. 751, 14.

[3] *Urk.* iv. 7.

[4] See *ÄZ.* 31, 82.

[5] See *ÄZ.* 50, 113.

[6] *Ann.* 5, 235, 17.

[7] *Rec.* 35, 223.

[8] *Peas.* B 1, 64. 122; *Pt.* 169.

[9] *Siut* 1, 249. 349. See too *ÄZ.* 31, 83, n. 2.

[10] Budge, p. 369, 8. Sim. *ib.* p. 340, 9; 371, 3.

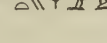
[11] *Adm.* 8, 2. Sim. Brit. Mus. 581, vert. 9; *Urk.* iv. 1078, 10.

2. The phrase *ỉwty sw* has much the same sense as *ỉwty n·f* just mentioned, and is perhaps to be explained as meaning 'a nonentity' on the basis of a possible *nn sw* 'he does not exist' (§§ 44, 2; 108, 3).

Ex. *dỉ·n·ỉ ḫt n ỉwty sw* I gave things to the nonentity, i. e. the pauper.[1]

[1] *Cat. d. Mon.* i. 177; Cairo 20537; *ib.* 20539, i. *b* 4; *Urk.* iv. 48, 17.

3. *'Iwty* followed by noun + suffix denies *possession*, like the similar sentences with *nn* exemplified in § 115.

Exx.  *mḏỉt ỉwtt sš·s* a book without writing, lit. which not is writing of it.[2]

m twꜣw n ỉwty ḫt·f do not beg from (lit. to) him who has no property.[3]

[2] *Eb.* 30, 7. Sim. *Siut* 1, 265; Louvre C 1, 11; *Urk.* iv. 1077, 8.

[3] *Pt.* 164. Sim. *Peas.* B 1, 64; *Adm.* 8, 4-5; 9, 4-5.

For a further development of this construction with the infinitive, see § 307, 2.

4. *ỉwtt* 'that which does not exist' in the common phrase *ntt ỉwtt* 'that which exists and that which does not exist', i. e. everything.[4]

[4] *Hamm.* 113, 8; 114, 3; *Siut* 1, 234; cf. *Peas.* R 97-8.

5. with following *śḏm·f*, fairly frequent:

Exx. *ỉwty sḏm·f n ḏd ḫt·f* who does not listen to his belly's prompting.[5]

A lake *ỉwtt sḫm·tw m mw ỉmy·s* of the water whereof one cannot gain control, lit. which one does not gain control of the water that is in it.[6]

[5] *Pt.* 235. Sim. *Urk.* iv. 97, 8; 410, 6; 959, 15; 971, 14; BUDGE, p. 313, 14.

[6] BUDGE, p. 373, 6. Sim. *Ann.* 5, 235, 17-8.

6. with following *śḏm·n·f*, exceedingly rare.

Ex. *ỉwt(y) sḏr·n rmṯ špt r·f* one on account of whom no one spent the night disappointed.[7]

[7] Brit. Mus. 159, 11.

7. Whether *ỉwty* can be used with the passive *śḏm·f* is very doubtful; see below § 424, 3 end.

§ 204. Other equivalents of English relative clauses.—It will be useful here to summarize various modes of expression which, while not constituting relative clauses from the Egyptian point of view, are often best rendered as such in English.

1. the adjectives in *-y*, especially when derived from prepositions, ex. *ỉmyw-bḥ* 'those who were aforetime', lit. 'those-being-in-front'. Note particularly *bw ḫry·f*, lit. 'the place being-under him',[8] which is identical in meaning with *bw ntf ỉm* 'the place where he is'. So also other adjectives, ex. *nfrt* 'what is good', lit. 'a good (thing)'; see § 96, 1.

[8] *Urk.* iv. 116, 1; 892, 9. Sim. *bw ḫry ḥm·f*, 567, 3; *bw ḫry·k*, 621, 1.

2. the emphatic epithet introduced by the *m* of equivalence (§ 96, 2), ex. *sỉ·ṯn m sỉỉ* 'a son of yours who is wise', lit. 'as a wise one'.

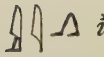
3. the original meaning of all participles (§§ 353 foll.) and of the *śḏmty·fy* form (§ 363) was that of relative clauses in which the subject is identical with

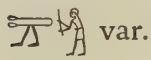
the antecedent. Exx. *sḏmyw* 'those who hear', lit. 'hearing ones', *mry nb·f* 'one who is beloved of his lord', *sḏmty·fy* 'one who will hear'. This rule applies also ultimately to the relative forms, on which see §§ 380 foll.

Under this head fall also the participles of *wnn* 'exist', which closely correspond in their uses to the relative adjective *nty*; see below § 396.

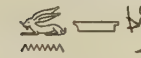
4. As we have seen (§§ 191. 192), the genitival adjective *n* (*ny*), when followed by *śḏm·f* or *śḏm·n·f*, may sometimes be translated as a relative clause, ex. *ḫt nbt nfrt nt šsp ḥm·f* 'all good things which His Majesty received', lit. 'of His-Majesty-received'. So too with the infinitive (§ 305), ex. *sʿḥ n sḏm n·f* 'a noble who is to be listened to', lit. 'a noble of listening to him'.

VOCABULARY

 *ii* come.

 var. *iṯ*, take away, seize.

wmt be thick; adj. thick, stout.

 *wn* open.

mn remain, be established.

var. *mwt* die; death.

mr be ill; adj. ill, painful.

rhn lean, *ḫr* upon.

swi (old *swr*, § 279) drink.

sbi teach, *r* concerning.

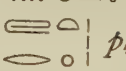
snb be healthy.

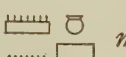
šps be noble; adj. noble; *špssw* riches.

ḳr, var. *ḳr*, spew out.

 dr drive out, crush.

ḥnwty audience-chamber.

 *pḫrt* remedy, medicament.

 *mnw* fortress.

ḥmsw sloth, lit. sitting.

sḳr-ʿnḫ prisoner, lit. one smitten living.

šfdw papyrus-roll, book.

šmi nomad, foreigner.

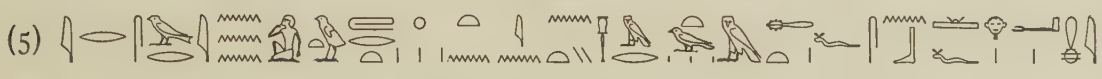
Gb Geb, the earth-god.

ḫr ʿ immediately, lit. on the hand.

EXERCISE XVI

(*a*) *Transliterate and translate*:

(1)

(2) (3) (4) (5)  (6) (7) (8)

(*b*) *Write in hieroglyphs and transliteration*:

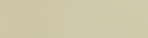
(1) I brought away the chief of this country as a prisoner, I seized all that was in his town. (2) Those who were in the ship died. (3) The king's son gave to me a house in which were riches without end; there was nothing which was not therein. (4) He is, moreover, a god who has no equal; he is stout of heart, one who does not allow sloth to assail his heart (lit. he does not place sloth behind his heart). (5) I gave to him who had as to (lit. like) him who had not. (6) The overseer of all that exists, Nakht, whose father is Sonb. (7) There is none who knows[2] the place where he is. (8) He in whose heart is iniquity, his name shall not remain upon earth. (9) The gods who are in Heliopolis are in festival, when they see this great god in his bark.

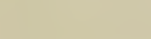
[1] Participles, 'one who knows', 'one who teaches', see § 204, 3. [2] *rḫ* (participle).

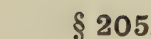
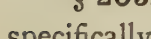
LESSON XVII

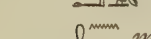
ADVERBS

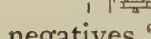
§ 205. There are but few words in Egyptian which can be classified specifically as **adverbs**. 1. Such are, however, the following:

 *r͗* 'here'.[1]

 *mn* 'to-day'; the reading *smn* has recently been proposed.[2]

 *r-sy*, more rarely written  *rs-sy*[3] 'entirely', 'quite',[4] after negatives 'at all'.[5]

gr,[6]  *grw*,[7] 'also'; in Old Egyptian[8] this adverb was used enclitically just like Middle Egyptian *grt* (§ 255).

 *ṯn* 'where?', 'whence?' (§ 503).

[1] *ÄZ.* 31, 107; 50, 99.
[2] *ÄZ.* 58, 11.
[3] GARD. *Sin.* p. 153.
[4] *Adm.* 6, 5; *Urk.* iv. 519, 8; 945, 4.
[5] *Sin.* R 21; *Eb.* 37, 17; 75, 14; 91, 16; *Urk.* iv. 115, 2; 1074, 3.
[6] *P. Kah.* 29, 42; *Eb.* 97, 15; *P. Pet.* 1116 A, 91. 93.
[7] *P. Pet.* 1116 A, 27; *Paheri* 3; *Tarkhan* i. 79, 44.
[8] EXX. *Urk.* i. 125, 13; WEILL, *Decr.* 9.

In addition to the foregoing, there is a series of adverbs derived from the simple prepositions, probably all originally ending in *-w* or *-i*:

im (from *m*) 'there', 'therein', 'thence', 'therewith'.

mm,[1] var. [2] 'therein', apparently a mere Dyn. XVIII variant of *im*.

my, var. *mi*,[3] 'likewise', 'accordingly'.[4]

ny, 'therefor', 'for (it)'.[5]

ḥnꜥ,[6] var. [7] 'therewith', 'together with (them)'.

ḥftw,[8] var. *ḥft*,[9] 'accordingly'.

ḥntw,[10] var. *ḥnt*,[11] 'before', 'earlier'.

ḏr 'at an end'.[12]

2. Other adverbs correspond to the compound prepositions, many originating, like the latter, in the combination of a preposition with a noun. Only a few examples need be quoted: *m bꜣḥ* 'formerly',[13] 'in front';[14] *ḥr ḫꜣt* 'formerly';[15] *m ḫt* 'afterwards';[16] *ḥr sꜣ* 'subsequently', 'later';[17] *tp im* 'previously'.[18]

3. Any combination of preposition + noun constitutes an adverbial phrase, and has been so treated in dealing with the sentences with adverbial predicate (Lesson X). Some fixed and frequent expressions deserve special notice: *m mỉn* 'to-day'[19] (beside simple *mỉn*, above under 1); *m sf* 'yesterday';[20] *m dwꜣ(w)* 'to-morrow';[21] *m mỉtt* 'likewise';[22] *n wn mꜣꜥ* 'in reality';[23] *n sp* 'at once', 'together';[24] *r ḫrw* 'up', lit. 'to above';[25] *r ḫntw* 'out', lit. 'to outside';[26] *ḥr ꜥwy* 'immediately', lit. 'upon the hands',[27] var. *ḥr ꜥ*;[28] *ḏr ꜥ* 'long ago'.[29] This is a mere arbitrary selection, and other and perhaps commoner phrases might be quoted.

4. Adverbs derived from adjectival or verbal stems exhibit various forms. Rarely they show the ending *-w*, exx. *ꜥꜣw* 'greatly',[30] *ḫnmw* 'in friendly fashion'.[31] Much more frequently there is no special ending, exx. *nfr* 'happily',[32] *ỉs* 'quickly',[33] *wḏf* 'tardily',[34] *ꜥšꜣ* 'often',[35] *wr* 'much'.[36] For 'very' the feminine *wrt* is common.

5. Adjectival adverbs are also formed with the help of the preposition *r*: *r mnḫ* 'thoroughly',[37] *r ỉḳr* 'exceedingly';[38] *r wꜣḏ* 'vigorously';[39] *r ꜥꜣt* 'greatly';[40] in these cases the word following the preposition is perhaps the infinitive.

6. Reference was made in § 88 to the adverbial use of nouns. Some particularly common examples, besides the dates, are *ḏt* 'eternally'; *rꜥ nb* 'every day'. So too whole phrases such as *ḥꜣt·f r pḥwy·fy* '(from) its beginning to its end'.[41]

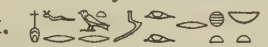
[1] *Urk.* iv. 501, 3; 776, 10.
[2] *Urk.* iv. 835, 14.
[3] *Eb.* 100, 10.
[4] Lac. *TR.* 57, 11. 13.
[5] *Sm.* 2, 22; 3, 13; see *PSBA.* 40, 5.
[6] *Sh. S.* 130; *Eb.* 105, 12; *Sm.* 2, 6.
[7] *Bersh.* i. 14, 3.
[8] *BH.* i. 25, 106–7.
[9] *Pr.* 2, 7.
[10] *Pt.* 177. 179. 432.
[11] *Sh. S.* 155; *Eb.* 37, 1.
[12] *Adm.* 6, 4.
[13] *D. el B.* (*XI*), i. 24; *Urk.* iv. 607, 12.
[14] *Urk.* iv. 768, 14; 966, 14.
[15] Louvre C 3, 16.
[16] *Eb.* 37, 9; 56, 3. 16; 78, 4.
[17] *Pt.* 260; *Eb.* 40, 8; *Urk.* iv. 664, 17.
[18] *Pt.* 431.
[19] Lac. *TR.* 19, 4; *Sin.* B 186.
[20] *Adm.* 4, 5.
[21] *Urk.* iv. 656, 4.
[22] *Pt.* 591; *Westc.* 8, 24.
[23] *Peas.* B 1, 75–6; Brit. Mus. 614, 4.
[24] *Leb.* 154.
[25] *Leb.* 59; *Peas.* B 1, 4.
[26] *Leb.* 82. 131.
[27] *P. Kah.* 5, 36; *Eb.* 22, 3.
[28] *Peas.* R 48; *Hearst* 2, 6.
[29] *Pt.* 177; *Adm.* p. 98.
[30] *Peas.* B 1, 25.
[31] *Sin.* B 254.
[32] Brit. Mus. 614, vert. 4; *Urk.* v. 63, 7.
[33] *P. Kah.* 22, 8.
[34] *P. Kah.* 6, 14.
[35] *Eb.* 37, 17; 56, 9.
[36] Louvre C 12, 17.
[37] *Eb.* 20, 13; 66, 18; 97, 17.
[38] *Ḥarmḥab* 20; *Kuban* 9.
[39] *Meir* ii. 4.
[40] *Eb.* 37, 20; Brit. Mus. 828.
[41] *Sin.* B 311.

§ 206. Syntax of adverbs.—Like adjectives, adverbs can be used either *attributively* or as *predicates*. Their use as predicates formed the theme of Lesson X. As attributes (or epithets) they may qualify a *verb* or an *entire sentence*:

Exx. *iw ḥs·n·f wi ḥr·f r ꜥst wrt* he praised me for it very greatly.[1]

ii·n·i mn m Ḫr-ꜥḥꜣ I have come to-day from Kherʿaḥa.[2]

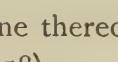
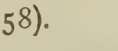
Alternatively, an adverb may qualify an *adjective*:

Exx.  *nfr wrt mꜣꜣ r ḫt nbt* it was very good to see (lit. very good was to see) more than anything.[3]

ink sš iḳr wrt I am a very excellent scribe.[4]

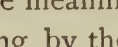
Or else it may qualify *another adverb*; this applies mainly to *wrt* 'very' as used in the first example of this section.

More remarkable is the employment of adverbs to qualify *nouns*, an employment found in a restricted number of common phrases and modes of expression; the phrases *bꜣk im* 'this thy humble servant', lit. 'the servant there', *nb r ḏr* 'lord of the universe', lit. 'lord to the end' (§ 100, 1), and *wꜥ im nb* 'every one thereof', have already been discussed in connection with the prepositions (§ 158).

We reserve for the next Lesson such sentence-adverbs as  *smwn* 'probably',  *kꜣ* 'then', which are usually classified as conjunctions.

§ 207. Comparative and superlative.—The adverb, like the adjective (§ 97), shows no distinct forms for the degrees of comparison. The meaning of the English adverb 'more' is, as we have seen (§§ 50; 163, 7), conveyed by the preposition *r*. So too after a verb:

Ex. *sḏꜣ·n·i sw r imt-ḫꜣt* I made it greater than it was formerly, lit. I made it great more than what-was-in-front.[5]

The tag *r ḫt nbt* 'more than anything' is common after adverbs, as after adjectives.[6] Several examples of *wrt* 'very' were quoted in the last section. The same meaning could be produced by a repetition of the adverb, indicated in the writing by the signs *sp sn* 'two times', 'twice'; exx.  *mnꜥ mnꜥ* 'very truly';[7] *ḏꜣḏꜣ* 'very often'.[8]

§ 208. Position of the adverb.—For the position of *adverbial predicates* in the sentence see above § 121.

The *attributive* adverb follows the particular word which it qualifies, see the examples in § 206. If, however, it qualifies a whole sentence it may precede this; for adverbs and adverbial phrases at the beginning of the sentence, either introduced by *ir* or without introductory word, see §§ 148, 5; 149, 2.

[1] Brit. Mus. 828. Sim. *Peas.* B 1, 25; Louvre C 12, 13. 17.

[2] BUDGE, p. 483, 14.

[3] *Bersh.* i. 14, 4. Sim. *ib.* 14, 1. 10.

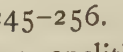
[4] Louvre C 167. Sim. *Sin.* B 265–6; *Urk.* iv. 227, 12; 355, 12.

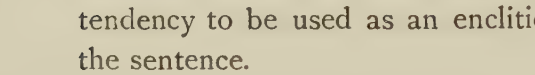
[5] *Urk.* iv. 766, 6. Sim. 767, 15.

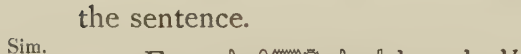
[6] *Bersh.* i. 14, 4. 10; Louvre C 12, 13. 17.

[7] *ÄZ.* 45, Pl. vi. 16. 17.

[8] *Eb.* 40, 18; 48, 11; 57, 4; with twofold *sp sn*, *ib.* 67, 7.

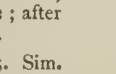
We shall see that, of the sentence-adverbs to be studied in the next Lesson, some are regularly placed at the head of the sentence, while others cannot occupy this place, but come as near to the beginning as possible; the latter are called **enclitics**, see §§ 245–256. The adverb  *mỉn* 'to-day' shows a marked tendency to be used as an enclitic, though sometimes it is found farther on in the sentence.

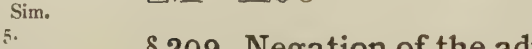
Exx.  *iw mỉn ỉb·f ỉr* to-day is his heart appeased.[1]

 *ḏḏ·ỉ n m mỉn* to whom shall I speak to-day.[2]

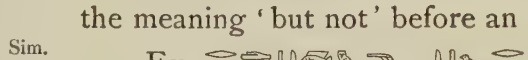
[1] *Sin.* B 149. Sim. *ib.* 189; *Peas.* B 1, 180; *Adm.* 5, 2; after *in*, *Sin.* B 162.

[2] *Leb.* 104–5. Sim. *Adm.* 3, 7; 12, 5.

§ 209. Negation of the adverb.  *n ỉs* (§ 247, 2) occurs sometimes with the meaning 'but not' before an adverb or adverbial phrase.

Ex.  *rwḏ ỉnm·f, n ỉs wrt* his skin is hard, but not very.[3]

After another negative word, *n ỉs* must be translated 'except' or 'unless'.

Ex.  *m ḫnt, n ỉs r ḫrt·k* do not be greedy except as regards thy own due.[4]

[3] *Eb.* 104, 8. Sim. *ib.* 107, 7; *Peas.* B 1, 261; *Westc.* 8, 16.

[4] *Pt.* 317. Sim. *ib.* 372; *Pr.* 1, 3.

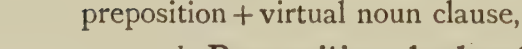
It seems likely that *nn* 'not' could be similarly employed, but no certain instances are forthcoming.

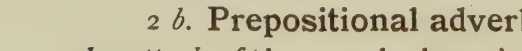
ADVERB CLAUSES

§ 210. An **adverb clause** (§ 182) is any part of a sentence which, while having a subject and predicate of its own, functions as an adverb. In Egyptian, adverb clauses fall into two classes, of which the second subdivides into two.

1. **Virtual adverb clauses.** These have either no introductory particle or only such a one as might occur, like *ỉsṯ*, in a main clause; they have thus the appearance of complete sentences simply juxtaposed, without link, to the real main clause. There is a similar absolute use of nouns (§ 88, 1), so that those who wish may regard the virtual adverb clauses as noun clauses used absolutely as adverbs; see above § 193.

2. **Prepositional adverb clauses.** Just as an adverbial phrase may consist of preposition + noun (§ 28, 1), so too an adverb clause may consist of preposition + noun clause. But noun clauses, as we have seen (§ 183), are either virtual, i. e. dispense with any special introductory particle, or else are introduced by a word for 'that'. Accordingly we obtain:

2 *a*. **Prepositional adverb clauses without *ntt*.** These consist of preposition + virtual noun clause, ex.  *ḫr sḏm·f* 'because he hears'.

2 *b*. **Prepositional adverb clauses with *ntt*** (or *ỉwtt*). Ex.  *ḫr-ntt sḏm·f* 'because he hears', lit. 'because of that he hears'.

The three varieties of Egyptian adverb clause thus resulting from our two main classes will be discussed in turn.

§ 211. Difficulties in connection with virtual adverb clauses in Egyptian.—This topic was touched upon as far back as Lesson II (§ 30), where it was learnt that the verbal sentence *wbn rˁ m pt* might, in certain contexts, correspond to English 'when (*or* if) the sun rises in the sky' or 'that the sun may (*or* might) rise in the sky', and that the non-verbal sentence *rˁ m pt* might correspond to English 'when the sun is (*or* was) in the sky' or 'the sun being in the sky', etc. Such virtual adverb clauses play an important part in Egyptian, and our task in the next few sections will be to illustrate the range of English meanings covered by them. By way of preface, we must caution the student that there is here a serious risk of imputing to the Egyptian writers distinctions which are, in fact, due only to the analysis of our English translations. It must be remembered that in *form* the virtual adverb clauses are complete sentences, and that what they *say* is simply (e.g.) 'sun rises in sky' and 'sun in sky'. But we must take care not to run into the opposite error of maintaining that, because the Egyptians used one and the same form of words for (e.g.) 'the sun rises in the sky' and 'when the sun rises in the sky', therefore they did not *feel* that the first was a statement and the second a clause of time. Such a contention would be absurd; broadly speaking, the Egyptian must have known as well as we do the difference between an assertion and a temporal qualification; often, however, he was content with leaving the matter to the discrimination of the listener, where we should be at pains to convey our precise intention. This being so, we are reduced to guessing at the meaning, and since we guess from the English standpoint and not (except to a very limited extent) from the Egyptian, we are apt to be mistaken, the more so, because an Egyptian virtual adverb clause may often be translated in several different ways without materially altering the sense of the passage as a whole.

Thus a difficulty in connection with virtual adverb clauses is that we frequently cannot be sure that they were not felt as independent sentences. We have only the precarious guidance of our English translations to help us to a decision, and the additional difficulty now presents itself that formally independent sentences in English are often virtually subordinate in meaning; exx. 'you enter the house (= if you enter), I leave it'; 'he had pinned his hopes on the meeting (= since he had), therefore he was bitterly disappointed'. As a general rule, when Egyptian statements which are ultimately subordinate in meaning are very long, they may be presumed to have been felt as separate sentences; examples will be found among the statements with *rf* and *ist rf* quoted in §§ 119, 2; 152. We cannot, however, be confident that the Egyptian feeling in such cases was identical with our own. To sum up, the boundary line between independent sentences and virtual adverb clauses is, both in English and Egyptian, a shifting and uncertain one.

§ 212. Virtual clauses of time, with verbal predicate.—In this common variety of adverb clause, the *śḏm·f* form refers to time identical with, and the *śḏm·n·f* form to time anterior to, that of the main clause: a state of affairs more briefly expressed by saying that *śḏm·f* has here relative present time, and *śḏm·n·f* relative past time.

Like the adverbs of which they are the equivalent, such virtual clauses of time may either *follow* or *precede* the main clause (§ 208). For the much rarer case when the clause of time occurs parenthetically between elements of the main clause, cf. the first example above in § 188, and see further below in § 507, 6.

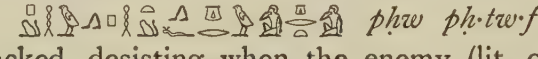
The following examples with *śḏm·f* illustrate the cases where the main verb is past, present, and future and where the adverb clause precedes or follows the main clause.

ḏḏ·in Ḏḥwty-nḫt pn, mɜɜ·f ꜥɜw n sḫty pn then said this Djeḥutnakht, when he saw the asses of this peasant.[1]

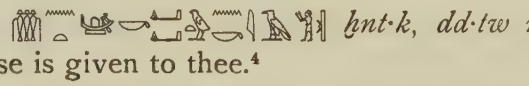
[1] Peas. R 41–2. Sim. *Urk.* iv. 837, 13.

ii wḥ, sḏr ḥr mṯn ḥr rdit n·(i) ỉrw when night came, he who spent the night upon the road gave me praise.[2]

[2] *Siut* 3, 10. Sim. Brit. Mus. 828, 4; *Sebekkhu* 12–13.


pḥw pḥ·tw·f, grw gr·tw attacking when he is attacked, desisting when the enemy (lit. one) desists.[3]

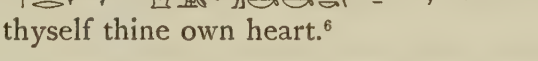
[3] Berl. *ÄI.* i. p. 257, 8. Sim. *Sin.* B 52–3; *Urk.* iv. 19, 6; 520, 3.


ḫnt·k, dd·tw n·k ỉrw when thou farest upstream, praise is given to thee.[4]

[4] *D. el B.* 114. Sim. Berl. *ÄI.* i. p. 258, 12, qu. Exerc. XXX (1).

ỉḫ wšb·k, wšd·tw·k so that thou mayst answer, when thou art addressed.[5]

[5] *Sh. S.* 14–5.


sḏr·k, sṯw n·k ỉb·k ḏs·k when thou liest down, guard for thyself thine own heart.[6]

[6] *Mill.* 1, 5. Sim. *Hamm.* 191, 8; *Sh. S.* 153, qu. § 188.

Examples with *śḏm·n·f* have been quoted earlier (§ 67, end), but two will be added here by way of contrast to the above, and in order to illustrate the position either before or after the main clause.

hd·k sw, rdỉ·n·k sḏm·f nɜ hd(w)·k sw ḥr·s thou shalt punish him after thou hast caused him to hear that on account of which thou punishest him.[7]

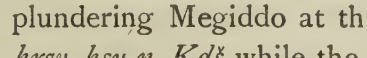
[7] *Urk.* iv. 1090.

ḥḏ·n tɜ, ỉw·ỉ ḥr·f mỉ wn bỉk when day had dawned, I was upon him as though it were a falcon.[8]

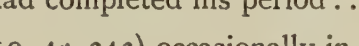
[8] *T. Carn.* 14.

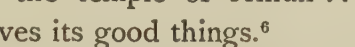
The adverb clause may be reinforced, and its meaning made more apparent, by some particle or, to be more precise, sentence-adverb. Thus the enclitic *rf* may serve, as we have seen (§ 152), to point forward to a main clause, so that the clause which it accompanies is best translated with 'now when'.

So too *ist* 'lo' (§§ 119, 2; 231) may accompany a clause of time.[1]

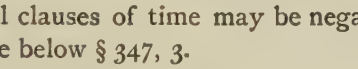
Exx. They were plundering Megiddo at this moment,  *ist ith·tw pȝ ḫrw ḫsy n Ḳdš* while the vile chief of Kadesh was being drawn (up into the city).[2]

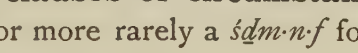
ist wi ḫd·i ..... *sḏȝwtyw*(?) ..... *ḥr mȝȝ stȝ·i* when I sailed down (to do homage) ..... the treasurers ..... witnessed my introduction.[3]

Tuthmosis III made as his monument to Amūn .... the erecting of his sacred place .... and it was adorned with eternal work  *ist gm·n ḥm·f wȝ r wȝs* after His Majesty (lit. lo, His Majesty) had found (it) gone to ruin.[4]

 *ist nsw km·n·f ḫpw·f* ..... *shr·f r pt* now when the king had completed his period ..... he flew to heaven.[5]

So too *ti* (§§ 119, 4; 243) occasionally in Dyn. XVIII.

Exx. Happy is the temple of Amūn .....  *ti sw šsp·f nfrw·s* when he receives its good things.[6]

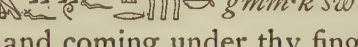
 *ti ḥm·f iṯ·n·f iwʿt·f, ḥtp·n·f ṯntt Ḥr* when His Majesty had taken his heritage, he reposed upon the throne of Horus.[7]

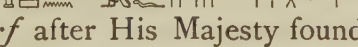
Obs. Virtual clauses of time may be negatived by *tm·f*, the *śḏm·f* form of the negative verb, see below § 347, 3.

§ 213. Virtual clauses of circumstance with verbal predicate.— Sometimes a *śḏm·f*, or more rarely a *śḏm·n·f* form, similar to those dealt with in the last section cannot be translated as a clause of time, but serves rather to express an *attendant circumstance.* In such a case English often uses a gerund, particularly after verbs of *seeing, finding* and the like.

Exx. *iw ir·n·i tsš·i, ḫnt·i itw·i* I made my boundary, going further south than (lit. I out-southed) my fathers.[8]

There is none like him *mȝȝ·t(w)·f ḥr·f R-pḏtyw* when he is seen charging (lit. he charges) the Ropedjetiu.[9]

 *gmm·k sw šm·f iw·f ḫr ḏbʿw·k* if thou find it (the hardness) going and coming under thy fingers.[10]

 *m-ḫt gmt ḥm·f tḫn pn km·n·f 35 n rnpt wsḥ ḥr gs·f* after His Majesty found this obelisk having (lit. it had) completed thirty-five years lying on its side.[11]

Sometimes a *śḏm·f* form alternates with the *śḏm·n·f* of narrative to express concomitant facts of a descriptive nature; these, though strictly subordinate, may have to be translated as English main sentences.

[1] See *Rec.* 19, 187, where many examples are quoted.

[2] *Urk.* iv. 658.

[3] Munich 3, 15–6.

[4] *Urk.* iv. 882. Sim. *ib.* 197, 17; 818, 3; 834, 14.

[5] *Urk.* iv. 895–6.

[6] *Th. T. S.* i. p. 40. Sim. *Urk.* iv. 836, 9; 1163, 3. To be translated as an independent sentence, *Sin.* R 15, qu. § 66, end; *Urk.* iv. 270, 12.

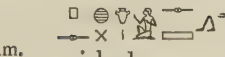
[7] *Urk.* iv. 83.

[8] Berl. *ÄI.* i. p. 257, 4. Sim. *Sin.* B 45–6; *Peas.* B 2, 117; *Herdsman* 24; Cairo 20712, *a* 8; *T. Carn.* 14–5; *Urk.* iv. 863, 8.

[9] *Sin.* B 52–3.

[10] *Eb.* 40, 1. Sim. *Urk.* iv. 9, 11–2.

[11] Marucchi, *Gli Obelischi* 1, left. Sim. *Eb.* 107, 17; *Sm.* 10, 13.

Ex. I heard (*sḏm·n·i*) his voice as he was speaking, being near at hand;  *psḳ ib·i, sn ʿwy·i* my heart was distraught, my arms opened wide.[1]

[1] *Sin.* B 2–3. Sim. *Urk.* iv. 102, 3–7; 835, 1–5; 1078, 12–3 (collated).

Later on (§ 314), we shall find that the verb-form known as the old perfective is very commonly employed in virtual clauses of circumstance, particularly (§ 315) after the verbs of *seeing* and *finding* above mentioned. In that case, however, the circumstance is more of the nature of a state or condition, whereas with the *śḏm·f* or *śḏm·n·f* form it involves an action.

Obs. Virtual clauses of **concession** are so rare as not to require separate treatment here; in any case they would not differ in appearance from virtual clauses of circumstance; see the first ex. in § 507, 6.

§ 214. Virtual clauses of time and circumstance with non-verbal predicate.—Clauses of time and circumstance are so closely akin, that it would be neither easy nor desirable to distinguish between them again here. The topic has been dealt with incidentally in Lessons X, XI and XII, where references will be found.

To sum up what has been previously stated, when the predicate is *adverbial*, the subject may be introduced in various ways. The following table will recall the details.

Nominal subject	Pronominal subject
noun alone, frequent (§ 117, 1)	[pronoun cannot stand alone, § 117, 2]
iw + noun, only in marked contrasts (§ 117, 1)	*iw* + suffix, very common (§ 117, 2)
wn + noun, rare [2]	*wn* + suffix, rare [2]
ist, *ist*, *st*, or *sk* + noun (§ 119, 2. 3)	*st*, *ist*, *ist*, or *sk* + dep. pron. (§ 119, 2. 3)
ti + noun, seldom, and only after Dyn. XVIII (§ 119, 4)	*ti* + dep. pron., not common until Dyn. XVIII (§ 119, 4)
nn 'not' + noun (§ 120)	*nn* 'not' + dep. pron. (§ 120)

[2] See § 118, 2, p. 94, n. 7; also § 454, 1.

Obs. For an important development of these constructions, in which their form is employed to introduce the equivalent of English verbal predicates, see below Lesson XXIII.

When the predicate of a virtual clause of time or circumstance is *nominal*, it is not usual to employ any of the specifically nominal constructions of Lesson XI. Recourse is had to the *m* of equivalence, and the model of the sentence with adverbial predicate is followed. Examples in §§ 117, 2; 119, 2.

When the predicate is *adjectival*, the adjective itself is but rarely used; see however an example after *iw*, § 142. As a rule, the adjective-verb (§ 135) is substituted, the construction subject + old perfective being employed. Examples below in § 322.

Theoretically, there is nothing to prevent any of these clauses from preceding the main clause in anticipatory emphasis (§§ 146 foll.). In general, however, they will be found to follow; only when the subject is introduced by *ist* is the position before the main clause at all common.

§ 215. Virtual clauses of circumstance used as predicate.—We must here mention some rare but interesting examples where a virtual clause of circumstance is used as an adverbial predicate after *iw* or *wnn* (cf. §§ 117. 118).

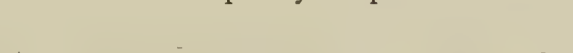
Exx. Seek out for thyself all beneficent deeds *r wnt sḫr·k nn iw im·f* until thy conduct is void of wrongdoing, lit. there is no wrongdoing in it.[1]

[1] *Pt.* 87. Sim. *Rec.* 4, 131, 4; *Urk.* iv. 501, 10, qu. § 396, 1.

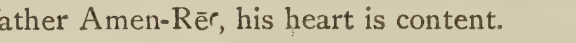
If I see a bull *wnn·f irty·f stp* which has streaming eyes, lit. which is its-eyes-streaming.[2]

[2] *P. Kah.* 7, 36. Sim. *Urk.* iv. 1166, 12.

The last quotation exemplifies the construction noun + old perfective to be discussed in Lesson XXIII. In certain other examples, it is also possible to interpret the noun as a virtual genitive in anticipatory emphasis according to § 148, 3.

Exx.  *iw tf·k 'Imn-Rᶜ ib·f ḥtp ḥr irt·n·k n·f* thy father Amen-Rēᶜ is content of heart (lit. is his-heart-being-content) at what thou hast done for him.[3] Or else: thy father Amen-Rēᶜ, his heart is content.

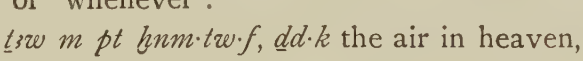
[3] *Urk.* iv. 580, 3. Sim. LAC. *TR.* 15, 16.

 *wn·in ḥm·f ib·f wꜣ r ḏwt ḫr·s* thereupon His Majesty was downcast concerning it.[4] Lit. either 'His Majesty was his-heart-being-fallen-into-evil', or else 'His Majesty, his heart was fallen, etc.'

[4] *Westc.* 9, 12.

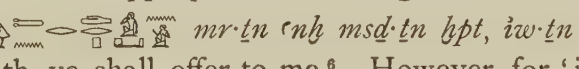
OBS. Not improbably such compound tenses as *iw śḏm·f*, *iw śḏm·n·f* should be explained under this head; see below § 461.

§ 216. Virtual clauses of condition.—These are closely allied in meaning to clauses of time, and it often happens that a subordinate *śḏm·f* form may be translated indifferently 'if', 'when', or 'whenever'.

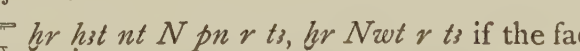
Ex.  *tꜣw m pt ḫnm·tw·f, ḏd·k* the air in heaven, it is breathed if (*or* when *or* whenever) thou sayest.[5]

[5] *Sin.* B 234. Sim. *Pt.* 349 (*wn*), qu. § 454, 1; *Urk.* iv. 123, 4 (*ir·tn*). With *if*-clause first, *Peas.* B 1, 257.

Cases occur, however, where 'if' is more appropriate in the English rendering.

Exx.  *mr·tn ᶜnḫ msḏ·tn ḫpt, iw·tn r drp n·i* if ye love life and hate death, ye shall offer to me.[6] However, for 'if' we might substitute 'as', see below § 218.

[6] Cairo 20003. Sim. *ib.* 20043, *h* 2; 20141, *a* 3.

 *ḫr ḫꜣt nt N pn r tꜣ, ḫr Nwt r tꜣ* if the face of this N (= an Eg. personal name) fall to the ground, Nut will fall to the ground.[7]

[7] QUIB. *Saqq.* 1906–7, p. 32. Sim. LAC. *TR.* 4, 33–40; 5, 3–5; *Urk.* iv. 479, 6–17; 1057, 3.

The Egyptians showed great liking for the form of sentence exemplified in the last quotation, where the repetition of the same verb-form suggests the

correspondence and interdependence of the two clauses. Compare in § 107 a common type of example with *wnn*, where the most suitable rendering is 'so long as heaven shall exist, so long shalt thou exist'.

Lastly, note the use of *n is* (§§ 209; 247, 2) to express the meaning 'if not . . .', 'unless'.

Ex. *nn dı̈·n ḥḳ·k ḥr·n, in bnšw n sbȝ pn, n is ḏd·n·k rn·n* we will not allow thee to pass by us, say the posts of this door, unless thou hast told us our name.[1]

[1] Budge, p. 264, 3-4.

Obs. With adverbial predicate, virtual clauses of condition are extremely rare;[2] the prepositional type with *ir* is here preferred, as also when the clause of condition has to contain a nominal or adjectival predicate, see above § 150. Virtual clauses of condition were possibly negated by *tm*, see § 347, 3.

[2] See, however, *Rhind* 28, beginning; and with the repetition just noted, *Peas.* B 1, 120.

§ 217. 'Whether . . . . . or whether' clauses.—A repetition of words was also the regular Egyptian method of expressing alternative conditions; compare French *soit . . . . . soit* and the repetition of words usual in Egyptian co-ordination and disjunction (§ 91).

Ex. *mȝ·sn pt, mȝ·sn tı̈, mkȝ ib·sn r mȝw* looked they at sky or looked they at earth, their hearts were stouter than lions.[3]

[3] *Sh. S.* 28-30. Sim. Lac. *TR.* 2, 3-6.

We may note two examples where the repeated element is not a *śḏm·f* form. *iw šms·n·(i) nb ꜥȝ, šms·n·(i) nb nḏs, n iw ḫt im* (whether) I served a great lord (or whether) I served a little lord, no cause of complaint arose, lit. nothing came therein.[4]

[4] Cairo 20001.

m wı̈ m ḫnw, m wı̈ m st tn, ntk is ḥbs ȝḫt tn whether (lit. behold, § 234) I am at the Residence, or whether (lit. behold) I am in this place, it is thou who canst hide this horizon.[5]

[5] *Sin.* B 232-3. Sim. with *mk*, *Peas.* B 1, 313-4; with *sk*, *Eb.* 39, 18-9.

Obs. The alternatives suggested by repetition are not necessarily subordinate clauses; in one passage, at least, they seem to express the meaning of main clauses presenting alternatives, cf. *iw·f mwt·f ḫr·s, iw·f ꜥnḫ·f ḫr·s* 'he either dies or lives from it', lit. 'he dies under it, he lives under it'.[6]

[6] *P. Kah.* 7, 51-3.

§ 218. Virtual clauses of asseveration.[7]—Under this separate head must be placed certain formulae used in oaths and adjurations.

Exx. *ꜥnḫ n·(ı̈) S-(n)-Wsrt, ḏd·n·(ı̈) m mȝꜥt* as (king) Sesostris lives for me, I have spoken in truth.[8]

wsḫ 'Imn, wsḫ pȝ ḥḳȝ as Amūn endures and as the Prince endures.[9] This is the usual legal oath from Dyn. XVIII on.

[7] See in general W. Spiegelberg, *Studien und Materialien zum Rechtswesen des Pharaonenreiches*, Hanover, 1892, pp. 71 foll.

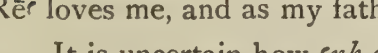
[8] *Sebekkhu* 4-5. Sim. *Bersh.* ii. 22, 9. 19-20; *Siut* 3, 1; Berl. *ÄZ.* i. p. 258, 16.

[9] *ÄZ.* 43, 30. 35. 37. 39. Sim. in simple asseveration, *Urk.* iv. 38, 10; 488, 17.

Clauses of this kind contain implications both of comparison and of condition.

Such clauses as *mr·ṯn ꜥnḫ, msḏ·ṯn ḫpt* quoted in § 216 are perhaps to be understood in the same way.

The first of the two styles of formula exemplified above leads to developments. In Dyn. XVIII a form of oath sworn by the Pharaoh reads:

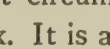
 *ʿnḫ n·i, mry wi Rʿ, ḥs wy it·i ʾImn* ....., as Rēʿ loves me, and as my father Amūn praises me.[1]

[1] *Urk.* iv. 751, 17 foll.; 365, 14; 651, 2; 843, 6; 846, 17.

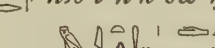
It is uncertain how *ʿnḫ n·i* should be understood. To take *Rʿ* as subject of *ʿnḫ*, as well as of *mry*, destroys the parallelism of the clauses with *mry* and *ḥs*. Perhaps the phrase is a mere relic of the kind of oath cited at the beginning of this section, surviving with some such generalized meaning as 'I swear'. There is a slight possibility that it may have been construed to mean 'as I live', but the isolated writing *ʿnḫ·i*[2] is probably a mistake, like *ʿnḫ·i* once at an earlier period.[3] In Dyn. XVIII *ʿnḫ* appears as a noun for 'oath',[4] and even as a verb 'to swear'.[5]

[2] *Urk.* iv. 139, 12.
[3] *Sinai* 53, 16.
[4] *Urk.* iv. 80, 17.
[5] *Urk.* iv. 86, 1.

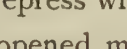
§ 219. Virtual clauses of purpose.—The use of *śḏm·f* to express purpose (above § 40, 1) seems to be an extension of its use to express an attendant circumstance; quite unambiguous cases are rare.

Exx. It is a case for letting thy attendant come to me .....  *ḥsb·i n·k sw ḥr·s* that I may send him to thee concerning it.[6]

[6] *Peas.* B 1, 38–9.

 *m it ḥm·f dr·f isft* when His Majesty came that he might repress wrongdoing.[7]

[7] *BH.* i. 25, 36. Sim. *ib.* 25, 5; Cairo 20056, *c*; *Mill.* 1, 2–3; *Urk.* iv. 807, 5–6.

I opened my mouth to my soul,  *wšb·i ḏdt·n·f* that I might answer (*or*, answering) what he had said.[8]

[8] *Leb.* 4.

It is often difficult or impossible to distinguish clauses of purpose from the *śḏm·f* in wishes and exhortations, for which see above § 40, 2; on this difficulty see § 337.

When the predicate in clauses of purpose is adverbial, *wn·f* is employed, see § 118; so too with the *m* of equivalence, when the predicate is nominal. With adjectival predicate, the *śḏm·f* form of the adjective-verb is used; an example was given in § 143.[9]

[9] Old examples, *Pyr.* 618 *a*. 1558 *c*.

OBS. The verb in a virtual clause of purpose may be negatived by the help of the negative verb *tm*, see below § 347, 4.

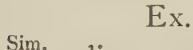
§ 220. Virtual clauses of result.—It is sometimes necessary to translate *śḏm·f* with a clause introduced by 'so that', 'that'.

Ex. *n ink tr smr·f, wstn·i m ʿfḏ·f* I am not, forsooth, a confederate of his, that I should strut in his enclosure.[10]

[10] *Sin.* B 114–5. Sim. *ib.* 183–4; 255–6; *Peas.* B 1, 49; *Urk.* iv. 1091, 5.

OBS. We shall see that *ỉḫ* + *śḏm·f* may often be well rendered in English by 'so that he may hear' (§ 228); moreover, the *śḏm·in·f* form was used to express results (§ 429). From the Egyptian point of view, however, both these methods of expressing consequences were undoubtedly main, not subordinate, clauses.

§ 221. Virtual clauses of cause.—In these clauses the *śḏm·n·f* form is apt to be used, since the act assigned as cause is as a rule anterior to the action expressed in the main clause. Examples are uncommon.

Ex.  *ḏd·n·f nn, rḫ·n·f ḳd·i* he said this, because he had discerned (*or*, because he knew) my character.[1]

[1] *Sin.* B 32. Sim. *ib.* B 107; *Ikhern.* 9.

§ 222. Prepositional adverb clauses without *ntt*.—Turning now to this second class of Egyptian adverb clauses (see § 210, 2 *a*), we find that little remains to be said about them, since they have been discussed in detail in connection with the prepositions (§§ 154–7; 162–181). We may, however, classify them according to the various meanings which they express.

1. clauses of *time*. With *m* 'when'; *r* 'until'; *ḫft* 'when'; *ḏr* 'since'; *m-ḫt* 'after'; *r-sꜣ* 'after'; *tp-ꜥ* 'before'; *r-tnw-sp* 'every time that'.

2. clauses of *condition*. With *ir* 'if'. Cf. too with *m* or *mi* 'according as'.

3. clauses of *asseveration*. With *m* or *mi* 'according as'.

4. clauses of *concession*. With *m* 'though'.

5. clauses of *purpose*. With *n-mrwt* (rarely *n-ib-n*) 'in order that'.

6. clauses of *result*. With *r* 'so that'.

7. clauses of *cause*. With *n* 'because'; *ḥr* 'because'; *n-ikr-*(*n*) 'by virtue of the fact that'; *n-*(or *m-*)*ꜥꜣt-n*(*t*) 'inasmuch as'; *n-wr-n* 'inasmuch as'.

8. clauses of *comparison*. With *r* 'than'; *r* 'according as'; *ḫft* 'according as'; *mi* 'as when'; *mi* 'according as'.

9. clauses of *co-ordination*. With *ḥnꜥ* 'and'.

10. clauses of *exception*. With *wpw-ḥr* 'but'.

For the position of such prepositional adverb clauses see above § 159. To negate the verb in them use is made of the negative verb *tm*, see below §§ 347, 5; 408.

§ 223. Prepositional adverb clauses with *ntt* 'that'.—In this third type of adverb clause (§ 210, 2 *b*), which always follows the main clause, a preposition is again used as introductory word, but the noun clause governed by the preposition is ushered in by *ntt* 'that' (see § 187). Whereas the prepositional adverb clause without *ntt* is essentially verbal (except in the instances quoted at the end of § 154), that with *ntt* uses various types of sentences, verbal no less than non-verbal.

The prepositional phrases thus employed are *ḥr-ntt* 'forasmuch as', 'because', *ḏr-ntt* 'since', more rarely *mꜥ-ntt* 'seeing that',[2] *ḫft-ntt* 'in view of the fact that',[3] and *n-ntt*[4] 'because', perhaps also written

[2] *Meir* i. 5; *Siut* 1, 289; *P. Kah.* 28, 41.
[3] *P. Kah.* 11, 19.
[4] Lac. *TR.* 33, 3; 72, 16.

defectively *ntt*.[1] The clauses introduced by these all come under the head of clauses of *cause*. The common *r-ntt* seems likewise often to usher in a reason, when it may be translated 'inasmuch as', 'seeing that';[2] but it has also another use to be discussed later (§ 225).

Non-verbal examples:

The Osiris N has not suffered shipwreck . . . . . N *ḏr-ntt rn n Rˁ m ḫt nt Wsir N* since the name of Rēˁ is in the body of the Osiris N.[3]

ḏr-ntt ir gr m-ḫt pḥ sḫm ib pw n ḫrwy since he who desists after attack is a strengthener of the enemy's heart.[4]

ḥr-ntt ink s wˁb mi wˁ im·ṯn nb forasmuch as I am the son of a priest like any one of you.[5]

ḥr-ntt dns tw r·i because thou art too heavy for me, lit. heavier than I.[6]

Verbal (and pseudo-verbal, § 329) examples:

ḏr-ntt ḥsb ṯw ḥm·i since My Majesty sends thee.[7]

ḫft-ntt wi tn·kwi in view of the fact that I am old.[8] For the old perfective here, see below § 329.

Sharpen your weapons *r ntt iw·tw r ṯḥn r ḫs ḥnˁ ḫr pf ḫsy m dwꜣ* seeing that it is intended to engage issue (lit. one is going to join to fight) with that vile enemy to-morrow.[9]

ḥr-ntt ntf ir·f n·i pꜣ tꜣ ḥnḳt for it is he who will make for me the bread and beer.[10]

The last example but two shows that, if the construction requires it, the dependent pronoun 1st sing. may be placed after *ntt*. So too 3rd sing. m. *sw*,[11] f. *s(y)*.[12] In MSS. of Dyn. XVIII onward, particularly of the Book of the Dead, such writings as *ntt-twi*, *nty-sw* are not rare,[13] and lend colour to the view that the pronominal compound *tw·i* (§ 124) originated in this construction; *twtw* is, indeed, found after *ḥr-ntt*.[14]

However, just as *ntk* and *ntf* have been seen to occur in the phrase *bw ntk* (*ntf*) *im*, in place of *nty ṯw*, *nty sw* (§ 200, end), so too after *ntt* the suffixes 2nd and 3rd sing. m. are preferred to the dependent pronouns.

Exx. *ḏr-ntt·f m wˁ mm nw* since he is one among these.[15]

ḏr-ntt·k i·t(i) m ḥtp since thou art come in peace.[16] *'I·t(i)* is the old perfective, see below § 329, end.

An obscure instance of *ḥr-iwtt* 'because . . . . . not' may also be quoted,[17] where *iwtt* (from *iwty* § 202) seems to be the negative counterpart of *ntt*.[18]

[1] *Sin.* B 76.

[2] *Urk.* iv. 656, 3, qu. below; 660, 7. 8; 751, 15; BUDGE, p. 244, 3; 308, 13.

[3] BUDGE, p. 281, 7. Sim. with *ḫr-ntt*, LAC. *TR.* 23, 21.

[4] Berl. *ÄI.* i. p. 257, 9.

[5] *Siut* 1, 288. Sim. *Peas.* B 1, 62; Leyd. V 3, 6; BUDGE, p. 31, 12.

[6] *P. Kah.* 3, 33. Sim. *ib.* 28, 21; 29, 12.

[7] *Ikhern* 5. Sim. *ib.* 6; BUDGE, p. 308, 14. With *ḫr-ntt*, LAC. *TR.* 23, 13 (negatived). 25; *Siut* 1, 282. 296. 301.

[8] *P. Kah.* 11, 19. With *ḫr-ntt*, LAC. *TR.* 23, 17; BUDGE, p. 24, 3.

[9] *Urk.* iv. 656.

[10] *Siut* 1, 323; sim. *ib.* 316. *'In* + noun + participle (§ 227, 3) see *P. Kah.* 35, 17; indep. pron. + participle (§ 227, 3), see *P. Kah.* 29, 39.

[11] NAV. 17, 71 (*La*); after *r-ntt*, *Urk.* iv. 649, 11; 751, 15.

[12] *Sin.* B 76.

[13] *ÄZ.* 30, 17.

[14] *Urk.* iv. 656, 5.

[15] BUDGE, p. 286, 8 = LAC. *Sarc.* i. p. 213; sim. *ib.* ii. p. 114.

[16] *ÄZ.* 19, 18.

[17] *Siut* 3, 11.

[18] So too earlier *iwt* in *n-iwt* 'because not', see *ÄZ.* 50, 110.

VOCABULARY

ꜥwꜣ rob.

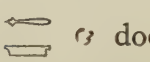
wḏ command.

ḥwn be young, rejuvenated.

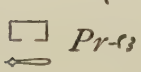
var. *swḏ* hand over, bequeath.

šnꜥ repel, turn back (someone).

iḫ (abbrev.) ox.

 *ꜥꜣ* door; *iry-ꜥꜣ* door-keeper.

wnwt priesthood, priests (collective).

 *Pr-ꜥꜣ* the Great House or palace; Pharaoh (see above p. 75).

nfr-ḥꜣt diadem, or like; *iry nfr-ḥꜣt* keeper of the diadem (?)

ḥy, var. *ḥsy*, husband.

ḫnw chattels, belongings, lit. vessels.

ḫꜣrt, var.   *ḫꜣrt*, widow.

nmḫ orphan, waif, poor man.

sf yesterday; *m sf* yesterday, adverb.

sḫty peasant, fowler.

šsp image, idol.

šmsw follower, attendant.

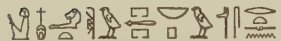
ꜣs quickly.

ṯn where? whence?

ḫrw down, lower part; *m ḫrw* downcast.

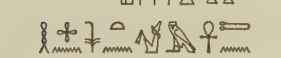
EXERCISE XVII

(*a*) *Reading lesson; from a funerary stela of Dyn. XII*:[1]

 *iry nfr-ḥꜣt šmsw Pr-ꜥꜣ Nb-pw-Snwsrt*,[2]

ḏd·f n wnwt ḥt-nṯr nt ꜣbḏw,

ḥwt·f[3] *nt nsw-bit*:

 *ḥwn nsw m ꜥnḫ·ṯn*,[4]

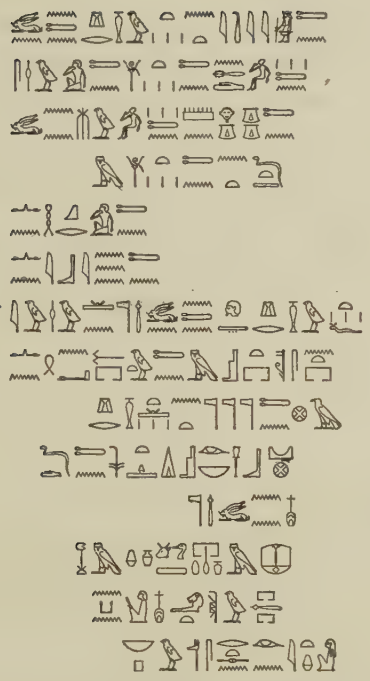
mn n·ṯn mnw n nṯrw·ṯn niwtyw,

[1] Brit. Mus. 101. The position of the signs and the not very regular orthography are here retained as far as possible.

[2] A compound name 'Senwosret-is-the lord'; on its last element *S-n-Wsrt*, see above p. 71, n. 4.

[3] The suffix perhaps refers exceptionally to Abydos, though names of towns are usually feminine (§ 72, 1).

[4] This formula (cf. *Urk.* iv. 365; old writing *ḥn*) elsewhere has no suffix after *ꜥnḫ*; the scribe has perhaps mistaken the meaning.



wnn·ṯn ḫr ḥswt nt ỉty·ṯn,
swḏ·ṯn ỉꜣwt·ṯn n ḫrdw·ṯn,
wnn msw·ṯn mn (§ 326) *ḥr nswt·ṯn*
m ỉꜣwt·ṯn nt ḏt ;
nn ḥḳr·ṯn,
nn ỉbỉ·ṯn,
ỉw wḏ·n nṯr ꜥꜣ wnn·ṯn tp tꜣ ḫr ḥswt·f ;
nn šnꜥ·tw·ṯn m st ḳsnt,
ḫr ḥswt nt nṯrw·ṯn nỉwtyw,
ḏd·ṯn :[1] *ḥtp dỉ nsw*[2] *Wsỉr nb ỉbḏw,*
nṯr ꜥꜣ Wnn-nfr,[3]
ḫꜣ m tꜣ ḥnḳt kꜣw ỉpdw, prt ḫrw[4] *m ḥb,*
n kꜣ n ỉry nfr-ḥꜣt šmsw Pr-ꜥꜣ
Nb-pw-Snwsrt, ỉr·n (§ 361) *Ỉtꜣ.*

[1] The promises are clearly all dependent on the condition that the priests shall recite the funerary formula.
[2] See below pp. 170–2. [3] A name of Osiris, in Greek Onnophris, probably meaning 'he who is happy'.
[4] See below p. 172.

'The keeper of the diadem (?) and attendant of the Great House Nebpusenwosret. He says to the priesthood of the temple of Abydos, and (of) its chapels of the king of Upper and Lower Egypt:—The king shall be rejuvenated in your life, the monuments of your city gods shall be established for you, ye shall be in (lit. under) the favour of your sovereign, ye shall hand on your offices to your children, and your offspring shall be established upon your seats in your offices of eternity; ye shall not hunger, ye shall not thirst, yea the great god has commanded that ye be on earth in his favour; ye shall not be repelled in (any) difficult place, (being) in the favour of your city gods; according as ye shall say: An offering which the king gives (to) Osiris, lord of Abydos, (even) the great god Onnophris; a thousand of bread, beer, oxen and fowl, invocation-offerings at the feast, to the spirit of the keeper of the diadem (?) and attendant of the Great House, Nebpusenwosret, son of Ita.'

(*b*) *Write in hieroglyphs and transliteration*:

(1) Now when he had heard this, he went forth very quickly to the door (*sbꜣ*) of the temple, and sat down beside the door-keepers who were there. And one of (lit. in) them said to him: 'Whence 'hast-thou-come? And he was silent, his face downcast, and he answered them not. (2) It shall be well with you, (if) ye do the like. (3) As my father lives for me, I speak in truth. (4) Would that I had (some) potent idol, that I might steal the belongings of

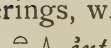
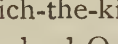
this peasant by means of it. (5) He loved me, (because) he knew my arms were vigorous. (6) She is more beautiful than she was yesterday. (7) I was a possessor of favour upon the earth, forasmuch as I was a father of the orphan and a husband of the widow.

(*c*) *Translate into hieroglyphs in several different ways*:

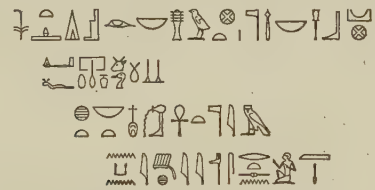
(1) His Majesty honoured him *when he was* a child. (2) I knew *that* she was a goddess *because* she had said these words. (3) *When* he had arrived at the city, he found no one.

EXCURSUS B

The Formula of Offering employed in the Funerary Cult.

Throughout the period covered by this book, the presentation of food-offerings, whether real or fictitious, and alike in temple and in tomb, was called  *irt ḥtp-di-nsw* 'performing (the rite named) *ḥotp-di-nesu*', or 'a-boon-which-the-king-gives'. The offerer, who is in theory Horus, the son and heir of the dead Osiris, stands with arm upraised ( ) in the attitude of invocation (his gesture is that of  *nis* 'calling' or 'invoking') before the shrine, statue, or stela of the god or deceased parent, and pronounces the *ḥotp-di-nesu* formula; there was deemed to be little difference in the efficacy of this, whether actual offerings were present or whether they were only imagined or desired.

We will here quote one short, but typical, example of the *ḥotp-di-nesu* formula, as inscribed on innumerable stelae and other funerary monuments:



Ḥtp di nsw Wsir nb Ḏdw, nṯr ʿ3, nb 3bḏw,
di·f prt ḫrw m t3 ḥnḳt, ḳs3w 3pdw, šs mnḫt,
ḫt nbt nfrt wʿbt ʿnḫt (§ 384) *nṯr im,*
n kȝ n imȝḫy S-n-Wsrt, mɜʿ-ḫrw.

'A boon which the king gives (to) Osiris, lord of Busiris,[1] the great god, lord of Abydos, that he may give invocation (lit., a going forth of the voice) consisting of bread and beer, oxen and fowl, alabaster and clothing, all things good and pure on which a god lives; to the spirit of the revered Senwosret, justified.'[2]

[1] A town in the centre of the Delta.

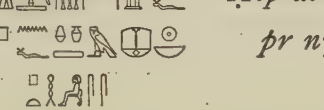
[2] Brit. Mus. 198 (Dyn. XII).

The phrase *ḥtp di nsw* is one of very ancient date;[3] in spite of a slight doubt as to whether *di* is the verb-form which we shall come to know as the relative form (§ 382), as well as some uncertainty as to the precise meaning of *ḥtp*, the phrase may with approximate accuracy be rendered 'a boon which the king gives'. In the Old Kingdom this phrase is frequently employed in reference to favours of various kinds bestowed upon his subjects by the king;

[3] For a full discussion see *Th. T. S.* i. 79–93; critically reviewed by G. FARINA in *Rivista degli studi orientali* 7, 467.

among such boons we find clothing, coffins, a sacrificial ox, or again even the rank and title of prince. The food-offerings made by the living Pharaoh in the pyramid-temple of his deceased father or predecessor were likewise known as *ḥtp nsw* 'a boon of the king'. In fact, it would seem as though all funerary gifts and privileges were in a certain sense boons given by the king, though certain deities like Anubis, the god of embalmment, Osiris, at once the dead king and king of the dead, or Geb, the earth-god, were also desired or recognized as givers of like benefits. Hence in the Old Kingdom we find on almost every funerary false door or lintel some such formula as the following:[1]

[1] *Saqq. Mast.* 28.



Ḥtp dỉ nsw, ḥtp (dỉ) 'Inpw, ḫnty sḥ nṯr, tpy ḏw·f,
pr n·f ḫrw (m ?) tȝ ḥnḳt m ḥb rᶜ nb,
Pṯḥ-špss.

'A boon which the king gives, and a boon (which) Anubis, in front of the divine booth, he who is upon his mountain, (gives); that the voice (i.e. of the offerer) may go forth for him (with) bread and beer, in festival and every day; Ptahshepses.'

There are many variants, and in place of the food-offerings here aspired to we frequently find reference to such benefits as a goodly burial in the West, or power to walk 'on the roads upon which the revered ones walk'. The point to be observed, however, is that in the Old Kingdom the king and whatever god is named are mentioned *in parallelism* with one another as givers of the boon or boons bestowed; the phrase *ḥtp dỉ nsw* is followed by the co-ordinated phrase *ḥtp dỉ 'Inpw* (*Wsỉr*, *Gb*) 'a boon which Anubis (*or* Osiris, *or* Geb) gives', though for the complete writing *ḥtp dỉ 'Inpw* is frequently substituted , as in the example quoted, or even alone.

That the *ḥotp-di-nesu* formula found in Middle Egyptian is the direct outcome of the Old Kingdom formula discussed above is quite apparent; but it is equally apparent that in the later period it had undergone re-interpretation. A series of variants shows that the divine name which follows the phrase *ḥtp dỉ nsw* was now understood as a dative, though it is only at a far later period that the preposition *n* was inserted. The best proof of this re-interpretation is the fact that, if one god is named after the phrase *ḥtp dỉ nsw*, the following clause of purpose *dỉ·f* 'that he may give' (see the example which served as our starting-point) employs the singular suffix, whereas if several gods are named we find *dỉ·sn* 'that they may give'; had the king and the god (or gods) been still regarded as collateral givers of the funerary benefits, the verb *dỉ·sn* with plural suffix would have been found in all cases.

Thus, in the Middle Kingdom and later, the idea underlying the *ḥotp-di-nesu* formula is that the king gives, or has given, or is to give, an offering to some

god in his temple, in order that the latter in turn may give offerings to a private individual in his tomb or wherever a memorial of that individual has been dedicated. The view thus indicated of the source of private funerary offerings corresponds to the actual practice of the Twelfth Dynasty and later, since of the vast quantities of food accruing to the temples only a small portion was consumed by the priests, the rest being distributed by contract or otherwise to the persons in charge of private funerary cults;[1] such persons, if not the sons or immediate relatives of the priests, were known as *ḥmw-kȝ* 'soul-priests', lit. 'servants of the *ka*' (see below). In Middle Egyptian *ḥtp-dȝ* may be rendered 'an offering which the king gives', since the boon therein contemplated was always food-offerings. Many more divine names are used than in the Old Kingdom, when only a few funerary and chthonic deities were regarded as givers of boons in company with the king.

[1] See above, p. 70, n. 2.

The expression *pr-ḫrw* next calls for discussion.[2] Originally, and to a great extent also in Middle Egyptian, the 'going forth' (*pr*) of the 'voice' (*ḫrw*) alluded to the pronouncing of the funerary invocation embodied in the *ḥotp-di-nesu* formula. Such ceremonial utterance had magical power, and could conjure up food-offerings even if these were not materially present. The abbreviated writing *pr-ḫrw* is shown by the variant[3] *pr-ḫrw m tȝ m ḥnḳt* to be equivalent to *dì·f prt* (infinitive, § 298) *ḫrw m tȝ m ḥnḳt* 'that he may give an invocation (lit. going forth of the voice) consisting of bread and of beer'. Various other species of offering then follow in abbreviated spellings; *ḳȝ* is for *ḳȝw* 'oxen', 'cattle' and *ꜥ* for *ꜥpdw* 'fowl';[4] *šs*, often written *šs* or *šs*, has the early variants *šs* [5] and *šs* [6] and so must mean 'alabaster', doubtless in allusion to the seven alabaster oil-jars[7] that were deemed indispensable to the dead; *mn* is *mnḫt* 'clothing'.[8] In Dyn. XVIII *pr-ḫrw* was, however, sometimes interpreted as *prt-r-ḫrw* 'coming-forth-at-the-voice offerings',[9] where it is not at all clear *what* comes forth at the voice; perhaps the more probable view is that the implicit subject of *pr* is the deceased himself, he coming forth from the sepulchral chamber at the voice of the offerer to partake of the offerings, which for that reason were called *prt-r-ḫrw* offerings; another possible theory is that the offerings are the implicit subject of *pr*, since they emerged or came forth at the sound of the offerer's voice.[10]

[2] See *PSBA.* 18, 198. The problem is much more complex and obscure than it is represented in the text.

[3] Brit. Mus. 162.

[4] See *Bull. Metr. Mus. New York* 9, 239; Nav. ch. 125, *Nachschrift* 4. In very late times 'oxen' was read *ỉḫ*, see Brit. Mus. 350; Florence 1660. 1661.

[5] *Pyr.* 745; Saḳkârah, tomb of Mereruka.

[6] *Pyr.* 1332; sim. without *š* and *ś*, *Saqq. Mast.* i. 23; Berl. *AI.* i. p. 99.

[7] Ex. *Saqq. Mast.* i. 28.

[8] *Šs* and *mnḫt* phonetically, Turin 1447.

[9] Exx. Budge, p. 150, 16; 261, 4; 366, 7. The last two signs determine the entire phrase, see § 61.

[10] Elsewhere 'at the voice' is *ḥr ḫrw*, exx. *Pyr.* 796; Louvre C 74. For *pr-ḫrw* 'make offering' as compound verb (§ 288) see perhaps Turin 1447; Brit. Mus. 152.

In Middle Egyptian the funerary oblation is said to be made *n kȝ n* 'to the *ka* of' the deceased. In this context the word *kȝ*, if translated at all, is best translated 'spirit'.[11] The term appears to embrace the entire 'self' of a person regarded as an entity to some extent separable from that person. Modern concepts to which that of the *ka* occasionally corresponds are 'personality', 'soul', 'individuality', 'temperament'; the word may even mean a man's 'fortune' or 'position'.[12] The Egyptians conceived of such notions in a more personal

[11] Bibliography for the *ka*, see *Th. T. S.* i. 99; add *ÄZ.* 49, 126.

[12] Cf. *ỉr·n nb tȝwy kȝ·f* 'one whose fortune the lord of the two lands made', *Urk.* iv. 486, 3; sim. *Bersh.* ii. 21, 15.

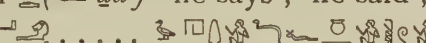
and tangible way than we do; hence the *bai* ('soul', see below), the 'shadow' (*šwt*), and the 'corpse' (*ḫɜt*) were all apt to be viewed as beings distinct from, and as it were the doubles of, the person to whom they belonged. The student must beware of the attempts which have been made to give a harmonious and self-consistent account of the nature of the *ka*; this always remained a shadowy and ill-defined concept, variously regarded in different contexts. A second word for 'soul' is *bɜ*, in Dyn. XVIII often written , for which a longer, but more precise, rendering would be 'external manifestation'. Both in life and in death an individual man might assume different forms; the form taken by him was called his *bai* (*bɜ*), and one of the typical shapes was that of a bird, as is seen in the hieroglyphic writing of the word.

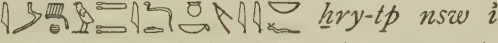
LESSON XVIII

DIRECT AND INDIRECT SPEECH

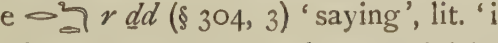
§ 224. By way of conclusion to the lessons on subordinate clauses, some notice may be accorded to the Egyptian methods of introducing the *content of a speech.* It must be observed that the highly developed indirect speech found in Latin, where all the pronouns after 'he said' or the like are reduced to 3rd pers., hardly exists in Egyptian. The nearest approach to it is found in such examples as the first in § 184, where 'he said he would fight with me' presupposes as its original 'he said, I will fight with him (*or* thee)'.[1]

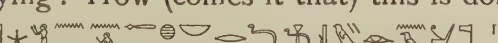
Contrary to expectation, *ntt* 'that' is not found after verbs of saying. The speech is usually introduced directly, without any introductory phrase. So very frequently after *ḏd·f* 'he says', 'he said', and its equivalent *ḏd* (§ 450, 1).

Exx. .....  *rpʿty ḥɜty-ʿ .... Sɜ-nht, ḏd·f: ỉnk šmsw* the prince ..... Sinuhe said: I was a henchman.[2]

 *ḫry-tp nsw ỉmɜḫw Ṯtỉ, ḏd: ỉnk mry nb·f* he who is at the head of the king, the revered Thethi, says: I was one beloved of his lord.[3]

So also after other forms of, and substitutes for, the verb 'to say'.[4] When the main verb has either nothing to do with speaking, or else only hints at it, the phrase *r ḏd* (§ 304, 3) 'saying', lit. 'in order to say', is often used.

Exx. I went round my enclosure rejoicing  *r ḏd: ỉr·tw nn mỉ m* and saying: How (comes it that) this is done?[5]

 *ḫʿ·n dwɜ·n·f n·ỉ nṯr ʿɜ r ḫt nbt r ḏd: wɜḏ·wy ỉr nɜ n nṯr·f* thereupon he praised god for me more than anything, saying: How happy is he who has done this for his god![6]

[1] Sim. *P. Kah.* 29, 17–8. See too ERM. *Gramm.*[3] § 533.

[2] *Sin.* R 1–2. Sim. *Peas.* B 1, 53. 74. 88; *Sh. S.* 69.

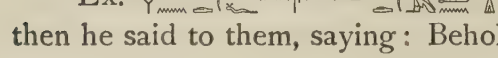
[3] Brit. Mus. 614, 3.

[4] *Sin.* B 23; *Peas* R 2. 5. 41; *Leb.* 4. 56. 86; *Westc.* 8, 13. After *sḏm*, *Mill.* 2, 5.

[5] *Sin.* B 202. Sim. *Westc.* 3, 6; 12, 23. 24; *Urk.* iv. 649, 4; 751, 8.

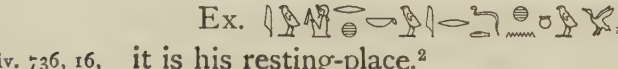
[6] Louvre C 12, 12–14. Sim. *P. Kah.* 13, 23–4; *Urk.* iv. 1106, 1. 3; 1108, 6.

In Dyn. XII *r ḏd* is already found quite tautologically after verbs of saying.

Ex.  *ḥr·n ḏd·n·f n·sn r ḏd : mṯn rdi·n·i n·ṯn* then he said to them, saying: Behold, I have given to you, etc.[1]

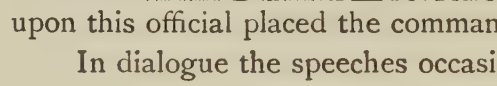
[1] *Siut* 1, 275.

Here *r ḏd* cannot well be translated 'that'; but by Dyn. XVIII it had acquired this value, since it is now, though very rarely, used even after *rḫ*.

Ex.  *iw·i rḫ·kwi r ḏd ḫnw·f pw* I know that it is his resting-place.[2]

[2] *Urk.* iv. 736, 16, *iw* and *·f* restored.

When insistence is laid on the fact that the words given are the exact words of the speaker, *m ḏd* is apt to take the place of *r ḏd*.

Ex.  *ḥr·n rdi·n sr pn wḏt m ḫr·i m ḏd* thereupon this official placed the command before me as follows, lit. in saying.[3]

[3] Louvre C 12, 5. Sim. *ib.* C 11, 1; *P. Kah.* 13, 27; Munich 3, 18; *Th. T. S.* iii. 26, 5.

In dialogue the speeches occasionally follow one upon the other without any indication of the speaker, in accordance with the practice adopted in modern novels.[4]

[4] Exx. *Sin.* B 36, 43, contrasting the same passages in R; *Sh. S.* 73; *Westc.* 5, 7; *Eb.* 69, 3–4; *Urk.* v. 155–6; Lac. *TR.* 23, 19–22, qu. § 506, 1.

§ 225. ***r-ntt* introducing statements.**—In addition to its meaning 'inasmuch as' (§ 223) *r-ntt* is used, especially in official writing, to express the content of some communication; it is perhaps best translated 'to the effect that'.

Ex. *swḏ³ ib pw n nb·i r-ntt ḥsw nb n nb·i ḥḏ wḏ³* it is a communication to (lit. a making easy the heart of) my lord to the effect that all the affairs of my lord are safe and prosperous.[5]

[5] *P. Kah.* 27, 8. Sim. *Kopt.* 8, 3. 4; *Urk.* iv. 2, 9 (after *ḏd·f*); 138, 13; 649, 5.

Occasionally this *r-ntt* is found without any preceding verb, and is then practically untranslatable.[6]

[6] *Urk.* iv. 649, 11; 650, 8.

PARTICLES

§ 226. The name **particle** is given by grammarians to any minor invariable part of speech like a preposition or a conjunction. Here, however, it will be used as a class-name for those relatively unimportant words (like *mk*, *iṯ*, *grt*, *is*) of which the characteristic is that they usually stand either at or very near the beginning of the sentence. The words in question are as a rule classed as 'conjunctions', though this term is often clearly inappropriate. The name 'sentence-adverb' is much nearer the mark, since they frequently serve to modify, or to present in a certain light, the substance of an entire sentence. But since some, like *swt* and *is*, may be used also to qualify mere phrases or even single words, the vaguer term 'particle' will be retained.

The Egyptian particles may be **enclitic** or **non-enclitic**. Only the latter can stand as the first word of a sentence. The others, which owe their name to the Gk. *enklitikos* 'leaning upon', need the support of a preceding word, presumably because they possess no accent or tone-vowel of their own.[7]

[7] Hans Abel, *Zur Tonverschmelzung im Altaegyptischen.* Leipzig, 1910. But see also Erman, *Unterschiede zwischen d. koptischen Dialekten bei d. Wortverbindung* in *Sitzungsber. d kön. ... Preuss. Akad. d. Wiss.*, 1915, x.

Many of the words here to be enumerated have been discussed already; in such cases it will suffice to supplement the statements made previously.

Non-enclitic particles (§§ 227–244) :—

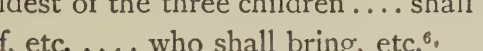
§ 227. ***in* 'indeed'.**—This particle, with which the preposition *in* 'by' introducing the agent (§ 168) is clearly identical, serves to lay a stress of one kind or another on sentences or parts of sentences. It enters into the composition of those independent pronouns which begin with *n* or *in* (§ 64), so that these are found in several uses parallel to, i. e. forming paradigm with, *in* + noun.[1]

[1] See *ÄZ.* 29, 121.

1. When employed to qualify whole sentences, *in* gives to them *interrogative* force. See in detail below §§ 492–4.

Exx. *in ꜥwꜣ·tw·i rf m spt·f* shall I be robbed in his province?[2]

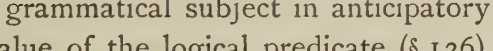
[2] *Peas.* B 1, 18.

 *in iw·k r s n nḥḥ* wilt thou be a man of eternity?[3]

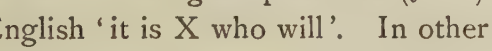
[3] *Peas.* B 1, 95.

2. In its other uses *in* emphasizes some particular noun. So in the construction *in* + noun + *śḏm·f* (or independent pronoun + *śḏm·f*), which has always *future* sense.[4] See further below § 450, 5 *e*.

[4] See GUNN, *Stud.* ch. v.

Exx. As to everyone who shall lift up his hand to this image,  *in Ḏḥwty ḥs·f sw* Thoth shall praise him.[5]

[5] *Hat-Nub* 10, 12.

 *in wr n pꜣ ḫrdw 3 .... in·f n·k sy* the eldest of the three children .... shall bring it to thee. Or better: it is the eldest of, etc. .... who shall bring, etc.[6]

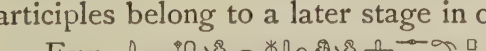
[6] *Westc.* 9, 7–8.

As the second of these examples shows, the effect of *in* thus placed before a grammatical subject in anticipatory emphasis (§ 148, 1) may be to give it the value of the logical predicate (§ 126). Only when this occurs can we render in English 'it is X who will'. In other instances, as in the first, *in* has little force, merely helping to indicate that the time envisaged is the future.

3. A related construction consisting of

$$\left\{\begin{array}{l} in + \text{noun} \\ or \text{ independent pronoun} \end{array}\right\} + \left\{\begin{array}{l} \text{perfective} \\ or \text{ imperfective} \end{array}\right\} \text{ active participle}$$

yields the counterpart, for *past* or *present* time, of the future construction just described. Some attention must here be given to the use of *in*, although the participles belong to a later stage in our studies; see below § 373.

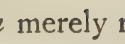
Exx.  *in sš ʾIꜥḥ-msw sp̱ḥr snn pn* it was the scribe ꜥAḥmose who wrote this copy. Lit. verily the scribe ꜥAḥmose was the-one-who-wrote this copy.[7]

[7] *Rhind*, title.

ỉst in ḥm·i sḏf(ꜣ) ḫbw tp-trw lo, My Majesty provided for the festivals of the seasons. Lit. lo verily My Majesty was the-one-who-provisioned the festivals of the beginning of seasons.[8]

[8] *Urk.* iv. 750.

In this construction has survived the otherwise almost obsolete mode of expressing a nominal predicate after nominal subject by direct juxtaposition (see above § 125); for the participle is merely an adjective of a special sort, here used

as a noun. *In* merely reinforces the first word; in the Pyramid Texts may still be found rare examples of *in* + nom. subj. + a noun, not a participle, as predicate.[1] The parallel construction consisting of indep. pronoun + participle (ex.  *ntf ḏd st* 'he it is who says it'; see further below § 373), falls into line with indep. pron. + nom. pred., which, as we saw in § 125, is common at all periods.

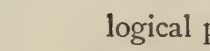
[1] *Pyr.* 137*c*a; 1988*a*. See *Nominalsatz*, § 24.

Here again *in* is apt to give to the grammatical subject the value of the logical predicate, and in this case the English equivalent is of the form 'it is X who did' or 'does'. Examples occur, however, where we must render simply 'X does' or 'X did', *in* having hardly any force at all.[2]

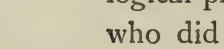
[2] For a detailed analysis of the meanings of *in* see GUNN, *Studies*, pp. 61 foll.

When, in either of these constructions (2) and (3), the subject is the interrogative pronoun *m* 'who?', 'what?', the combination *in* + *m* is sometimes shortened and welded together in the form or much more rarely [3] *n-m*.

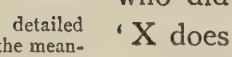
[3] *Ḥarḥotpe* 431.

Exx.  *in m ḏd sw* who says it?[4]

[4] *P. Kah.* 8, 24; *Rhind* 35.

 *n-m in tw* who is it that has brought thee?[5]

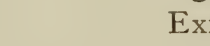
[5] *Sh. S.* 69. 84. Sim. *Urk.* v. 148, 3.

 *n-m sḏm·f* what will obey?[6] In a mathematical text, meaning 'what number satisfies the conditions?'

[6] *Rhind* 30. Sim. *Peas.* B 106; also, but with *in m*, *Urk.* v. 168, 15; *Westc.* 9, 6.

4. When introducing the agent after a passive form of the verb (§ 39, end) or the infinitive (§ 300), *in* has clearly the function of a preposition, and has therefore been classified under that head (§ 168). Nevertheless, the alternation of *in* + noun with the independent pronouns to express the agent after the infinitive proves that *in* here is the same word as in the uses (2) and (3) above. For examples see below § 300, towards end.

5. A very rare extension of the prepositional use of *in* is to introduce a noun defining a pronoun which either precedes or follows.

Exx.  *smn·s wi in ꜣst ḥr ꜣkr* she establishes me, does (lit. by) Isis, on Earth.[7]

[7] LAC. *TR.* 43, 5.

in iwr·(i) pw .... *swt rdi n·i s(y)* it is this (my) heir, ... he has given it to me.[8]

[8] LAC. *TR.* 47, 35–6.

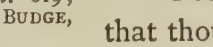
OBS. For *in* as formative in the *śḏm·in·f* form of the verb, see below § 427; and as a means of indicating the speaker, below § 436.

§ 228. *iḫ* may ultimately be a noun related to *ḫt*, *iḫt* 'thing', and the interrogative pronoun *iḫ* 'what?' (§ 501) is doubtless derived from it. As a particle *iḫ* means 'then' or 'therefore', often best rendered 'so that', and is always followed by the *śḏm·f* form of the verb (§§ 40, 3; 118, 2).

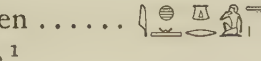
In its commonest signification *iḫ* expresses a *desired future consequence.*

Exx. *wn n·i, iḫ ḏd·i mꜣt·n·i* open to me, so that I may say what I have seen.[9] Literally: open to me; then I will say, etc.

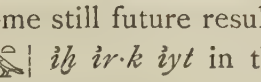
[9] BUDGE, p. 186, 10. Sim. 1st pers. *Pt.* 30; *Peas.* B1, 30; Cairo 20040, *a* 2; Leyd. V3, 5.

Pour water on thy hands,  *iḫ wšb·k wšd·t(w)·k* so that thou mayst answer when thou art addressed.[10]

[10] *Sh. S.* 14–5. Sim. 2nd pers. *Pt.* 619; *Peas.* B1, 178; BUDGE, p. 165, 13.

Would that it were the end of men .....  *ih gr ti m hrw* then would the earth cease from noise.[1]

From this meaning subtle gradations lead to the use in *exhortations* and even *commands*.[2] Note, however, that in every shade of meaning the sentence with *ih* 'then', 'therefore' refers to some still future result of precedent actions.

Exx. Is Thoth mild?  *ih ir·k iyt* in that case thou shalt do mischief.[3] The question is a rhetorical substitute for an *if*-clause assuming an absurdity.

ih ir·n dmi n sp then let us make a habitation together.[4]

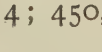
For the use of *wn·f* after *ih*, when the predicate is adverbial, see § 118, 2; and of *tm·f*, when the construction is negatived, see § 346, 4; for the forms of *śdm·f* which are employed, see §§ 440, 4; 450, 5, *a*.

[1] *Adm.* 6, 1. Sim. 3rd pers. *Sin.* B 168; *Pt.* 33. 39. 600. 626; *Leb.* 45–6; *Urk.* iv. 492, 7; 945, 2.

[2] Best ex. *Urk.* iv. 80, qu. § 440, 4.

[3] *Peas.* B 1, 150. Sim. *Urk.* iv. 1088, 5; 3rd pers. *ib.* 650, 13; *Peas.* B 1, 80.

[4] *Leb.* 154. Rather similarly Cairo 20538, ii. *c* 7, qu. § 118, 2.

§ 229.  *ihr*. See below § 239.

[5] *Eb.* 1, 19; *Urk.* iv. 219, 4; 228, 4; 260, 17 (*ist*, 14), qu. § 119, 3; 261, 12; BUDGE, p. 291, 4. 6. With dep. pron. *Urk.* iv. 157, 3.

[6] Louvre C 15, qu. § 119, 3; Cairo 20453; *Eb.* 39, 18.

[7] ERM. *Gramm.*[3] § 120; SETHE, *Verbum*, i. § 285, 2; EMBER, in *Johns Hopkins University Circular*, New Series, 1919, no. 6, pp. 29–31.

§ 230. *isk*[5] or *sk*,[6] the latter form being preferred when a dependent pronoun follows, may be regarded merely as archaic writings of *ist* and *st* (§ 231); in the Old Kingdom certain words normally written with *t* (*č*) are found to have variant writings with *k*, whether as different pronunciations or as attempts to render an obscure consonant.[7]

§ 231. *ist*,[8] in Dyn. XVIII often *ist*, with the alternative rarer forms *st* and *st*, exceptional writings *isti*[9] and *sti*;[10] is properly the form to be employed when a dependent pronoun follows (§§ 44, 2; 119, 2), but this distinction is no longer consistently observed in Middle Egyptian.[11] *'Ist* is clearly derived from the enclitic particle *is* 'lo', 'verily' (§ 247) by the addition of an abbreviated form of the dependent pronoun 2nd m. sing.; this origin was, however, no longer felt, since forms varying according to the gender and number of the persons addressed, such as are found in the case of *mk* (§§ 119, 1; 234), are here wanting. The translation 'lo' is purely conventional; the function of the particle is to describe situations or concomitant facts. It is used both in verbal (§§ 152; 212; 402; 414, 1; 422, 1) and in non-verbal (§§ 119, 2; 133; 142; 214) sentences, as well as in the type of sentence which we shall call pseudo-verbal (§ 324). Sentences introduced by *ist* are sometimes to be rendered as independent sentences and sometimes as clauses of time or circumstance. Common combinations of particles are *ist rf* (see above §§ 119, 2; 152) and *ist grt* 'but lo'.[12] For *ist* used as an enclitic see § 248.

[8] For the forms see *Rec.* 28, 186; and for the use, *Rec.* 19, 187.

[9] *Hamm.* 47, 3.

[10] *Sinai* 90, 2, qu. § 134.

[11] See, however, Brit. Mus. 614, 4, qu. § 119, 2.

[12] Berl. *ÄI.* i. p. 258, 20; *Sinut* 1, 279; BUDGE, p. 280, 8.

§ 232. *isw* is rare and may have the same meaning as *ist*; it appears to introduce main clauses only.

Ex. *isw Shmt pw* lo, he is (like) Sakhmet.[13]

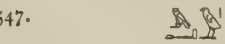
[13] *P. Kah.* 2, 20. Sim. *ib.* 2, 12–19. Before a verb, *Mill.* 2, 1.

§ 233. *wnt* 'that'[1] is probably the feminine singular of the perfective participle from *wnn* 'be', 'exist'. It serves to introduce noun clauses as object of certain verbs (§ 187), and is much rarer and more restricted in use than its synonym *ntt* (§ 237).

[1] *Rev. Eg.*, nouv. sér. 2, 53.

§ 234. , ***m* and its derivatives.**[2]— *m*, older , is possibly an obsolete imperative meaning 'behold'. Instances of its occurrence in this simple form are very rare; one has been quoted in § 217, and another, likewise followed by the dependent pronoun 1st sing., may now be added:

[2] *Rec.* 28, 186; 35, 217.

 *m wi m ꜣḫ pn* behold, I am this spirit.[3]

[3] *Urk.* iv. 547.

Everywhere else, *m* is welded together with a pronoun of 2nd pers. which resembles a suffix-pronoun, but which is probably always an abbreviated form of an old dependent pronoun. In Middle Egyptian, the element *m* is usually supplemented, and occasionally replaced, by a sign borrowed from the imperative *imi* 'give' (§ 336); this sign is in Dyn. XII identical with the ideogram in *rdi* 'give', but in Dyn. XVIII is usually differentiated from it as ; hieratic does not distinguish it from , and is also not infrequently found in hieroglyphic. Hence we obtain:

mk,[4] in Dyn. XII ,[5] in hieratic regularly and also elsewhere[6] , in Dyn. XVIII sometimes ,[7] besides an archaistic spelling .[8] *Mk* is used when a single male person, or else no one in particular, is addressed.[9]

[4] *Rekh.* 10; *Urk.* iv. 509, 17.
[5] *BH.* ii. 7; *Meir* i. 2; Louvre C 18.
[6] *Bersh.* i. 22; ii. 21; *Paheri* 7.
[7] *Rec.* 26, 3; *D. el B.* 69.
[8] *Siut* 1, 271. 272.
[9] *Rhind* 61 *a*, 6.

mṯ,[10] later writing ,[11] when a woman is addressed.

[10] *Th. T. S.* ii. 11.
[11] *Paheri* 7.

or *mṯn*, later , *mtn*, when several persons are addressed.[12]

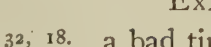
[12] MAR. *Abyd.* ii. 30, 33; *Adm.* 7, 1.

All these forms may serve as supports to the dependent pronouns; for examples see §§ 44, 2; 119, 1; § 324. For the indefinite pronoun *tw* 'one' after *mk* see §§ 47. 324.

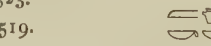
Mk and its congeners are essentially *pictorial* in meaning, serving to depict some fact as vividly present in the mind. With non-verbal sentences the time referred to is usually the *present*, and in English one must practically always render as an independent sentence, not as a subordinate clause; examples with adverbial (§ 119, 1), nominal (§ 133), and adjectival (§ 142) predicate have already been quoted.

With the *śḏm·f* form, curiously enough, the event which *mk* serves to picture is nearly always, not present,[13] but *future*.

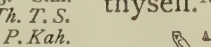
[13] Present perhaps *Urk.* iv. 1092, 2; *Paheri* 7.

Exx.  *mk šsp·n wnwt bỉnt* behold, we shall have a bad time, lit. receive an evil hour.[14]

[14] *P. Kah.* 32, 18. Sim. *Siut* 1, 323.

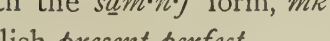
 *mk ỉb·k sšm·f n·k tw* behold, thy heart shall guide thee for thyself.[15]

[15] *Urk.* iv. 519.

 *mk wnn rn·k r nḥḥ* behold, thy name shall exist for ever.[16]

[16] *Siut* 4, 23. Sim. *ib.* 1, 315; *Th. T. S.* ii. 8. Cf. also *P. Kah.* 3, 36, qu. § 142.

With the *śḏm·n·f* form, *mk* has the effect of giving to this the meaning of the English *present perfect.*

Ex.  *mk pḥ·n·n ḫnw* behold, we have reached home.[1]

[1] *Sh. S.* 2. Sim. *Siut* I, 270. 271. 275; *P. Kah.* 29, 41; 30, 40; *Eb.* 90, 18.

The usual negation of the *śḏm·n·f* form being *n śḏm·f* (§ 105, 1), we find *mk n śḏm·f* meaning 'behold, he has not heard' (§ 455, 1). The passive *śḏm·f* form often serves as the passive of *śḏm·n·f*; hence, when preceded by *mk*, it has *present perfect* sense (§ 422, 1).

For *mk* where the predicate is the old perfective, or else *ḥr* + infinitive, see below § 324.

Lastly, *mk* may be used simply with a following noun or dependent pronoun to indicate what is present; cf. French *voici.*

Exx. *mk bi3yt ḫprt m rk it·k* here is (lit. behold) a wonder which happened in the time of thy father.[2]

[2] *Westc.* 6, 15. Sim. *Sin.* B 264.

mk wi here am I.[3] Cf. French *me voici.*

[3] BUDGE, p. 29, 2; LAC. *TR.* 33, 4.

OBS. In a biographical inscription of Dyn. XVIII *mk* is strangely used before the infinitive where we should expect the preposition *ḥr*; the constructions in question are *wn·in·f ḥr śḏm* (§ 470)[4] and *ḫr·n·f ḥr śḏm* (§ 482, 1).[5]

[4] *Urk.* iv. 5, 2. 11; perhaps also *ib.* 1069, 16.

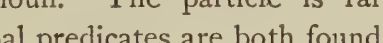
[5] *Urk.* iv. 4, 9, cf. *ib.* 7, 16.

§ **235.** *nn*, with shortened form *n*, is the common word for 'not'; see above § 104. For the various uses of the two forms see §§ 105. 108. 120. 134. 144. 200. 201. 209. 258. 307. 334. 346. 394. 402. 418. 424. 445. 455. 456. 491. As we have seen §§ 44, 2; 120, may be followed by a dependent pronoun.

OBS. In certain cases *nn* and *n* cannot be used, and are replaced by the negative verb from the stems *imi* and *tm*, see below §§ 342–50.

§ **236.** *nḥmn*[6] 'assuredly' or the like, may likewise be followed by a dependent pronoun. The particle is rare, but examples with adverbial (§ 119, 6) and verbal predicates are both found. An example of the latter is

[6] See *Rec.* 24, 34; *ÄZ.* 43, 159.

 *nḥmn wi pr·n·i m Św* of a truth, I have come forth from Sais.[7]

[7] *Hearst* 6, 6; without *wi*, *Eb.* 1, 2.

See below § 324 for an example of *nḥmn* + noun + old perfective.

OBS. *Nḥmn* is doubtless connected with the enclitic *ḥm* (§ 253), which has the same meaning. In the earlier hieratic exx. is written for , see §§ 24; 119, 6.

§ **237.** *ntt* 'that' is properly the f. sing. of the relative adjective *nty* used as a neuter (§ 199); cf. French *qui* 'who', *que* 'that'. It introduces noun clauses when these are objects of certain verbs (§ 187). Such noun clauses with *ntt* may also follow certain prepositions and, in conjunction with them, form adverb clauses (§ 223). For *r-ntt* ushering in statements see § 225, and for *in ntt* 'is it the fact that .....?' see § 494. The dependent pronouns may follow *ntt*, see § 44, 2, but in their place are sometimes found the suffixes of 2nd and 3rd pers. sing., see § 223, end.

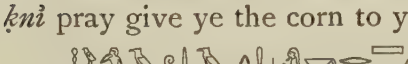
§ **238.** (1) *ḥꜣ*, var. , and (2) *ḥwy*, more rarely *ḥw*, are synonymous particles serving to introduce *wishes* or *requests*; the enclitic particle *ꜣ* (§ 245) is often used to strengthen them and is particularly common with *ḥwy*.

Examples in the sentence with adverbial (§ 119, 7. 8) and nominal (§ 133) predicate have already been quoted.

These particles are still more frequent with a verbal predicate; so with the *śḏm·f* form (see further below § 450, 5, *b*).

Exx. *ḥꜣ dỉ·tn pꜣ ỉt n pꜣy·tn ḫry-ḥnỉ* pray give ye the corn to your palanquin-bearer.[1]

[1] *Westc.* 11, 7. Sim. *ib.* 15; *Peas.* B 1, 36 (*rdỉ·tw*); *Adm.* 12, 2; 13, 5; *Th. T. S.* ii. 11.

 *ḥwy ꜣ wḏꜣ ḥm·k r š n Pr-ꜥꜣ* O that Thy Majesty would proceed to the lake of the Great House![2]

[2] *Westc.* 5, 2. Sim. *ib.* 9, 23; *ÄZ.* 38, 136. 140; BUDGE, p. 399, 9.

Similarly with the subject placed by anticipatory emphasis immediately after *ḥꜣ*.

Ex. *ḥꜣ ꜣ ỉt śḫtm·s* would that a moment would destroy![3]

[3] *Peas.* B 1, 111–2.

To express an unfulfilled wish the *śḏm·n·f* form was used:

Ex. *ḥꜣ rf ỉr·n·ỉ ḫrw·ỉ m tꜣy ỉt* would that I had made my voice (heard) at that moment![4]

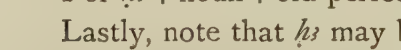
[4] *Adm.* 6, 5.

We have seen that *n śḏm·f* is the usual negation of the *śḏm·n·f* form (§ 105, 1); hence *ḥꜣ n śḏm·f* is employed for 'would that he had not heard!'[5]

[5] *Urk.* iv. 658, 8, qu. § 455, 1.

For *ḥꜣ* + noun + old perfective see below § 324.

Lastly, note that *ḥꜣ* may be used as a noun meaning 'wish', 'would-that!'.

Ex.  *nn ḥꜣ ꜣ m-ḫt·k* there is no 'would that!' with thee.[6]

[6] *Urk.* iv. 96. Sim. PIEHL, *IH.* iii. 75.

For an example of *ḥꜣ n·ỉ* 'would that I had!' as object of *ḏd* 'say' see § 123.

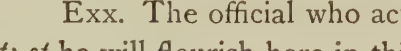
§ **239.** *ḫr*, also written (regularly so in Dyn. XVIII), old form *ỉḫr*,[7] indicates what comes next in order, and may be translated 'and', 'further', or even 'accordingly', 'so', 'then'. This particle is probably derived from the verb *ḫr* 'fall', and the preposition *ḫr* (§ 167) is obviously closely related.

[7] Cairo 20543, *a* 11; Brit. Mus. 614, 12.

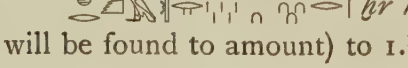
Examples in the sentence with adverbial (§ 119, 5), nominal (§ 133), and adjectival (§ 142) predicate have been already quoted, as well as cases where a clause or phrase of time with *m-ḫt* is in anticipatory emphasis and is introduced by *ḫr* (§ 178, under *m-ḫt*, 4. 5).[8]

[8] Sim. with *m*, Brit. Mus. 614, 12.

The construction *ḫr śḏm·f* expresses what will be found to happen, what may be anticipated, or the like, and is often best rendered by the English *future*. See below § 450, 5, *c* for the *śḏm·f* forms used in this construction.

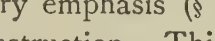
Exx. The official who acts like this,  *ḫr rwḏ·f ꜥꜣ m tꜣ st* he will flourish here in this place.[9]

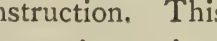
[9] *Urk.* iv. 1090. Sim. *ib.* 690, 5 (*dỉ*); 1105, 16; 1109, 3; 1110, 3; 1111, 11, qu. § 187.

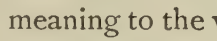
 *ḫr km ⅔ r-5 r-10 r-30 r 1* now $\frac{2}{3}+\frac{1}{5}+\frac{1}{10}+\frac{1}{30}$ amounts (*or* will be found to amount) to 1.[10]

[10] *Rhind* 22.

The same construction occurs also with the subject placed after *ḫr* in anticipatory emphasis (§ 148, 1), when it may conveniently be called the *ḫr·f śḏm·f* construction. This has always future reference, and hence is closely parallel in meaning to the verb-form *śḏm·ḫr·f* to be considered later (§§ 427. 430–1).

Exx.  *ḫr ṯsty ḥ(ꜣ)b·f* then the vizier shall send.[1]

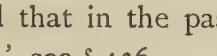
 *ḫr·f dỉ·f ỉn·t(w)·f r ꜥryt* he shall cause him to be brought to the court.[2]

 *ḫr·tw nḏ·tw·s* it shall be ground, lit. one shall grind it.[3]

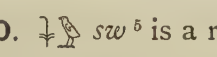
Note that the emphasized subject, when a pronoun, is a suffix, not a dep. pron., and that in the passive only *tw* (not *tw* + subject) follows *ḫr*. For *ḫr·tw* 'one says', see § 436.

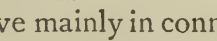
As used before other verb-forms, *ḫr* calls for no special remark.[4]

§ 240. *sw*[5] is a rare and probably archaic particle, used for the purposes of narrative mainly in connection with the *śḏm·f* form. It may be translated 'then'.

Exx.  *sw šm·f ḫr·s ḥr ꜥ* then he went to her immediately.[6]

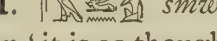
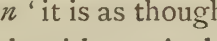
sw ḥm·f ḏd·f thereupon His Majesty said.[7]

§ 241.  *smwn*[8] 'probably', 'surely' is perhaps a compound from *sy* + *m* + *wn* 'it is as though it were', and is found with sentences of various kinds. An example with nominal predicate has been quoted (§ 133); other examples are:

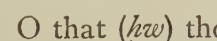
 *smwn rf ḥtp·f ḥr snsw·s* surely he will be content with her worship.[9]

smwn·k r rdỉt mꜣ·ỉ bw wršw ỉb·ỉ ỉm surely thou wilt grant me to see the place where my heart dwells.[10]

For the construction of this last example see § 332, and note the use of the suffix as subject.

§ 242.  *kꜣ* 'so', 'then', var.  , is doubtless akin to the similarly written verb 'to plan', 'devise'. Combined with *śḏm·f* it serves to express either a simple *future* event arising out of what has previously been said, or else an *injunction* or *determination*.

Exx. O that (*ḫw*) thou mayst do as I say; *kꜣ ḥtp Mꜣꜥt r st·s* then Right will rest in her place.[11]

 *kꜣ ỉr·tw ḫft ỉry* then one shall act accordingly.[12]

For the forms of *śḏm·f* found after *kꜣ* see § 450, 5, *d*. The construction *kꜣ śḏm·f* is negated by the help of the negative verb *tm*, see § 346, 5.

When the predicate in this construction is adverbial, the copula assumes the form *wn·f*, as after *ỉḫ* (§ 118).

Ex. *kꜣ wn·k ḥnꜥ·f m s wꜥ* thou shalt be with him as one man.[13]

[1] *Urk.* iv. 1106. Sim. *Siut* 1, 297.

[2] *Urk.* iv. 1107. Sim. *ib.* 1111, 12; *P. Kah.* 22, 1–2; *Peas.* B 1, 151. 162; *Eb.* 48, 3–4; 87, 9–10.

[3] *Eb.* 59, 9. Sim. *ib.* 44, 3; *Urk.* iv. 1109, 6.

[4] Before *śḏm·n·f*, *Sin.* B 147; *n śḏm·n·f*, *Urk.* iv. 1089, 2; *śḏm·ḫr·f*, *Rhind* 55; noun + old perfective, *Sin.* B 75–6; *Paheri* 3; passive *śḏm·f*, *Urk.* iv. 46, 6, qu. § 422, 2.

[5] ERMAN in *Sitzb. d. k. Preuss. Akad. d. Wiss.*, 1911, no. 43, p. 947.

[6] *Urk.* iv. 219. Sim. *ib.* 257, 5.

[7] *Urk.* iv. 776.

[8] GARD. *Sin.* p. 59.

[9] *ÄZ.* 35, 16.

[10] *Sin.* B 158.

[11] *Urk.* iv. 1074. Sim. *Adm.* 12, 2; 13, 6; *ib.* p. 105.

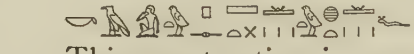
[12] *P. Kah.* 29, 43. Sim. *ib.* 13, 36; 31, 1. 13; 36, 16. 23; *Westc.* 9, 17; *Urk.* iv. 655, 3.

[13] *P. Kah.* 31, 20–1.

With the subject in anticipatory emphasis (§ 148, 1) there is hardly any perceptible difference in the sense.

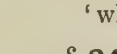
Exx. *kꜣ bꜣk im ỉn·f sw* then this thy humble servant shall fetch it.[1]

kꜣ·k ỉr·k mỉtt thou shalt do the like.[2]

 *kꜣ·tw psš·tw ḫt·f* his property shall be divided.[3]

This construction is conveniently described as the *kꜣ·f śḏm·f* construction, and is closely related to the *śḏm·kꜣ·f* form to be described below (§§ 427. 433–4). For *kꜣ·f* 'he will say' see § 436.

Obs. Other uses of *kꜣ* are unimportant.[4] Once *kꜣ* . . . . *kꜣ* seems to mean 'whether . . . or'.[5]

§ 243. *tỉ*, rarely written *tỉ*,[6] serves to introduce clauses, usually short clauses, of a descriptive nature. These may have either adverbial (§ 119, 4) or verbal (§ 212, end) predicate, and more often than not are to be translated as clauses of circumstance. may be ultimately a shortening of  *ỉsṯ*, the two particles being identical in meaning and use.[7] See further § 119, 4.

§ 244. Retrospect.—Reviewing the contents of §§ 227–243, the student will find that the name 'sentence-adverb' is, on the whole, a fair description of the non-enclitic particles. It is strange how many of them help to give future meaning to a following *śḏm·f* form—so *ỉn*, *ḥꜣ*, *ḫr*, and *kꜣ* when the subject follows in anticipatory emphasis, and *ḥꜣ*, *ḫr*, *kꜣ*, and in part *mk* when such is not the case. The two particles *ỉn* and *ḫr* bear a close relationship to prepositions, and in these and one other case (*kꜣ*) there is an obvious kinship to three similarly built narrative verb-forms to be studied later (*śḏm·ỉn·f*, *śḏm·ḫr·f*, *śḏm·kꜣ·f*, see below, §§ 427 foll.). The non-enclitic particles vary as regards the pronouns which follow them before adverbial predicate;[8] whereas most (*ỉsk*, *ỉsṯ*, *mk*, *nn*, *nḥmn*, *ntt*, *ḥꜣ* and *tỉ*) require the dependent pronouns, the three which may be suspected of verbal origin (*ḫr*, *smwn*, and *kꜣ*) demand the suffixes; in this matter *ỉn* and *ntt* present peculiarities as to which the student is referred to the relevant sections.

[1] *P. Kah.* 36, 15. Sim. *ib.* 22, 7.

[2] *Urk.* iv. 1090. Sim. *Westc.* 3, 3.

[3] *Urk.* iv. 1068. Sim. *ib.* 768, 12; *P. Kah.* 22, 9.

[4] *Westc.* 9, 14 (elliptical); 11, 25 (*kꜣ* + *ỉn* + noun + *śḏm·f* (§ 227, 2).

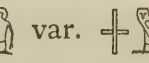
[5] *Pt.* 78–9.

[6] *Urk.* iv. 83.

[7] *Rec.* 28, 186; Gard. *Sin.* p. 153.

[8] With nominal pred. we find *ỉsṯ ỉnk*, see *AZ.* 60, 84; *ntt ỉnk*, see § 223.

VOCABULARY

var.  [1] *wnm* eat;

wnm food.

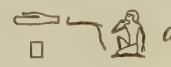
wrḥ anoint.

var. *rm* weep.

ḫśr throw, let go.

var. *swꜣ* pass.

smnḫ furnish, adorn.

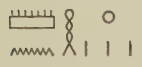
 *dp* taste.

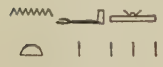
[1] Due to an early confusion in hieratic between the signs and .

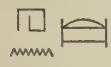
irtiw mourning.

wp(w)ty messenger, envoy.

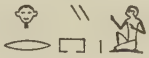
pnw mouse.

 *mnḥ* wax.

 *nt-r* custom, habit (f.).

 *ḥn* box.

ḥnwt mistress.

 *ḥry-pr* servant (or like).

ḥprt what has happened, occurrence.

sšm condition; procedure.

šts mysterious, difficult.

Mn-nfr[1] Memphis.

Mḏyw Medjay, a Nubian people.[2]

[1] Originally the name of the pyramid and pyramid-city of Phiops I at Saḳḳârah. The name means '(Phiops is) established and beautiful'.

[2] The name has been equated with that of the modern tribe of Bedjas. In Dyn. XVIII men of this stock were employed as police, and the word practically comes to mean 'policeman'.

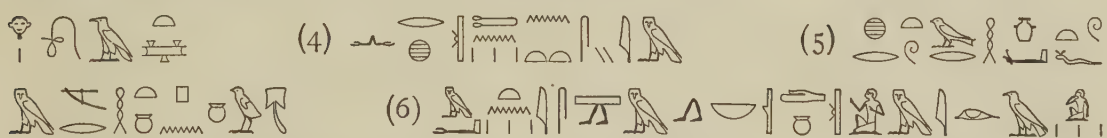
EXERCISE XVIII

(*a*) *Transliterate and translate*:

(1)

(2)

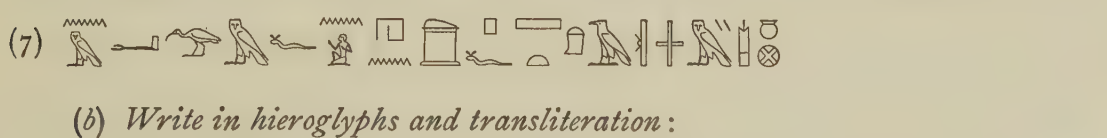
(3)



(4)

(5)

(6)

(7) 

(*b*) *Write in hieroglyphs and transliteration*:

(1) He wept saying: How evil is this condition in (*ḫr*) which I am! Would that I had never (lit. not) seen this city! (2) If he is ill, thou shalt send to his wife concerning it. (3) Now when the messenger of the chief of the Medjay arrives at the Residence, thou shalt be with him like a brother. If he say to

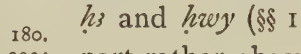
thee, 'Who shall give me food?' thou shalt answer him saying, 'I will give it to thee'. Thou shalt not allow him to express a want (lit. say 'would that to me!') about anything. Behold, I have furnished thee with fields and (lit. with) cattle and serving-men in order that (lit. through love of) thou mayest act accordingly. (4) May I serve (*śḏm·f* form only) the Lady of the Universe (§ 100, 1), so that she may tell me (of) the beauty of her children.

LESSON XIX

PARTICLES (*continued*)

Enclitic particles (§§ 245–257):—

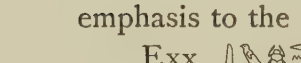
§ **245.** *ȝ*[1] appears to have a vague exclamatory or interjectional force, as may be concluded from its use, already illustrated, after the particles of wishing *ḥȝ* and *ḥwy* (§§ 119, 8; 238). In a few Middle Egyptian passages, for the most part rather obscure, it seems to have some such meaning as 'indeed'.

Ex.  *sḏmw, nꜣ ȝ sḏm·n·k* thou hearer, indeed thou hearest not.[2]

§ **246.** *irf*, see below § 252.

§ **247.** *is* seems to be ultimately interjectional in character and to have some such meaning as 'lo'; the non-enclitic particles *isk* and *ist* (§§ 230. 231) are evidently derivatives; perhaps also *isw* (§ 232).

1. One of the main functions of *is* is to give a certain impressiveness or emphasis to the statements in which it occurs:

Exx.  *iw ḫpr·n·k is m sḏty ḥm·i* thou hast indeed grown up as a foster-son of My Majesty.[3]

rḫ·n·i is nḥḥ pw Wꜣst I know indeed that Thebes is eternal.[4]

n iw·n is ḫt ḏs·s wealth does not indeed come of itself.[5]

2. A common use of *is* is to emphasize the negative word,[6] which here appears as *n* even in cases where *nn* would be expected; later, however, *n* in this use is occasionally replaced by *nn*.[7] An example of *n is* in the sentence with adverbial predicate was quoted in § 120; with nominal (§ 134) and adjectival (§ 140) predicate the combination *n is . . . pw* is not uncommon, and it was seen in § 134 that here *pw* is apt to be omitted as superfluous. The use of *n is* to negative an adverb or adverbial phrase has been illustrated in § 209; it is then translatable as 'but not' or, after another negation, as 'except'.

[1] See Vog. *Bauer*, p. 170.

[2] *Peas.* B 1, 180. Sim. *ib.* 181. 224. 293; B 2, 125; *Sin.* B 217. 260; *P. Kah.* 30, 39; 31, 10; 32, 6; 33, 10; *Urk.* iv. 158, 9.

[3] *Ikhern.* 6. Somewhat similarly *Sh. S.* 153, qu. § 188, 1; *Peas.* B 1, 276; *Adm.* 12, 1.

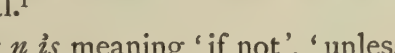
[4] *Urk.* iv. 164. Sim. *ib.* 363, 7; 367, 9.

[5] *Pt.* 181. Sim. Turin 276, *Rec.* 3, 119.

[6] See Gunn, *Studies*, pp. 170–1 and ch. 23.

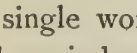
[7] *Pt.* 213; *Westc.* 9, 6, qu. § 368; *Urk.* iv. 1087, 8.

So too *n is* may be employed to negative a noun in apposition.

Ex.  *ir gm·k ḏ̈isw .... m ḫwrw, n is mitw·k* if thou find a disputant .... who is a poor fellow, one not thy equal.[1]

[1] *Pt.* 75.

For *n is* meaning 'if not', 'unless' before the *śḏm·n·f* form see § 216, end.

3. *Is* may also emphasize single words; so  *iw min is* 'to-day indeed',[2] *mtn is* 'behold ye indeed'.[3] Similarly, it is used after the independent pronoun in both affirmative and negative sentences with nominal (§ 127, 4) and adjectival (§ 136) predicate, tending to confer upon the pronoun, as we have seen, the value of a logical predicate.

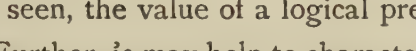
[2] *Sin.* B 189.

[3] *Adm.* 7, 1. 2. 3. 9.

4. Further, *is* may help to characterize a sentence as a question; see § 491, 2.

5. When placed after a noun, *is* has sometimes the meaning of the preposition 'like': a construction common in the oldest Egyptian,[4] but of which only a few instances have survived in later times.

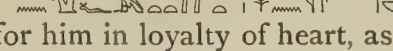
[4] Exx. *Pyr.* 4 b. 5 b. 57 d. 63 b. 220 c. and very often.

Ex.  *ir·n·i n·f m mtt nt ib, nsw is n nṯr nb* I acted for him in loyalty of heart, as a king (does) for every god.[5]

[5] *Urk.* iv. 367. Perhaps sim. *ib.* 324, 12; *Sin.* B 223.

Obs. In Late Egyptian *is* is often employed like *ist* at the beginning of sentences; however, in the sporadic examples of this found as early as Dyn. XVIII *is* is possibly an interrogative particle, see (4) above and § 491, 2 below.

§ **248.** *isṯ* 'lo' (§ 231) appears to be used enclitically in a few examples.

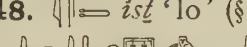
Ex.  *ir ist ḫr śḏm(w)·k im·f, iw wsḫt im·f* lo, as for the office in which thou judgest, there is a broad hall in it.[6]

[6] *Urk.* iv. 1092. Sim. *ib.* 561, 8; 563, 8; *Rhind*, title.

§ **249.** *wnt* and *wnnt*[7] are used after the independent pronoun *ink* 'I' in the sense of 'indeed', 'really'; for examples see above § 127, end. Though *wnt* and *wnnt* are probably the f. sing. of the perfective and imperfective participles respectively, no difference of meaning is discernible between them.

[7] In Old Eg., see *Verbum* ii. § 978.

Only very rarely are these particles found in sentences with verbal predicate.

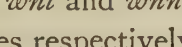
Ex.  *wnn·i wnnt śḏr·ki* I was indeed sleeping.[8] For the construction see § 326.

[8] *Urk.* v. 171, 2.

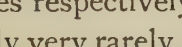
The particles here treated are to be distinguished carefully from the *wnt* which means 'that' (§ 233) and the *wnt* which occurs in *n wnt* 'there does not exist' (§ 108, 2).

§ **250.** *m*, also written ,[9] is occasionally found after imperatives or, quite exceptionally, after the *śḏm·f* form when used to express a wish.

[9] *ÄZ.* 57, 104; 58, 17*; Mar. *Abyd.* ii. 30, 33.

Exx.  *mi m, ib·i* pray come, O my heart.[10]

[10] *Adm.* p. 105. Sim. *Destr.* 3. 16; *P. Pet.* 1116 B, 12; *Hearst* 11, 4, qu. § 252, 2.

 *wḏi m ib·k* may thy heart prosper.[11]

[11] *Meir* iii. 3; *w* is restored.

An isolated instance is found where this *m* appears to be used non-enclitically: *m ṯs ṯw, nb sɜwt* pray raise thyself up, thou lord of walls.[12]

[12] Lac. *TR.* 36, 2.

§ 251. *ms*[1] hints that some thought, statement, or the like has been overlooked by the person addressed, and conveys some tinge of surprise or reproof at this omission. It may sometimes be translated by 'surely'.

Exx. *iw ms špsw m nḫwt* surely, nobles are in mourning.[2]

wnn ms nty im m rḫ-ḫt nay, but he who is yonder (i. e. dead) shall be a wise man (lit. one knowing things).[3]

Obs. For the compound noun *iw-ms* 'untruth', lit. 'but-there-is', see above § 194. In one instance *ms* is found after *mk* 'behold' and followed by a dependent pronoun.[4]

§ 252. ***rf* and the related particles.**—The preposition *r*, combined with a suffix, is used enclitically as a particle; the suffix-pronoun originally employed was that demanded by the context in each case,[5] but later the particle thus formed manifested a tendency to become stereotyped and invariable in the form *rf*, var. *irf*. The literal meaning is 'as to him' ('me', 'thee'), but the function of these particles is to express emphasis of one kind or another.

1. *r·i* is occasionally found in conjunction with a verb in 1st sing.

Ex. *ḏd·ki r·i n·f* then spoke I to him.[6]

2. *r·k*, later often written *ir·k*, with the feminine *r·ṯ*, var. *ir·t*, is not uncommon with the imperative.

Exx. *sḏm r·k n·i* hearken thou to me.[7]

ḏd ir·k n·i st tell it to me.[8]

m r·ṯ come thou (fem.).[9]

ḥm ir·t m retreat thou (fem.).[10]

With the plural imperative is found *ir·ṯn*[11] or *r·ṯn*,[12] but only rarely, the invariable *irf* (below 3) usually taking its place.

After the 2nd pers. of the *śḏm·f* form used in wishes and exhortations, *r·k* is but rarely found.

Ex. *nb sgr, di·k r·k n·i ḫt·i* thou Lord of Peace, give thou me my property.[13]

3. The invariable *rf*, later writing *irf*, has several different uses.

(*a*) First, it is found after plural imperatives.

Ex. *sḏmw irf tn* hearken ye.[14]

Similarly after *ḥr* 'would that' (§ 238)[15] and after *śḏm·f* used in wishes.[16]

(*b*) Second, *rf* and *irf* are common in questions.

Exx. *in nn rf di·k sw·i* wilt thou not let me pass?[17]

wnn irf tꜣ pf mi m m-ḫmt·f what will that land be like without him?[18]

[1] See *Adm.* pp. 21–2.

[2] *Adm.* 2, 7. Sim. *Westc.* 2, 5; 11, 22; 12, 22; *Sinai* 90, 12.

[3] *Leb.* 145. Sim. *ib.* 142. 143.

[4] *Westc.* 12, 22.

[5] See especially *Pyr.* 1102.

[6] *Sin.* B 45. Other exx. *Sinai* 90, 5; Lac. *TR.* 23, 99; 28, 9.

[7] *Leb.* 67. Sim. *ib.* 148; *Sh. S.* 12; *Ikhern.* 9; *P. Kah.* 3, 30.

[8] Budge, p. 266, 1. Sim. *Hearst* 14, 12.

[9] *Urk.* iv. 255.

[10] *Hearst* 11, 4. Sim. *Urk.* iv. 480, 7.

[11] Lac. *TR.* 18, 17.

[12] Lac. *TR.* 19, 31; 60, 5.

[13] *Peas.* B 1, 29–30.

[14] *Urk.* iv. 120. Sim. *ib.* 367, 13; 390, 2; 508, 12.

[15] *Adm.* 5, 14, qu. § 133; 6, 5, qu. § 238.

[16] *Peas.* R 79. Sim. 1st pers. *Sh. S.* 21.

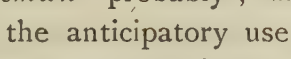
[17] *Peas.* R 59. Sim. *ib.* B 1, 18. 124. 149; *Adm.* 12, 5. 14.

[18] *Sin.* B 43. Sim. *Peas.* B 1, 106; *Westc.* 9, 4. 15; *M. u. K.* 1, 6; *Adm.* 14, 14.

(*c*) Occasionally in sentences with a certain exclamatory and emphatic force. So for example after *smwn* 'probably',[1] *mk* 'behold',[2] and *ḫr-ntt* 'because'.[3] Here we must recall the anticipatory use of *ỉst rf* and *rf* alone which was explained above in § 152; so again after an emphasized word, ex. *ḏs·k ỉrf . . . . ỉnt·k* 'thyself . . . . thou shalt bring'.[4]

[1] Ex. *ÄZ.* 35, 16, qu. § 241.
[2] *Sh. S.* 10.
[3] *Adm.* p. 97.
[4] *Westc.* 7, 8; for *ỉnt·k* see § 450, 4.

4. *rs*, with the 3rd f. suffix used as a neuter, is very rare.

Ex.  *ḥpr·n rs, nn wỉ ḥnʿ* it happened, indeed, I was not with (them).[5]

[5] *Sh. S.* 130.

§ 253. *ḥm*,[6] also written [7] or ,[8] occurs almost only in main clauses, where it has the meaning 'assuredly', 'indeed'. Being a particle of asseveration, it is frequent in statements, promises, or predictions referring to the future.

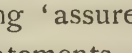
[6] *Urk.* iv. 225, 13; 285, 15.
[7] *Westc.* 5, 7; *Eb.* 110, 1.
[8] *Sin.* B 76. 203.

Exx. *ỉw·ỉ ḥm r ỉrt ḫnt·ỉ* assuredly I will make my rowing.[9]

wnn·(ỉ) ḥm ḥr stp sỉ·ỉ ḥỉ sỉt·(ỉ) assuredly I will spread my protection about my daughter.[10]

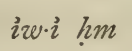
[9] *Westc.* 5, 7. Sim. *Urk.* iv. 344, 17.
[10] *Urk.* iv. 225. Sim. *ib.* 285, 15; *Th. T. S.* i. 10.

Ḥm is sometimes found, however, also in statements of present fact, to which it lends a certain emphasis.[11]

Ex.  *ḫr ḥm nfr wỉḥ-ỉb nḥm wỉ m-ʿ mwt* nay, good indeed is the clemency which has saved me from death.[12]

[11] In past narrative, *Sin.* R 15, qu. § 66, end.
[12] *Sin.* B 203. Sim. *ib.* 76; *Peas.* R 61 (*mk ḥm*); *Leb.* 151; *Adm.* 13, 9; *Urk.* iv. 221, 7.

So too *ḥm* may occur in an *if*-clause with which some alternative condition is contrasted.

Ex.  *ỉr ḥm gm·k . . . . ỉr swt gm·k* if, on the one hand, thou findest . . . . .; if, on the other hand, thou findest . . . . . .[13]

[13] *Eb.* 110, 1–3. Sim. Lac. *TR.* 2, 25; Budge, p. 147, 11.

Obs. Hence, doubtless, is derived the non-enclitic particle *nḥmn* (§ 236), which has much the same meaning.

§ 254. *swt* is used in statements in order to mark a contrast, and corresponds to English 'but'.

Exx. I do not know the number thereof . . . . *ỉw·ỉ swt rḫ·kwỉ bw nty st ỉm* but I know the place where it is.[14]

[14] *Westc.* 9, 3. Sim. *Sin.* B 37; *Peas.* B 1, 124.

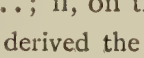
If thou do not let me go forth vindicated (certain evil results will follow); *ỉr swt dỉ·k pr·ỉ* but if thou cause me to go forth.[15]

[15] Nav. 65, 13. Sim. Lac. *TR.* 2, 48; *Siut* 1, 225; 4, 79; *Eb.* 30, 13; *Urk.* iv. 1110, 15.

Occasionally the adversative *swt* occurs in a mere clause or phrase, not qualifying an entire sentence; in this case 'however' is the closest translation.

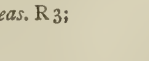
Exx. Greet our entire household, *m msdd·ỉ swt* though I may dislike (it).[16] Lit. while I am disliking, however.

[16] *P. Kah.* 36, 42.

Let all that is good be done with them,  *nn swt rdỉt swỉ ḫỉ* but without letting a boat pass.[17] For the construction see § 307, 1.

[17] Berl. *ÄI.* i. p. 256, 5. Sim. *Peas.* R 128, with *ḫnʿ* + infinitive.

In a number of examples *swt* has little or no force, merely introducing a main clause or indeed an entire narrative.

Ex.  *ḏd·i swt, di·i sḏm·tn* I speak, I cause you to hear.[1]

OBS. *Swt* may be ultimately identical with the indep. pron. of the 3rd m. sing., for in Late Egyptian and Coptic *ntf* acquires a like adversative meaning.

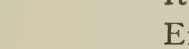
[1] *ÄZ.* 47, Pl. I, 2, opp. p. 88. Sim. *Peas.* B 1, 283. 307; *Urk.* iv. 26, 12; 1074, 10. After imperatives, *Peas.* R 3; B 1, 81.

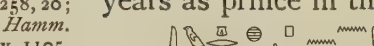
§ 255. *grt*, early also *ỉgrt*,[2] in inscriptions of Dyn. XVIII sometimes written ,[3] takes the place, in Middle Egyptian, of Old Eg. *gr* (rarely *ỉgr*), which seems to survive later only as an adverb meaning 'also' (§ 205, 1). Hence the proper meaning of *grt* was doubtless likewise 'also', 'moreover'. In use, however, *grt* has a much weakened signification; the nearest English equivalent is the 'now' which claims the listener's attention, but frequently it is best left untranslated.

[2] Cairo 20503, 1; Brit. Mus. 1164, 9. 12.

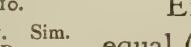
[3] *Urk.* iv. 344, 11; 1110, 7.

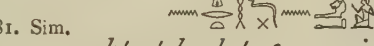
It stands at the beginning of new paragraphs.

Exx.  *ỉr·n·i grt rnpwt m ḫḳꜣ m Mꜣ-ḥḏ* now I spent years as prince in the Oryx-nome.[4]

 *ỉw grt ḫrp·n n·f ḥm·i mnw ꜥšꜣ wrt* My Majesty undertook for him very many monuments.[5]

Also at the beginning of descriptions or explanatory comments.

Exx.  *nṯr pw grt, nn snnw·f* he is a god who has no equal (lit. second).[6]

 *n grt ḥḏ·n ḫsty-ꜥ nb ỉmy hꜣw·f ḫtmt ky ḫsty-ꜥ* no prince in his time destroys what another prince contracts for.[7]

[4] *BH.* i. 8, 15. Sim. Berl. *ÄI.* i. p. 258, 20; *Sin.* B 219; *Hamm.* 110, 7; *Urk.* iv. 1105, 12.

[5] *Urk.* iv. 173, 6. Sim. *ib.* 168, 12; 171, 11; 172, 1; 174, 9; *Hamm.* 113, 10.

[6] *Sin.* B 47. Sim. *ib.* 51; *Peas.* B 1, 17.

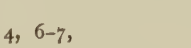
[7] *Siut* 1, 281. Sim. *ib.* 279.

Grt is found even at the very beginning of narratives.[8] It occurs frequently in the phrase *ỉr grt* 'now as to . . . . .' with some emphasized word (§ 149).[9]

[8] Ex. Cairo 20099, 2, qu. p. 55, top.

[9] Berl. *ÄI.* i. p. 258, 19; Cairo 20539, i. *b* 21; *Urk.* iv. 1105, 7; *Urk.* v. 24, 9; 26, 12; 28, 10.

An example may be quoted where *grt* is used exactly like the adverb *gr* 'also' (§ 205, 1); this example confirms the relationship of the two words.

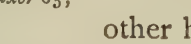
 *n ỉr·n n mw grt* they do not wash off through water either (*or* also).[10]

[10] Louvre C 14, 12.

OBS. *'Iw grt* is a common combination; a case may even be quoted where it introduces indep. pron. + participle, the construction of § 227, 3.[11] *'Is.t grt*, see § 231.

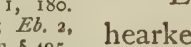
[11] Munich 4, 6–7, qu. § 468, 3.

§ 256. *tr*, sometimes shortened to , *ty*, seems to express surprise or indignation, and may be translated 'forsooth', 'I wonder', or the like.

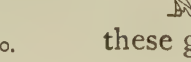
Ex.  *n ỉnk tr smꜣ·f* I am not, forsooth, a confederate of his.[12]

[12] *Sin.* B 114, with note. Sim. GAYET, *Temple de Louxor* 63; *ÄZ.* 57, 6*.

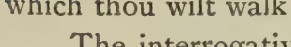
Such examples are, however, exceedingly rare. *Tr* is common, on the other hand, in questions.

Exx.  *tm·k tr sḏm ḥr m* wherefore, pray, dost thou not hearken?[13]

[13] *Peas.* B 1, 180. Sim. *ib.* 201; *Eb.* 2, 3; *Pt.* 274, qu. § 495.

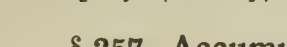
 *m t(y) sn nn n nṯrw ỉmyw-bꜥḥ* who are they, these gods who are in the presence?[14]

[14] *Urk.* v. 30.

 *sy ty pw wȝt šmt·k ḥr·s* which, pray, is the road upon which thou wilt walk?[1]

The interrogative pronoun *ptr*,[2] 'who?' 'what?' (§ 497), also written *pt*,[3] *pty*,[4] and more fully *pw-tr*,[5] *pw-tỉ*,[6] is evidently a compound of *pw* and *tr*; for *pw* alone as an interrogative 'who?' see below § 498.[7]

A strange employment is also found in which a suffix is appended to *tr*, apparently in apposition to a preceding *m* 'who?'

Ex.  *n-m tr·k ỉ* who art thou that hast come? Perhaps lit., who, pray, (namely) thou, has come?[8] For the construction see above § 227, 3.

[1] *Urk.* v. 168, 12. Sim. *ib.* 172, 2. 4; 173, 13; 177, 13.
[2] *Sin.* B 122. 183. 261.
[3] *P. Kah.* 5, 6.
[4] *Rhind* 36. 39. 51.
[5] *Mission*, i. p. 219.
[6] *Adm.* 3, 7. 13; 4, 6.
[7] *Urk.* iv. 1078, 13; 1079, 1; 1081, 16 (collated).
[8] *Urk.* v. 148, 3. Sim. *ib.* 165, 6; 171, 11.

§ 257. **Accumulation of particles.**—Finally, it must be pointed out that Egyptian is by no means averse from accumulations of particles. Examples will be found in many of the above paragraphs; compare, for instance, *ỉst rf* § 231; *mtn ỉs* § 247, 3; *ḫr ḥm* § 253; so also *mk ḫr*[9] and many others.

[9] *Urk.* iv. 1088, 10; 1092, 13.

INTERJECTIONS

§ 258. The number of Egyptian words which can definitely be classed as **interjections** is very small. Here belong, in the first place, the words , *ỉ* and *hȝ*, which occasionally accompany the vocative, see above § 87. Closely related to the latter is probably *hy*, which may best be translated 'hail', ex. *hy n·k* 'hail to thee'.[10] *yḥ* 'hey' is a still rarer interjection exhorting to movement or the like.[11] We have discussed *ỉsṯ* 'lo', *mk* 'behold', and *ḥȝ*, *ḥwy* 'would that' under the head of non-enclitic particles or sentence-adverbs (§§ 231. 234. 238). Here, for want of a better rubric, we may place *tỉw* 'yes'[12] and the rare use of *nn* for 'no'.[13]

[10] *Sin.* B 274.
[11] *D. el B.* 89; *Paheri* 5.
[12] *Westc.* 8, 14; *Adm.* 6, 13; *ÄZ.* 43, 42.
[13] *Peas.* B 1, 200.

For interjectional sentences beginning with an adverbial phrase, see above § 153. Sentences consisting only of a noun or of a nominal phrase (§ 89, 2) may also be regarded in this way.

VOCABULARY

ms bear, give birth; form, fashion (statue).

nḏ protect, rescue, *m-ꜥ* from.

rs wake (intrans.).

var. *ḫsf* oppose, repress, repel; with *n*, punish.

ḫsr drive away, dispel.

sꜥr cause to mount up, bring.

smỉꜥ make true.

smḫ forget.

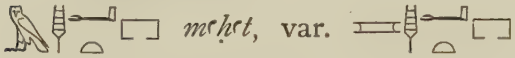
šn conjure, exorcize.

dm pierce; pronounce, *rn* a name.

ʿ3m an Asiatic.

pḏty a bowman, foreigner.

psḏt (? *psḏt-nṯrw*) ennead of gods, company of nine gods.

 *mʿḥt*, var. *miḥt* tomb.[1]

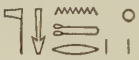
mtwt poison.

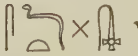
rḳ-ib disaffected, envious, lit. downward inclined of heart.

ḥkꜣ magic.

ḫfty enemy, opponent.

kkw darkness.

 *snṯr* incense.

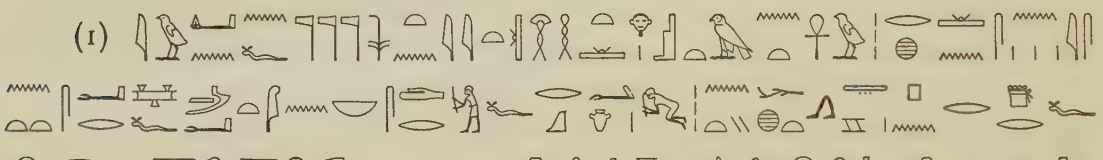
 var. *sḏt* fire, flame.

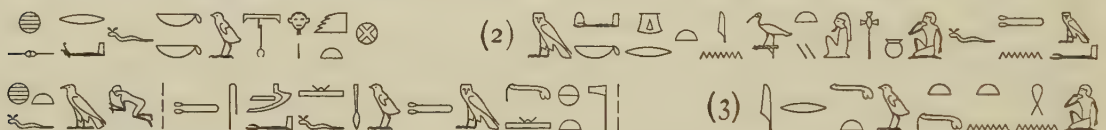
var. *m* who? what?

[1] The use of the sign for *mi* here indicates that the initial ʿ of the stem *ʿḥʿ* has changed into *i*. See *Sphinx* 13, 157.

EXERCISE XIX

(*a*) *Transliterate and translate*:

(1) 

(2) 

(3)

(4)

(5)

(*b*) *Write in hieroglyphs and transliteration*:

(1) The overseer of priests Ḥarḥotpe says: I adorned this tomb for my father anew, in order that (*n-mrwt*) his name might be firm and flourishing therein for eternity. (2) O Isis, if thou allow this child to live, I will give to thee incense upon the flame; but if thou take him from me, I will not allow thee to receive offerings upon the altar, I will not allow thy name to be pronounced in thy temple. (3) Would that he would give me my clothing! (4) If thou awake in peace, Great-of-Magic[1] awakes in peace. (5) They fashioned a statue, the like of which had not been seen since the time of the god. (6) Shall this peasant be punished for this evil word?

[1] Name of a female divinity, identified with the crown of the Pharaoh.

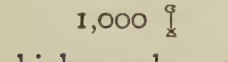
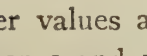
LESSON XX

NUMBERS[1]

[1] See K. SETHE, *Von Zahlen und Zahlworten bei den alten Ägyptern*, in *Schriften d. Wiss. Ges. Strassburg*, 25. Heft, 1916.

§ 259. The writing of the numerals.—A vertical stroke | is used for the units, and special signs for the various powers of ten. The seven signs employed are as follows:—

1	|	10,000	
10		100,000	
100		1,000,000	
1,000			

The higher values are written in front of the lower, and to indicate the numbers between 1 and 10, and between any power of ten and the next higher power, the signs in question are repeated as many times as is necessary. Hence we find  for 152,123,[2]  for 966.[3]

[2] *Urk.* iv. 630.

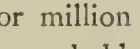
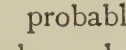
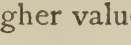
[3] *Urk.* iv. 666.

The word for million *ḥḥ*, which was also used for 'many' (§ 99), early fell into disuse; probably as a consequence of this loss, a new method of expressing the higher values was occasionally employed.

Exx. 101 × 100,000 = 10,100,000.[4] (4 × 100,000) + (7 × 10,000) = 470,000.[5]

[4] *Harris* 73, 5.

[5] *P. Kah.* 8, 19.

In hieratic the tens and units, when referring to the days of the month, are invariably laid on their side, ex. *ssw 18* 'day 18'.[6] Traces of a similar use, though as regards the units only, are sometimes found in Middle Kingdom hieroglyphic, exx.  *tpy ỉḫt ssw 18* 'first (month of) inundation, day 18';[7]  *5 ḥryw rnpt, ssw 5* 'the 5 days upon the year, day 5' i.e. the fifth epagomenal day,[8] beside  .[9] The horizontal position becomes thus associated more with ordinal than with cardinal meaning; in hieratic texts this position is apt to be found in the words for 'third', 'fourth', etc., ex. *ȝ-nw sp* 'the third time'.[10]

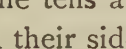
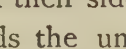
[6] *P. Kah.* 12, 6.

[7] *Siut* 1, 283. Sim. *ib.* 277. 299.

[8] *Siut* 1, 305. 312.

[9] *Siut* 1, 297.

[10] *Peas.* B 1, 139. Sim. *ib.* 194, 240. 266. 290; *Eb.* 86, 20.

§ 260. The names of the numbers.[11]—Very few of these are written out in Middle Egyptian, though an example of *snw* 'two'[12] and another of *ḫmt* 'three'[13] may be cited. Since, however, derivatives involving the names of the numbers sometimes occur, e.g.  *ỉfdt* 'a four', 'a quartet',  *Ḫmnw* 'Eight-town', i.e. Eshmūn in Upper Egypt, it is desirable for the student to become acquainted with them. The transcriptions given below are based on phonetic writings in the Pyramid Texts and elsewhere, or else on inferences from Coptic; a few details remain uncertain.

[11] See *ÄZ.* 47, 1.

[12] *ÄZ.* 45, Pl. VI. 12–13.

[13] *ibid.*

1 *wʿ(yw)*	10 *mḏ(w)*	100 *šṯ* orig. perhaps *šnṯ*
2 *śnw(y)*	20 [*ḏbʿty* ? ?]	1,000 *ḫꜣ*
3 *ḫmt(w)*	30 *mʿbꜣ*	10,000 *ḏbʿ*
4 *fdw*	40 *ḥm*	100,000 *ḥfn*
5 *diw*[1]	50 *diyw*	1,000,000 *ḥḥ*
6 *śrśw* or *śiśw*	60 *śr(śyw)* or *śi(śyw)*	
7 *śfḫ(w)*	70 *śfḫ(yw)*	
8 *ḫmn(w)*	80 *ḫmn(yw)*	
9 *pśḏ(w)*	90 *pśḏyw*	

[1] See SETHE, *Pyr.* iii. p. 9, 121 *c*.

The bracketed consonants fell away at different times, mostly early. All the units, except *śnwy*, which is a dual, have a masculine ending *w*; from 3 upwards they were plurals, but in Middle Egyptian, having mostly lost the *w*, they are already treated as singulars (see below § 261). The tens, from 50 upwards, are plurals of the units. The word for 100 is fem. sing., but the higher numbers are masc. sing.

We know from various sources that the units had fem. forms as well as masculine. There existed also a set of collectives corresponding to the English 'triad', 'trio', 'quartet', etc.; an example from Middle Egyptian is *dwt* 'a set of five'.[2]

[2] *Urk.* iv. 139.

The way in which combinations of tens and units (e.g. 'twenty-five'), etc., were expressed in spoken Middle Egyptian is largely a matter of conjecture, and cannot be discussed here.

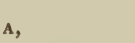
Unlike the other numbers, 'one' is often written out, m. ,[3] f. .[4] Derivatives are: *wʿ(w)* 'be alone', *wʿty* 'sole', 'unique', *wʿʿw* 'privacy', 'solitude'.

[3] *Peas.* B 1, 161; *Urk.* iv. 18, 1. 3; 19, 13.

[4] *Sin.* B 266; *Eb.* 4, 8; 11, 1.

§ 261. Construction of the cardinals.—The numeral follows the noun, which, as a general rule, exhibits the singular form.

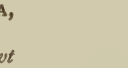
Exx. *mḥ 1* one cubit.[5] *s 2* two men.[6]

 *msḏr·f 2* his two ears.[7] *rnpt 20* twenty years.[8]

 ḥfꜣw 75 seventy-five snakes.[9]

 ḥnḳt ḏs 100 one hundred jugs of beer.[10]

dmi ḫꜣ a thousand towns.[11]

 *s ḏbʿ* ten thousand men.[12]

[5] *Siut* 3, 13; *Westc.* 10, 10.

[6] *Adm.* 12, 14.

[7] *Eb.* 100, 2.

[8] *P. Pet.* 1116 A, 58.

[9] *Sh. S.* 127.

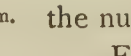
[10] *Westc.* 4, 13.

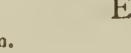
[11] *Urk.* iv. 660.

[12] *P. Pet.* 1116 A, 101.

Frequently, however, the noun shows the plural form; not, however, (*a*) with the numbers 1 and 2, (*b*) nor yet, as a rule,[13] in indications of *time* or of *measure*.

[13] Exceptions: *rnpwt 54*, *ÄZ.* 47, Pl. I, 6: *hrww 4*, *Hearst* 10, 4. 13.

Exx.  *spw 4* four times.[14] *st-ḥmwt 20* twenty women.[15]

 *ỉḫw 618* six hundred and eighteen (head of) cattle.[16]

[14] *Hearst* 11, 14. Sim. *Rhind* 41.

[15] *Westc.* 5, 9.

[16] *Urk.* iv. 688. Sim. *ib.* 698, 7; 699, 5. 6.

When the noun and numeral are accompanied by a demonstrative or possessive adjective, this adjective is made to agree with the noun in gender, though it always shows singular number, even when the noun has the plural form.

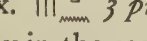
Exx. *pꜣ s 2* the two men.[1]

ḥrw 3 pn these three days.[2]

tꜣ it ḫḳꜣt 6 the six *ḥeḳat* of corn.[3] For see below § 266, 1.

pꜣ-i ḫrdw 4 my four children.[4]

When no noun is present, the adjective is singular and masculine.

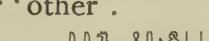
Exx. *3 pn* these three.[5]  *pꜣ 21* the twenty-one.[6]

Only in the case of the numbers 100 and 1,000 does the demonstrative follow the gender of the numeral, without reference to the gender of the thing that is numbered.

Exx. *tꜣ tꜣ 100* the hundred loaves.[7] *Šꜣt* is feminine.

pꜣ tꜣ 1,000 the thousand loaves.[8] *Ḥꜣ* is masculine.

What has been said above of the demonstrative applies equally to the word for 'other'.

Exx.  *ky nḥsy 6* another six negroes.[9]

kt šꜣt r-sꜣ kt šꜣt one hundred (years) after another hundred.[10]

The explanation of the puzzling facts set forth above is given by Old Egyptian and Coptic. It thence becomes clear that the method of writing the numeral after the word denoting the thing numbered was purely graphic; doubtless it was borrowed from book-keeping, just as £6 is the regular symbol in English account-books for 'six pounds'. It is just possible that Egyptian measurements like *mḥ 4* were sometimes read as *mḥ fdw*, lit. 'cubit, four'; but if so, this manner of reading was merely derivative and a reflection of the manner of writing.

From the evidence which we possess it is plain that in actual speech the number always preceded the noun numbered. The only exception is *snw* 'two', which was pronounced after its noun, cf. Coptic *p-son snau* 'the two brothers'. In all other cases the noun indicating the thing numbered came at the end. When the number is relatively small, the noun is in the plural and in apposition to the word denoting the number; with the highest numbers (see below § 262, 2) the noun numbered is in the singular and is treated partitively. The word denoting the number is in all cases a singular noun (the units were originally plural, but early became singular, § 260), and hence the accompanying demonstrative and possessive adjectives and the word for 'other' are always singular. The variability in gender which they exhibit when the number is a low one is due to the fact that the units had masc. forms when the following noun in apposition

[1] *P. Kah.* 13, 28. Sim. *Urk.* iv. 1106, 12.

[2] *Siut* 1, 296.

[3] *Peas.* R 6. Sim. *Rhind* 77 (*pꜣ*).

[4] *Urk.* iv. 1070. *Pꜣ* and plur. noun, *Westc.* 3, 17; 9, 7; *M. u. K.* vs. 4, 8.

[5] *Peas.* B 1, 151.

[6] *Rhind* 62.

[7] *Rhind* 65. Note the dot before the numeral, a graphic peculiarity found elsewhere.

[8] *Rhind* 76.

[9] *P. Ram.* unpubl.

[10] *Siut* 4, 25.

was masc., and fem. forms when that noun was fem. The rules for the demonstrative, etc., become intelligible when we realize that what is written *pꜣ·i ḫrdw 4* was read *pꜣ·i fdw, ḫrdw* 'my masculine four, (namely) children'; 'my four cows' would have been *tꜣy·i fdt, ỉḥwt* 'my feminine four, namely cows', though written *tꜣy·i ỉḥwt* (or *ỉḥt*) *4*. On the other hand, with the hundreds the demonstrative is always fem., since *št* 'hundred' is an unchangeable fem. noun; *ḫꜣ* 'thousand' is, on the contrary, masculine, and consequently any adjective agreeing with it would have to be masculine likewise.

§ 262. The construction of the lowest and highest numbers.—1. The word for 'one', when written phonetically, as a rule follows its noun.

Exx. *dmi wr* one city.[1]

wꜣt·f wrt its one side.[2]

Or else it precedes it and is connected with it by the genitival adjective.

Ex. *wr n mṯn* one road.[3]

At a later stage of the language, the last-named construction gives rise to the **indefinite article**; an early example is *wrw n ḳiḳw* 'a ship'.[4]

'One of (several)' is expressed by *wr m*.

Exx. *wr m nꜣ n ḫꜣ* one of these asses.[5]

wr ỉm·ṯn nb every one of you.[6]

For the use of *wr* to convey superlative meaning see above, § 97, end; and for its meaning 'one' as contrasted with 'other' see § 98.

2. The words for 1,000 and 1,000,000 are sometimes written before their noun, which is usually in the singular, and are connected with it either by the *m* of equivalence or by the genitival adjective. The same doubtless held good of the words for 10,000 and 100,000, but here we have no evidence.

Exx. *ḫꜣ m tꜣ ḥnḳt* a thousand of bread and beer.[7] Abbreviated writing .[8]

ḫꜣ·k pn n rnpt this thy thousand years, lit. of year.[9]

m ḥḥ pn n rnpwt in this million of years.[10]

Similar writings occur where the word for 100 is involved.

Exx. *120 nt ḫꜣ-tꜣ* one hundred and twenty thousands-of-land (a land-measure).[11]

tꜣ 365 n nṯr the 365 gods.[12]

In late Egyptian the construction with *n(y)* has been extended also to the tens. Sporadic examples may be found even in Dyn. XVIII.

Ex. *35 n rnpt* 35 years.[13]

§ 263. The ordinal numbers.—1. For 'first' *tpy*, varr. , , the adjective from *tp* 'head', is used and follows its noun.

Exx. *sp tpy* the first time.[14] *wḏyt tpt* the first campaign.[15]

[1] *Urk.* iv. 1069.
[2] *Peas.* R 46.
[3] *Urk.* iv. 650.
[4] *Westc.* 8, 3. Sim. *ib.* 6, 3.
[5] *Peas.* B 1, 9. Sim. *ib.* 81–2; *Siut* 1, 287.
[6] *Siut* 1, 288. Sim. *ib.* 285.
[7] Cairo 20003. Sim. *ib.* 20006. 20009, *k.* 20011. 20012. 20053.
[8] Cairo 20004. Sim. *ib.* 20007. 20012, 2. 20046.
[9] *Urk.* iv. 539; 1058, 15. Sim. *ḥḥ·f n ḳꜣ* (sing.) LAC. *TR.* 78, 9.
[10] *Urk.* iv. 306.
[11] *Sebekn.* 7. Sim. *Urk.* iv. 893, 15 with *n* for *nt*.
[12] *P. Turin* 137, 3.
[13] MARUCCHI, *Gli Obelischi*, 1.
[14] *Urk.* iv. 175.
[15] *Urk.* iv. 740.

2. The ordinals from 2 to 9 are formed by the addition of an ending m. *-nw*, f. *-nwt* to the stem of the cardinals. As a rule this ending is appended to the numerals, exx. *2-nw* '2nd' (m.), *6-nwt* '6th' (f.), but a few phonetic writings are found, ex. *ḫmt-nw* 'third';[1] *sn-nw* 'second' is not uncommon.[2]

When used as epithets these ordinals may precede their noun.

Ex. *4-nw sp* the fourth time.[3]

m sn-nwt·f ỉꜣt in his second office.[4]

This is the older use; the second example shows that a suffix may be attached to the ordinal; so too in the adverbial phrase *ḫr sn-nw·sy* 'again', lit. 'for its second (time *sp*)',[5] and compare *kty·f* in § 98.

Later, the ordinal follows like a true adjective.

Exx. *sp·f 3-nw ḥb-sd* his third time of Jubilee.[6]

wḏyt 6-nwt the sixth expedition.[7]

Less commonly, the ordinal precedes its noun and is connected with it by means of the genitival adjective.

Ex. *5-nw n ḥb* the fifth festival.[8]

3. From 10 upwards, the ordinals are formed with the aid of the participle m. *mḥ*, f. *mḥt* 'filling', 'completing'; the compound thus created follows its noun.

Exx. *wḏyt mḥt-10* the tenth campaign, lit. the campaign completing ten (campaigns).[9]

§ 264. Use of the cardinals as ordinals.—In dates like *ḫꜣt-sp 2, ꜣbd 2 ꜣḫt, ssw 18*[10] it seems certain that the numbers after the words for 'year' and 'day' are cardinals, though in sense they are ordinals.[11] So too in English we can translate literally 'year two, month two of inundation, day 18' meaning 'the second year, second month, etc.' Probably the numbers used after *ꜣbd* 'month' were likewise cardinals, though definite proof is wanting; that these numbers were felt as ordinals is proved by the not uncommon replacement of *ꜣbd 1*—the latter is regular in hieratic[12] and occurs sometimes in hieroglyphic[13]—by *tpy* 'first (month)', with the rarer variant ,[14] exx. *tpy šmw* 'first (month) of summer';[15] *tpy n ꜣḫt* 'first (month) of inundation'.[16] It may be mentioned incidentally that the *n* between the month and the season was doubtless customary in the spoken language, though nearly always omitted in writing; cf. however *ꜣbd 4 n šmw* 'month 4 of summer'.[17] The thirtieth day of the month was described as *ṯrḳy*[18] (also [19] and ,[20] the full phonetic writings [21], [22] being rare in Middle Egyptian); this word again points to an ordinal meaning for the cardinal numbers of the days. For the general system of dating, see Excursus C at the end of this lesson.

[1] *ÄZ.* 45, Pl. 6, l. 12.

[2] *ÄZ.* 45, Pl. 6, l. 12. Sim. *Sin.* B47; *Sh. S.* 42.

[3] *Peas.* B 1, 194. Sim. *ib.* 224, 226; *Eb.* 86, 20.

[4] *Siut* 3, 20; the sign for *ỉꜣt* is uncertain.

[5] *Urk.* iv. 4, 9; 5, 10; 10, 3.

[6] *Urk.* iv. 590.

[7] *Urk.* iv. 689. Sim. BUDGE, p. 327, 14; 328, 1. 5. 9. 13.

[8] *Urk.* iv. 741. Sim. *ib.* 740, 17; *Hearst* 2, 3 = *Eb.* 86, 19.

[9] *Urk.* iv. 709. Sim. *ib.* 716, 13; 721, 10; BUDGE, p. 377, 5; 378, 2.

[10] *P. Kah.* 12, 6.

[11] See *Unt.* iii. 92, 96.

[12] *P. Kah.* 14, 9; 22, 11; 24, 27; *Urk.* iv. 44, 8. 12. 16.

[13] *Urk.* iv. 45.

[14] L. *D.* ii. 150*f.*

[15] *Urk.* iv. 648, 9; 649, 3. Sim. Cairo 20026.

[16] Louvre C 166. Sim. *Hamm.* 114, 2; L. *D.* ii. 150*f.*

[17] Louvre C 1. Sim. *Hamm.* 113, 3.

[18] *P. Kah.* 15, 13; 23, 1; *Urk.* iv. 771, 7.

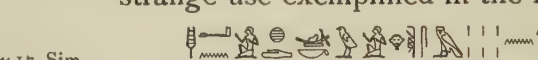
[19] Cairo 20541; *Urk.* iv. 823, 16; 836, 2.

[20] Cairo 20026.

[21] Brit. Mus. 155.

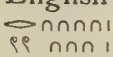
[22] BUDGE, p. 252, 5.

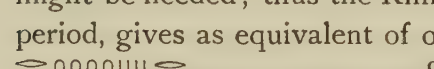
We shall see below (§ 265), in dealing with the fractions, that there too the cardinal numbers have ordinal meaning;[1] the same appears to be the case in the strange use exemplified in the following quotation:

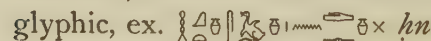

ḫr·n·i ḥd·kwi ḥr šms m 6 n ḫnw I sailed downstream in the escort (lit. in following) with five others (lit. as 6, i. e. 6th) of the Residence.[2]

[1] *Cf.* perhaps *sp 2* 'a second time', *Peas.* B 1, 88.

[2] *Sebekkhu* 17. Sim. *ib.* 13; the sense seems guaranteed by the late *Abbott* 4, 15.

§ 265. Fractions.—The commonest method of expressing fractions in Egyptian was by the use of the word *r* 'part', below which (or partly below it in the case of the higher numbers) was written the number described in English as the denominator. Thus *r-5* 'part 5' is equivalent to our $\frac{1}{5}$,  *r-276* 'part 276' to our $\frac{1}{276}$.

For the Egyptian the number following the word *r* had ordinal meaning; *r-5* means 'part 5', i. e. 'the fifth part' which concludes a row of equal parts together constituting a single set of five. As being the part which completed the row into one series of the number indicated, the Egyptian *r*-fraction was necessarily a fraction with, as we should say, unity as the numerator. To the Egyptian mind it would have seemed nonsense and self-contradictory to write *r-7 4* or the like for $\frac{4}{7}$; in any series of seven, only one part could be the seventh, namely that which occupied the seventh place in the row of seven equal parts laid out for inspection. Nor would it have helped matters from the Egyptian point of view to have written* *r-7(+)r-7(+)r-7(+)r-7*, a writing which would likewise have assumed that there could be more than one actual 'seventh'. Consequently, the Egyptian was reduced to expressing (e. g.) $\frac{4}{7}$ by $\frac{1}{2}(+)\frac{1}{14}$. For more complex fractions even as many as five terms, all representing fractions with 1 as the numerator and with increasing denominators, might be needed; thus the Rhind mathematical papyrus, dating from the Hyksos period, gives as equivalent of our $\frac{2}{61}$ the following complex writing:  *r-40 r-244 r-488 r-610* '$\frac{1}{40}+\frac{1}{244}+\frac{1}{488}+\frac{1}{610}$'. It is not generally known that the same cumbrous methods of expression were in common use with the Greeks and Romans. It would seem also that a relic of them survives in the use of English ordinals in the names of our fractions, though we speak of 'one-third' and 'three-fifths' without any qualms.

For $\frac{1}{2}$ the Egyptians used the word *gs*, lit. 'side'. In place of hieroglyphic , hieratic employs ×, which was originally read *ḥsb* 'fraction' (*par excellence*), but later understood as *r-fdw* 'part 4'; rarely × or + occurs in hieroglyphic, ex.  *ḥnḳt, sṯ 1 n ds ¼* 'beer, 1 *sṯ*-vessel of $\frac{1}{4}$ of a pint'.[3] Similarly, where the hieroglyphs have *r-3* '$\frac{1}{3}$', hieratic has a sign , which may presuppose a hieroglyphic* , probably to be understood as 'one part' (out of three).

[3] *Siut* 1, 302. Sim. *Sinai* 139, 8.

Though the Egyptians were unable to say 'three-sevenths' or 'nine-sixteenths', yet they made a restricted use of certain fractions which appear, at first sight, to stand on the same footing: a great rôle is played in Egyptian arithmetic by the fraction *swy*[1] 'the two parts' (out of three) i. e. $\frac{2}{3}$, and a very rare sign *r-3* (perhaps to be read *ḫmt rw*) can be quoted for 'the three parts' (out of four), i. e. $\frac{3}{4}$.[2] These 'complementary fractions' represent the parts remaining over when 'the third' or 'the fourth' is taken away from a set of three or four, and indeed their existence is practically postulated by the terms *r-3*, *r-4*. But we must be careful to note that in *r-3* = $\frac{3}{4}$ the numeral is a cardinal, not an ordinal, and that the expression means 'the three parts' and was not construed, as with ourselves, as meaning 'three *fourths*'. In ordinary arithmetic the only complementary fraction used was $\frac{2}{3}$. Compare in English 'two parts full', i. e. two-thirds full, doubtless a survival of the old Egyptian way of regarding the same fraction.

[1] In hieroglyphic, *Urk.* iv. 630. 637; MAR. *Karn.* 34, 22.

[2] *Zahlworte*, p. 98.

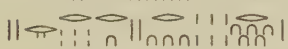
Some examples of the symbols above explained may now be quoted from the Rhind papyrus and elsewhere:

$5+\frac{1}{2}+\frac{1}{7}+\frac{1}{14}=5\frac{5}{7}$.[3]

[3] *Rhind* 34.

$2+\frac{1}{2}+\frac{1}{4}+\frac{1}{14}+\frac{1}{28}=2\frac{6}{7}$ (half of $5\frac{5}{7}$ just quoted).[4]

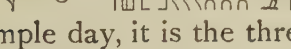
[4] *Rhind* 34.

 $2+\frac{2}{3}+\frac{1}{6}+\frac{1}{12}+\frac{1}{36}+\frac{1}{54}=2\frac{26}{27}$.[5]

[5] *Rhind* 42.

ir hrw n ḥt-nṯr r-360 pw ḫnt rnpt as for a temple day, it is the three hundred and sixtieth part of (lit. out of) the year.[6]

[6] *Siut* 1, 285.

 *r-9 n 9 m 1* the ninth of nine, namely one.[7]

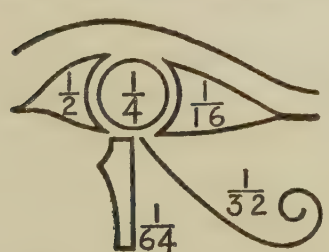
[7] *Rhind* 41.

$\frac{2}{3}$ *n r-10 n r-10·f* $\frac{2}{3}$ of $\frac{1}{10}$ of $\frac{1}{10}$ of it.[8]

[8] *Rhind* 46.

§ 266. Other kinds of fractions; weights and measures.—In their measures for corn and for land, the Egyptians appear to have preserved a more primitive kind of fractions obtained by halving. In discussing these, we shall deal also with the terms for weights and linear measurements.

1. **The corn-measure.**[9]—The symbols employed in this, as shown in the accompanying cut, are derived from the ancient myth according to which the eye of the falcon-god Horus, often depicted on the monuments in the form , was torn into fragments by the wicked god Seth.[10] Later, the ibis-god Thoth miraculously 'filled' or 'completed' (*mḥ*) the eye, joining together the parts, whereby the eye regained its title to be called the *wḏȝt*, 'the sound eye'. In accordance with this myth the sign ◁ was used for $\frac{1}{2}$, ○ for $\frac{1}{4}$, ⌒ for $\frac{1}{8}$, ⊱ for $\frac{1}{16}$, ↘ for $\frac{1}{32}$ and ⟨ for $\frac{1}{64}$. These fractions together add up to $\frac{63}{64}$; presumably the missing $\frac{1}{64}$ was supplied magically by Thoth.



[9] See in general *PSBA.* 14, 421–35; SETHE, *Zahlworte* 80; MÖLLER, *Hieratische Paläographie*, i. pp. 66–7; ii. p. 62.

[10] See *ÄZ.* 48, 99.

With the exception of ◁ $\frac{1}{2}$,[1] no hieroglyphic examples of this notation have been found before Dyn. XX, but the hieratic equivalents are of frequent occurrence. These are regularly employed in connection with the *ḥeḳat*-measure (*ḥḳȝt*), written [2] [3] [4] [5] [6] or [7] of 292 cubic inches = 4·785 litres = roughly a gallon; but they also serve as fractions of the 'double *ḥeḳat*', written [8] [9] [10] as well as of the 'quadruple *ḥeḳat*' written once in hieroglyphic [11] in hieratic regularly [12] and later, less correctly, [13] the quadruple *ḥḳȝt* makes its first appearance in the Rhind mathematical papyrus (Hyksos period) and was much used at a later date.

Fractions below $\frac{1}{64}$ of the *ḥeḳat*, whether single, double, or quadruple, were indicated in terms of the *ro*-measure (*r*) of $\frac{1}{10} \times \frac{1}{32} = \frac{1}{320}$ *ḥeḳat*; to avoid confusion with the ordinary fractions like $\frac{1}{3}$, $\frac{1}{4}$ (§ 265), the multiples of the *ro*-measure were written as , , and ;[14] for 5 *ro*, being $\frac{1}{64}$ *ḥeḳat*, is written. For quantities smaller than the *ro*-measure itself the ordinary fractions were used.

Before proceeding to illustrate the fractional measures of capacity above discussed we must describe the curious way in which multiples of the *ḥeḳat*-measure were indicated in hieratic; , stand respectively for 100 and 200 single, double, or quadruple *ḥeḳat*, and with as a basis $\frac{1}{2} \times 100 = 50$ *ḥeḳat* is written ; similarly × stands for $\frac{1}{4} \times 100 = 25$ *ḥeḳat*,[15] while and represent 10 *ḥeḳat* and 20 *ḥeḳat* and the units are denoted by mere dots, e. g. = 2 *ḥeḳat*, = 7 *ḥeḳat*.

Exx. *ḥḳȝt* $\frac{1}{2}$ 1 $\frac{1}{4}$ 8 $\frac{1}{4}$ $\frac{1}{10}$ $\frac{1}{64}$ (1 *r*) ($\frac{2}{3}$ *r*) = 50 + 10 + 25 + 8 + $\frac{1}{4}$ *ḥeḳat* (= 80 *ro*) + $\frac{1}{16}$ *ḥeḳat* (= 20 *ro*) + $\frac{1}{64}$ *ḥeḳat* (= 5 *ro*) + 1 *ro* + $\frac{2}{3}$ *r* = 93 *ḥeḳat* $106\frac{2}{3}$ *r* = $93\frac{106\frac{2}{3}}{320}$ *ḥeḳat* = $93\frac{1}{3}$ *ḥeḳat*.[16]

bdt ḥḳȝt: 1 *ḥḳȝt* $\frac{1}{2}$ 1 6 $\frac{1}{2}$ $\frac{1}{8}$ $\frac{1}{32}$ (3 *r*) $\frac{1}{3}$ = spelt, *ḥeḳat* 1 + 50 + 10 + 6 + $\frac{1}{2}$ *ḥeḳat* (= 160 *ro*) + $\frac{1}{8}$ *ḥeḳat* (= 40 *ro*) + $\frac{1}{32}$ *ḥeḳat* (= 10 *ro*) + $3\frac{1}{3}$ *ro* = $166\frac{21\,3\frac{1}{3}}{320}$ = $166\frac{2}{3}$ *ḥeḳat*.[17]

48 *ḥḳȝt* = 4800 *ḥeḳat*.[18]

Only very rarely are the fractions for $\frac{1}{3}$ and $\frac{2}{3}$ substituted for the signs of the Horus-eye notation.

Ex. *ḥḳȝt* $\frac{1}{2}$ 2 $\frac{2}{3}$ = 50 + 2 + $\frac{2}{3}$ = $52\frac{2}{3}$ *ḥeḳat*.[19]

In hieroglyphic, on the other hand, multiples of the *ḥeḳat* seem to have been expressed with the ordinary notation.

Exx. *it šmʿ ḥḳȝt 645* corn of Upper Egypt, 645 *ḥeḳat*.[20]

ḏmḏm ḥḳȝt $88\frac{1}{2}$ fine gold, $88\frac{1}{2}$ *ḥeḳat*.[21]

In Dyn. XVIII the 'sack' *ḫȝr* (rare variant)[22] comes into vogue as the multiple 4 of the quadruple *ḥeḳat* = 16 single *ḥeḳat*. One, two, or three quadruple *ḥeḳat* are expressed, as previously, by dots, and fractions of the quadruple *ḥeḳat* by means of the Horus-eye notation.

[1] *Urk.* iv. 756, 8; *Puy.* 36, reversed; hieratic also seems to reverse this sign.

[2] *Siut* 1, 279; *Rhind* 44; *Urk.* iv. 429, 12.

[3] *Puy.* 35; *Urk.* iv. 720, 7.

[4] *Puy.* 36.

[5] *Peas.* R 5; *P. Boul.* xviii. 47; *Rhind* 82, 6. 7.

[6] *Rhind* 35. 37.

[7] *P. Kah.* 18, 26. 30; *Rhind* 64.

[8] *Rhind* 82, 11.

[9] *P. Kah.* 15, 65–7; *Urk.* iv. 763, 9.

[10] *PSBA.* 15, 306.

[11] *Urk.* iv. 667, 14.

[12] *Rhind* 41–6; *P. Louvre* 3226, 4, 9.

[13] MÖLLER, *Hieratische Paläographie*, ii. p. 62.

[14] In hieratic only; the transcriptions are conjectural, see *PSBA.* 13, 533.

[15] In hieroglyphic *Sinai* 139, 8. An isolated case where $\frac{1}{3}$ is employed for $33\frac{1}{3}$ *ḥḳȝt*, see *Rhind* 82, 7.

[16] *Rhind* 82, 10. Sim. *Rec.* 28, 69, down to $\frac{1}{10\frac{1}{4}}$ *r*, see *JEA.* ix, 91.

[17] *Rhind* 82. For the dot near the beginning see p. 193, n. 7. Sim. *P. Boul.* xviii. 47.

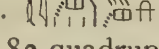
[18] *Rhind* 41. Sim. *ib.* 43.

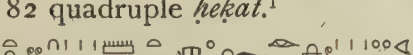
[19] *P. Kah.* 15, 50. Sim. *ib.* 15, 52; *P. Pet.* 1116 A, vs. 101. 179.

[20] *Urk.* iv. 195. Sim. *ib.* 762, 3. 6; *Mar. Karn.* 33.

[21] *Urk.* iv. 429. Sim. *Puy.* 36.

[22] *P. Kah.* 22, 14; see GRIFFITH'S notes on 22, 16; 40, 21. The word *ḫȝr* also *Siut* 1, 292; *Westc.* 12, 4.

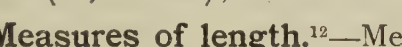
Exx.  *bn(r)ỉ ḥḳɜt ḫɜr 20 2* dates, quadruple *ḥeḳat*, 20 sacks and 2 *ḥeḳat* = 82 quadruple *ḥeḳat*.[1]

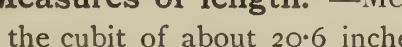
 *štbt 226, mnt ḥḳɜt 1 + ½ + ¼ + ⅛, ỉr n ḫɜr 105 3 ½+¼* crates (?), 226, content $1\frac{7}{8}$ *ḥeḳat*, making (§ 422, 3) 105 sacks and $3\frac{3}{4}$ *ḥeḳat*.[2]

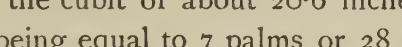
It seems evident that the 'sack' (*ḫɜr*) of Dyn. XVIII was a modification of the *ḫɜr* 'sack' of 5 quadruple, or 20 single, *ḥeḳat* mentioned in the Rhind mathematical papyrus.[3]

A jar *ḥnw* '*hin*' used for liquids (beer, milk, honey, etc.),[4] but apparently also for grain,[5] is shown by the Rhind papyrus to have contained $\frac{1}{10}$ *ḥeḳat*; actual inscribed examples average about ·46 litre.[6] Other vessels employed as liquid measures were named *ds* (especially for beer),[7] *ḥbnt* (wine, incense),[8] *sṯɜ* (a very small measure for beer),[9] *mn*,[10] var. *mnỉ* [11] (oil, incense); the size of these has not been determined.

2. **Measures of length.**[12]—Measurements of small objects are given in terms of the cubit of about 20·6 inches = 523 millimetres[13] and its subdivisions, 1 cubit being equal to 7 palms or 28 fingers. 'Cubit' is ,[14] [15] *mḥ*, abbrev. ,[16] [17] or ;[18] 'palm' is *šsp*,[19] abbrev. ;[20] 'finger' is *ḏbʿ*, represented in Rhind by .

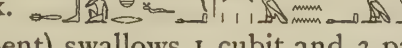
Exx.  *sḫḍ·ḥr·f mḥ 1 šsp 3 m mw ʿɜw* then it (the serpent) swallows 1 cubit and 3 palms of the great waters.[21]

You are to make ½+¼ of a cubit . . . . .  *gs·f 3½, r 4·f 1½ ¼*; *dmḏ, šsp 5, ḏbʿ* half of it is $3\frac{1}{2}$ (palms), one-fourth of it is $1\frac{1}{2}\ \frac{1}{4}$ (palms); total, 5 palms and a finger.[22]

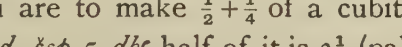
 *mḥ 4, šsp 4, ḏbʿ 2* four cubits, 4 palms and 2 digits.[23]

The chief multiple of the cubit was the *ḫt* 'rod' of 100 cubits, also called *ḫt n nwḥ* 'rod of cord'.

Exx. *swsḫ·n·ỉ wɜṯ n wḏḥw·ỉ m ḫt n nwḥ 21* I made a wide road (lit. made wide a road) for my offerings consisting of 21 rods of cord, i. e. 2,100 cubits.[24]

 *ỉḫt n ḫt 10 r ḫt 2* a field of 10 rods by 2 rods.[25]

A much larger linear measure was the *ỉtrw* 'river-measure',[26] the Greek 'schoenus'; the size of this is uncertain, but there are reasons for thinking that it consisted of no less than 4,000 cubits or roughly 2 kilometres. In one place where it occurs, it is found in conjunction with the *ḫt* 'rod', and with two fractions of this which we shall find below as measures of area :—

The distance between stela and stela on the hill east of Akhetaten  *ỉrw n ỉtrw 6 ḫt rmn ḥsḏ mḥ 4* makes 6 *ỉtrw*, $1\frac{3}{4}$ rods and 4 cubits.[27] For *ỉrw n* 'makes' see § 422, 3.

[1] *P. Louvre* 3226, 4, 9. Sim. *P. Pet.* 1116 A, vs. *passim*. In hieroglyphic *Urk.* iv. 667, 14.

[2] *P. Louvre* 3226, 29, 2.

[3] *Rhind* 41. 43.

[4] *Peas.* B 1, 94; *P. Kah.* 5, 11. 32. 33; *Eb.* 53, 10.

[5] *Rhind* 83.

[6] *Rhind* 80. 81. See *JEA.* 10, 283.

[7] *Siut* 1, 302; *Peas.* B 1, 84; *P. Kah.* 26, 3. 13; *Rhind* 71.

[8] *ÄZ.* 45, Pl. 8; *Rekh.* 6; *Urk.* iv. 718, 6.

[9] *Siut* 1, 302; *P. Kah.* 26, 4. 14.

[10] *Urk.* iv. 699, 15; 718, 7.

[11] *Urk.* iv. 712, 15.

[12] *PSBA.* 14, 403; MÖLLER, *Hieratische Paläographie*, i. p. 65.

[13] See *JEA.* iv. 136.

[14] *Hamm.* 114, 14.

[15] *Urk.* iv. 425, 17; 459, 9.

[16] *Bersh.* i. 14, 1.

[17] *Urk.* iv. 640.

[18] *BH.* i. 26, 200; *Urk.* iv. 373, 9.

[19] *ÄZ.* 59, 44*; *Rhind* 56. 58.

[20] *P. Kah.* 23, 30.

[21] *ÄZ.* 59, 47*. Sim. *P. Boul.* xviii. 4.

[22] *Rhind* 58.

[23] *ÄZ.* 59, 44*.

[24] *Urk.* iv. 133.

[25] *Rhind* 49. Sim. *ÄZ.* 59, 44*.

[26] See *ÄZ.* 41, 58.

[27] *Amarna* v. 26, 18–19, see *ib.* p. 33, n. 8.

3. **Measures of area.**[1]—A set of fractions obtained by halving, like the fractions of the corn-measures, was used in connection with the *st3t*, the Greek 'aroura', varr. [2] [3]; this was a measure of 1 square *khet* (see above, 2), or 100 cubits squared, i. e. 2735 square metres, or roughly $\frac{2}{3}$ acre. The fractions of the *st3t* are *rmn* = $\frac{1}{2}$ *st3t*, × *ḥsb* = $\frac{1}{4}$ *st3t* and *s3* = $\frac{1}{8}$ *st3t*; in Middle Egyptian they have been found only in hieratic, but of the three hieroglyphic forms derived from Ptolemaic texts two, namely and ×, certainly were used in Middle Egyptian, since they occur as measures of length (see above, 2). Smaller parts of the aroura are expressed in terms of the *mḥ* 'cubit', i. e. a strip of land 100 cubits in length with a depth of 1 cubit = $\frac{1}{100}$ *st3t*. A measure of ten arouras is written *ḥ3*, lit. 'thousand', more fully (*ḥ3-t3?*);[4] an abbreviated writing is .

Exx. *ỉḥt ḥ3 2, st3t 2* twenty-two arouras.[5]

(*ḥ3?*) *4 st3t rmn* forty-two and a half arouras.[6]

× *st3t 8* $\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ *mḥ 10* $\frac{1}{2}$ $\frac{1}{4}$ $8\frac{7}{8}$ arouras, $10\frac{3}{4}$ cubits; or 89,825 square cubits.[7]

4. **Weights.**[8]—From Dyn. XVIII onwards the weight employed for metals of all sorts was the *dbn* '*deben*' (less correctly ;[9] once written [10]) of 10 *ḳdt* '*kite*'; the *deben* is shown by actual weighing to have amounted to about 91 grammes, or a little more than 1,400 grains.

Ex. *ḥḏ dbn 761, ḳdt 2* silver, 761 *deben* and 2 *kite*.[11]

For weights smaller than the *kite* the ordinary fractions were used.[12]

The values of different articles were in Ramesside times expressed in terms of *deben* and *kite* of gold, silver or copper.[13] For Dyn. XVIII there is not much evidence of the kind, but in one or two documents we find articles valued in terms of the *deben* and the 'ring' (once written phonetically [14]); the latter was equivalent to $\frac{1}{12}$ *deben*.[15]

Ex. *ỉḥ 1, ỉrw n šrty 8* 1 ox, making 8 rings.[16]

[1] See *PSBA.* 14, 410; SETHE, *Zahlworte* 74; MÖLLER, *Hieratische Paläographie*, i. p. 65.
[2] *Urk.* iv. 6, 8. 15.
[3] *Siut* 1, 313.
[4] *Sebekn.* 7, qu. § 262, 2.
[5] *Siut* 1, 313. Sim. *ib.* 325.
[6] *P. Kah.* 21, 3. Sim. *Rhind* 48. 53.
[7] *P. Kah.* 21, 19. Sim. *Rhind* 54. 55.
[8] See *PSBA.* 14, 435.
[9] MAR. *Karn.* 34, 30–1; the same sign reversed, *D. el B.* 81.
[10] *Peas.* B 1, 166.
[11] *Urk.* iv. 692. Sim. *ib.* 630. 637. 638.
[12] *Urk.* iv. 630. 637.
[13] See SPIEGELBERG, *Rechnungen aus der Zeit Setis I* (Strassburg 1896), Text, p. 87.
[14] *Rhind* 62.
[15] *ÄZ.* 43, 45.
[16] *ÄZ.* 43, 35. Sim. *ib.* 43, 39; *P. Boul.* 11.

VOCABULARY

psš divide.

ḥ3 measure (vb.)

sḫḥ cry out.

kf uncover.

'Imn Amūn, the god of Thebes.

W3ḏ-wr the sea, lit. the great green.

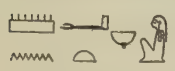
ḳḳw revenue (in food), provisions.

ḳḳyw members of household.

wdpw butler.

wḏst remainder, balance.

mnt quantum, fixed ration.

 *mnʿt* nurse.

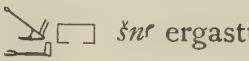
rḫt amount, number (m.).

ḥfȝw snake.

ḫnt harîm.

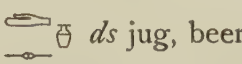
sḫw breadth (from stem *wsḫ*).

var. *stp-sȝ* palace.

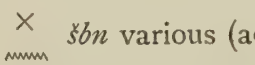
 *šnʿ* ergastulum, magazine.

tḫn obelisk.

dmd (old *dmḏ*) total.

 *ds* jug, beer-jug.

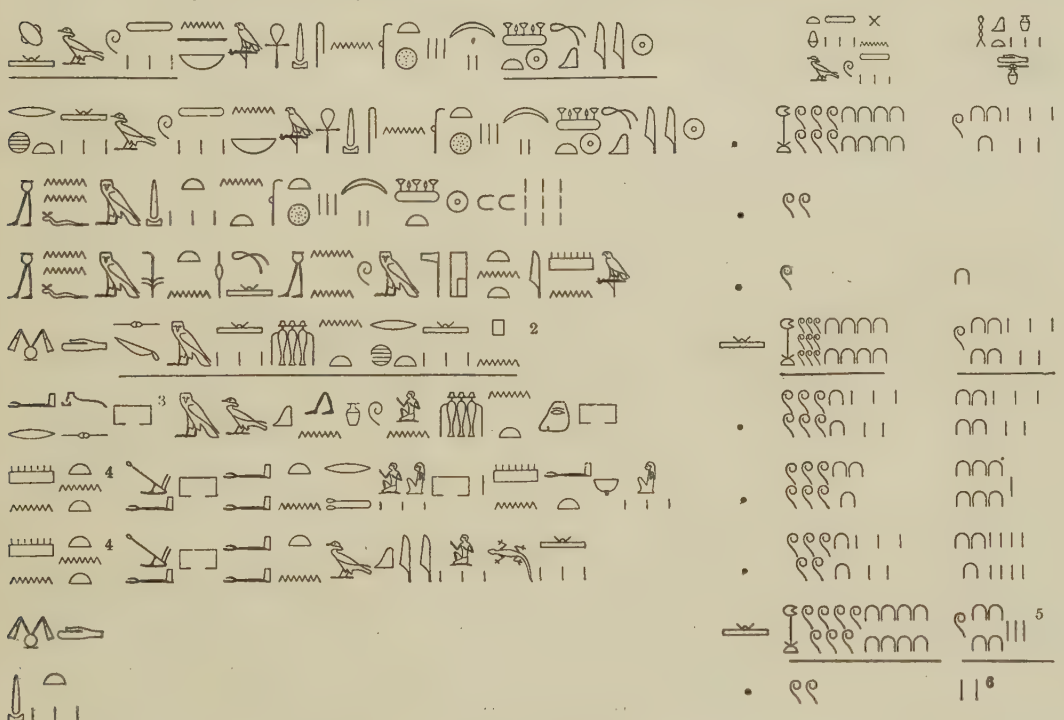
ḏʿm fine gold.

 *šbn* various (adj.).

EXERCISE XX

N.B.—Excursus C (p. 203) should be read carefully before this Exercise is attempted.

(*a*) *Study the following excerpt from a papyrus of accounts relating to the Royal Court* (*Dyn. XIII*):[1]



[1] *P. Boul. XVIII*, 31, printed exactly as in the original. Words there written in red are here underlined. Several readings are disputed, the hieratic containing difficult ligatures.

[2] This rubric is the heading to what follows and was inserted after the word for 'total' in order to economize space.

[3] Others read .

[4] Others read .

[5] An error for 144.

[6] An error for 1.

	t3 šbn ḫkw	*ḥnḳt ds*
ḥsb ḫkw n nb (*r. w. s.* § 313, end) *n ḥ3t-sp 3, 3bd 2 3ḫt, rḳy.*		
rḫt ḫkw n nb (*r. w. s.*) *n ḥ3t-sp 3, 3bd 2 3ḫt, rḳy*	*1680*	*135*
in (§ 422, 1) *n·f m wḏ3t nt ḥ3t-sp 3, 3bd 2 3ḫt, ssw 29*	*200*	
in (§ 422, 1) *n·f m wḏ nsw innw* (§ 369, 4) *m ḥt-nṯr nt 'Imn*	*100*	*10*
dmd. Sšm ḫnt rḫt pn.	*1980*	*145*
diw (§ 422, 1) *r stp-s(3) m ḫḳ n wdpw n ḫnt*	*625*	*45*
mnt(?) *nt šnʿ ddt* (§ 369, 4) *n rmṯ pr mnʿwt*	*630*	*61*
mnt(?) *nt šnʿ ddt* (§ 369, 4) *n ḫḳyw ršw*	*525*	*38*
dmd	*1780*	*143* (*sic*)
wḏ3t	*200*	*2* (*sic*)

ACCOUNT OF THE REVENUE OF THE LORD (l. p. h.) of yr. 3, mth. 2 of Inundation, last day.	various kinds of bread, loaves	beer, *des*-jugs
Amount of the revenue of the Lord (l. p. h.) of yr. 3, mth. 2 of Inundation, last day	1680	135
Was brought to him as balance of yr. 3, mth. 2 of Inundation, day 29	200	
Was brought to him by the royal decree which is brought from the temple of Amūn	100	10
Total.	1980	145
EXPENDITURE OUT OF THIS AMOUNT.		
Was given into the palace at the entry of the butler of the harîm	625	45
Ration of the magazine which is given to the people of the house of the nurses	630	61
Ration of the magazine which is given to the ordinary members of the household	525	38
Total	1780	143 (*sic*)
Balance	200	2 (*sic*)

(*b*) *Write in hieroglyphs and in transliteration*:

(1) It happened (on) one of these days I heard a noise and uncovered my face and found it was (*pw*) a snake of (lit. it was of *ny-sw*) 10 cubits in its length. (2) Thou (*ntk*) shalt divide for them $1\frac{31}{32}$ *ḥeḳat*[1] of corn. (3) Year 7, first month of summer, day 1 under the Majesty of the Horus 'Great of Might' (*r3 bsw*), King of Upper and Lower Egypt, Nemaʿtrēʿ, Son of Rēʿ, Amenemmes, tribute of the prince (*wr*) of the Medjay, 265 *deben* of gold (lit. gold, 265 *deben*).

[1] *ḥḳt* $1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}+\frac{1}{16}+\frac{1}{32}$.

(4) He went to the door a fourth time, and found no one there. (5) He gave her three-fifths of all his possessions (*ḫt*). (6) The twelfth hour of the night. (7) They cried out with one voice (lit. mouth). (8) He was the third of these three (write 'third' and 'three' phonetically).

EXCURSUS C

The Divisions of Time and Method of Dating.[1]

The Egyptian year (*rnpt*) was divided into 12 months (*ꜣbd*) of 30 days (*ḥrw*), completed to 365 days by the addition of the five so-called epagomenal or 'added' days (*5 ḥryw rnpt*, § 259). Though for dating and calendrical purposes generally the year of 365 days perforce served as the basis, there was clearly a tendency to regard the year as of only 360 days; thus for purposes of calculation the daily income of a temple is stated as $\frac{1}{360}$ of the yearly revenue.[2] In dating, the year was further divided into three 'seasons' (*tr*) of four months each: 1. *ꜣḫt*, var. , 'inundation'; 2. *prt* 'winter', presumably the season of the 'emergence' (*pr*) of the fields from the water; 3. *šmw* 'summer', daringly guessed to mean 'deficiency (*wšr*) of water'. The word for 'day' used in dates seems from Coptic to have been *ssw*, not *ḥrw*;[3] the plural *sswy* (?) is not infrequently found written out in Middle Egyptian with the meaning 'dates'.[4] Similarly the word for 'year' used in dates is not *rnpt*, which never has ⊙ as a determinative, but , which we now know to read *ḥꜣt-sp*; in *ḥꜣt-sp* the round sign is the ideogram of *sp* 'occasion'; only at a late period is the ordinary determinative of time ⊙ substituted in this word for . We shall have more to say about the meaning of *ḥꜣt-sp* below.

The way in which the numerals are indicated in dates has been studied above in §§ 259. 264. We may now give one or two examples:—

ḥꜣt-sp 2, ꜣbd 3 ꜣḫt, ssw 1, ḫr ḥm n n-sw-bỉt N-mꜣʿt-Rʿ year 2, third month of inundation, day one under the Majesty of king Nemaʿtrēʿ (i. e. Amenemmes III).[5]

m ḥꜣt-sp 24, ꜣbd 2 prt, ʿrḳy, ḥrw-ḥb mḥ-10 n ʾImn m ʾIpt-swt in year 24, second month of winter, last day, tenth festival-day of Amūn in Ipet-sut (i. e. Karnak).[6] Note that the king (Tuthmosis III) is not mentioned, as often. This date occurs in the midst of a sentence; at the beginning of a text the preposition *m* is never used.

tpy ꜣḫt, wpt-rnpt, ḥb Ḫnmw first month of inundation, opening of the year (= day 1), feast of Khnum.[7]

Very rare writings of the regnal year are *ḥꜣt-sp 30* 'year 30';[8] *ḥꜣt-sp 44* 'year 44';[9] *ḥꜣt-sp 33* 'year 33'.[10]

[1] See in general K. SETHE, *Die Zeitrechnung der alten Aegypter im Verhältnis zu der der andern Völker*, in *Nachrichten d. k. Gesellschaft d. Wissenschaften zu Göttingen, Phil.-hist. Klasse*, 1919–20.

[2] See *Siut* 1, 285, qu. § 265.

[3] *Unt.* 3, 92.

[4] *Adm.* 11, 4; *Urk.* iv. 112, 12.

[5] *Hamm.* 43.

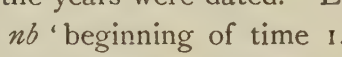
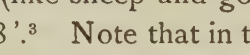
[6] *Urk.* iv. 836.

[7] *Urk.* iv. 823.

[8] Cairo 20516.

[9] Leyd. V 4; sim. *Urk.* iv. 606, 6.

[10] *Rhind*, title.

On the strength of the testimony already quoted the student will have concluded that the Egyptians dated their inscriptions by the years of their kings' reigns; throughout the whole of the Pharaonic history no use was ever made of a continuous era. Even the numbering of the regnal years was, however, a secondary development.[1] In the earliest Dynasties each separate year was named after some conspicuous event that happened in it, e.g. 'the year of fighting and of smiting Lower Egypt'. In the Fifth and Sixth Dynasties this ancient method of dating survives in a modified form; an event which occurred biennially was the census of the cattle, and this became the standard event by which the years were dated. Examples are  *ḥst sp 14 ṯnwt iḥ ʿwt nb* 'beginning of time 14 of the numbering of the oxen and of all small cattle' (like sheep and goats);[2]  *ḥst m-ḫt sp 18* 'the beginning after time 18'.[3] Note that in this last date, which may refer to the 36th or 37th year of Phiops I (Dyn. VI), the words *ṯnwt iḥ ʿwt nb* are omitted as obvious and unessential. Still more would this be true when the census of the cattle came to be taken every year, as seems to have been the case from the reign of Merenrēʿ (Dyn. VI) onwards. Henceforth *ḥst-sp* 'beginning of the time' meant practically 'year' so-and-so; the annual census of the cattle may or may not have been abandoned; we know for certain that *ḥst-sp* from now onwards meant 'year' in dates—the reading *ḥst* instead of *rnpt* for is proved by very late hieroglyphic evidence and by the Coptic word ⲁⲥϥⲟⲩⲛ 'year 1' = *ḥst-sp wʿt*.

There is testimony to show that in the Middle Kingdom[4] and earlier[5] the Pharaohs dated their first regnal year from the New Year's Day (*wpt-rnpt* = 1st day of 1st month of inundation) following the actual day of their accession, reckoning the few months and days preceding New Year's Day to the reign of the predecessor. In Dyn. XVIII, however, a new system came into vogue and continued until at least the end of Dyn. XX; according to this system year 1 was dated from the actual day of accession and year 2, accordingly, from its anniversary in the following civil year, so that the civil year now always contained parts of two regnal years.[6]

Grave consequences resulted from the fact that the Egyptians used a civil year of 365 days, whereas the astronomical year has approximately $365\frac{1}{4}$ days. Since they never resorted to intercalation of a day such as we carry out in leap-year, it followed that four years after the coincidence of the beginning of the astronomical year with the beginning of the civil year New Year's Day of the civil calendar would already occur one day earlier than the event which marked the beginning of the astronomical year. In about 120 years the civil year would be a whole month in advance of the astronomical year, and in about 1460 years, when the civil and astronomical years would again coincide, any

[1] For all that follows see *Unt.* 3, 60–100.

[2] *Unt.* 3, 79.

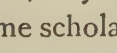
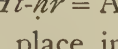
[3] *Sinai* 16.

[4] *ÄZ.* 37, 92.

[5] L. Borchardt, *Die Annalen und die zeitliche Festlegung des alten Reiches der ägyptischen Geschichte*, Berlin 1917, pp. 1–5.

[6] See *ÄZ.* 58, 39.

given annual astronomical event would have fallen in turn on every different day of the civil calendar. At the institution of the Egyptian calendar, New Year's Day (*wpt-rnpt* 'the opening of the year'), i. e. *tpy ꜣḫt ssw 1* 'first month of inundation, day 1', coincided with the heliacal rising of the dog-star Sirius or, as the Egyptians expressed it, *prt Spdt* 'the going up of (the goddess) Sothis'. This astronomical event—the day when Sirius, after having been invisible for a period, was first again observed in the sky shortly before sunrise—occurred in the latitude of Memphis on July 19th of the Julian calendar, conveniently near to the date when the Nile began to rise afresh. Had this date always formed the beginning of the Egyptian civil year, the Inundation season (*ꜣḫt*) would have corresponded roughly to middle July—middle November, Winter (*prt*) to middle November—middle March, Summer (*šmw*) to middle March—middle July. Owing to the above-mentioned defect in the civil year, it sometimes happened that the real summer fell in the winter of the civil calendar, and *vice versa*. We know on the authority of Censorinus that a coincidence of the civil New Year's Day and the heliacal rising of Sirius took place in A. D. 139, and thence it is calculated[1] that a similar coincidence must have occurred in B. C. 1318, 2776, and 4236. In the period covered by this book three records of Sothic risings have come down to us, namely from an unspecified year of Tuthmosis III (11th month, day 28),[2] from year 9 of Amenophis I (11th month, day 9),[3] and from year 7 of Sesostris III (7th month, day 25).[4] Combination of these dates with those previously mentioned yields as the approximate corresponding years B. C. 1470, 1545 and 1875; the two first dates fit in admirably with other considerations, but the third seems to allow too small an interval between the Twelfth and the Eighteenth Dynasty, a fact which has led some to doubt the soundness of this method of calculation. Further details on these matters must be sought in the works of Ed. Meyer[5] and Borchardt.[6]

From the Persian period onwards the twelve months ceased to be numbered and assigned to three seasons, as heretofore, but received names derived from certain feasts with which they were connected. The month-names in their Greek forms are Thōuth, Phaōphi, Athyr, Khoiak, Tybi, Mekhir, Phamenōth, Pharmouthi, Pakhōn, Payni, Epiph, and Mesorē. To translate  as 'the 5th of Tybi', as some scholars still do, is for pre-Persian times a gross anachronism, and this anachronism is aggravated by the fact that in Dyn. XVIII–XIX some of these month-names, or feast-names as they then were, occupied places a month later (e. g. *Ḥt-ḥr* = Athyr = 4th month;  *Rnwtt* = Pharmouthi = 9th month) than their place in the Greek period.[7] The facts connected with the month-names raise difficult problems, which are certainly best avoided in translating dates. is, accordingly, to be translated 'first month of winter', or possibly sometimes 'fifth month'.

[1] See SETHE, *op. cit.*, p. 308.

[2] *Urk.* iv. 827.

[3] *Eb.*, calendar at beginning.

[4] *ÄZ.* 37, 99. A letter dating in all probability from yr. 18 of Sesostris III contains a statement that the *wiȝ*-festival belonging theoretically to the 17th or 18th day of the first month would fall in that year on the 17th day of the tenth month; this is as good as a Sothic equation, but its chronological consequences have not yet been discussed in detail; see *ÄZ.* 59, 25.

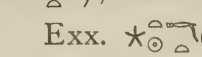
[5] ED. MEYER, *Aegyptische Chronologie*, Berlin 1904, and *Nachträge zur aegyptischen Chronologie*, Berlin 1908, both in *Abhandlungen d. k. Preuss. Akademie d. Wissenschaften.*

[6] See above p. 204, n. 5.

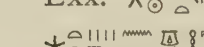
[7] See *ÄZ.* 43, 136.

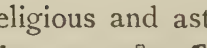
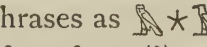
The Egyptians were the first to divide the day into 24 hours (*wnwt*, var.); there were twelve hours of the day and twelve hours of the night.

[1] *D. el B.* 114.

Exx.  *wnwt mḥt-10 nt ḥrw* tenth hour of the day.[1]

[2] *D. el B.* 116.

 *wnwt 4-nwt nt grḥ* fourth hour of the night.[2]

These hours, which had their own religious names, were used mainly for religious and astronomical purposes.[3] Ordinary parlance made shift with such phrases as  *m dwȝ* 'in the morning',[4]  *nw n sty-r* 'the time of perfume (?) of the mouth';[5] *r tr n ḥrwy* 'at time of night'.[6] The Egyptians seem to have had no very precise instruments for measuring the hours, and the hours of the day were longer in the summer than in the winter.[7] Still less was it possible to fix the length of a short interval of time to which the name *ỉt* 'minute', 'moment' was given.

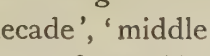
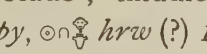
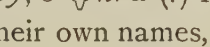
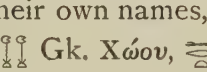
[3] Exception, *Urk.* iv. 655, 14.

[4] *Eb.* 18, 2.

[5] *Eb.* 50, 20; *T. Carn.* 14.

[6] *Sin.* R 20.

[7] L. BORCHARDT, *Altägyptische Zeitmessung*, Berlin 1920, in E. VON BASSERMANN-JORDAN, *Die Geschichte der Zeitmessung und der Uhren.*

In conclusion, reference must be made to the 'decans', the 36 constellations, or parts of such, which rise at particular hours of the night during the 36 different periods of ten days constituting the year. These periods or 'decades' are named according to the calendar months in which they occur, with the addition 'first decade', 'middle decade', and 'last decade', exx.  *ỉbd 3 ỉḫt, ḥrw* (?) *10 tpy*,  *ḥrw* (?) *10 ḥry-ỉb*,  *ḥrw* (?) *10 ḥr-pḥwy*.[8] The various decans have their own names, which have survived in Greek;[9] examples are  Gk. Σμάτ, Gk. Χώου, Gk. Ἐρῶ.

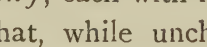
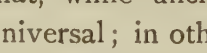
[8] CHASS. *Ass.* p. 146.

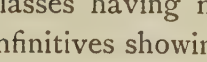
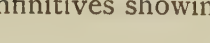
[9] SETHE, *op. cit.* p. 98.

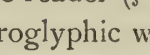
LESSON XXI

THE VERB (INTRODUCTORY)[10]

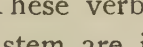
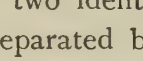
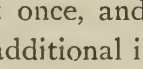
[10] See SETHE, *Das ägyptische Verbum*, Leipzig, 1899–1902, and for the present lesson especially vol. i. §§ 314–482.

§ 267. Verbs of different classes.—In dealing with the *śḏm·f* (§ 39) and *śḏm·n·f* (§ 67) forms it served our purpose to regard these as built up from unchangeable verb-stems, to which the necessary inflexions were appended as suffixes. Only in the case of the verb *wnn* 'be' were we compelled to admit (§ 118) the existence of different forms of the *śḏm·f*, namely  *wnn·f* and  *wn·f*, each with its own particular range of meaning. It has now to be learnt that, while unchangeable stems are in the majority, they are by no means universal; in other words, that *wnn* is no isolated case.

A classification of Egyptian verbs is therefore required, and the basis of this must be the *mutability* or *immutability* of the stem. A second mark serving to distinguish the different verbal classes is the gender of the infinitives, some classes having masculine infinitives like  *ʿnḫ* 'to live', while others have infinitives showing the feminine ending *-t*, ex.  *mst* 'to bear', 'to give birth'.

§ 268. Verbs with mutable stems.—It must be remembered that in hieroglyphic writing the vowels are ignored and only the consonantal skeletons of words are exhibited to the reader (§ 19). Hence it is quite possible *a priori* that one and the same hieroglyphic writing  *sḏm·f* might conceal several differently vocalized verb-forms such as **seḏmaf* and **ᵉsḏāmef*, or even a form with doubled medial consonant like **seḏḏāmef*.[1] That such was actually the case cannot be directly proved for verbs like *sḏm* 'hear', in which the component consonants *s*, *ḏ* and *m* are strong and different from one another; but it may be inferred with great probability from the fact that variations of writing explicable only if due to differences of vocalization analogous to our postulated **seḏmaf* and **ᵉsḏāmef* occur in the case of two classes of verbs, namely (1) those in which the final radical consonant is identical with the preceding consonant (geminating verbs like *wnn*), and (2) those in which the final consonant is one of the semi-vowels *i* or *w* (*ultimae infirmae* verbs like *pr*(*i*) 'go forth', *rš*(*w*) 'rejoice'). These classes of verbs we shall proceed to discuss in turn.

[1] The asterisk denotes hypothetical vocalizations. The small ᵉ indicates the initial helping-vowel discussed in § 272.

§ 269. Geminating verbs.—These verbs have the peculiarity that the last two radical consonants of their stem are identical, ex.  *wnn* 'exist'. Now we have seen (§ 62) that when two identical consonants fell together in pronunciation, or at least were not separated by an accented vowel, there was a strong tendency to write them but once, and this tendency would naturally become the rule where there was the additional inducement that a vital difference of meaning could thereby be emphasized. Hence, when we find a regularly occurring spelling  *wnn·f*, we may conjecture that a vowel of some importance fell between the two consonants *n* of the verb-stem; in cases where, on the contrary,  *wn·f* is consistently found we may suppose that the two like consonants had fallen together, yielding some such pronunciation as **wennaf*, corresponding to **seḏmaf* assumed in § 268 as one of the possible values of *sḏm·f*.

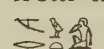
In the case of *wnn·f* a plausible pronunciation would be **ᵉwnānef*, pointing to a similar pronunciation **ᵉsḏāmef* in the corresponding form of the immutable verb *sḏm*. There is, however, another possibility (it is no more than such) to which but little attention has been paid hitherto, and which may turn out to be applicable in certain cases, though it evidently cannot hold in all, e. g. the infinitive. This possibility is that the first of the two like radicals has been doubled, as in the Hebrew *piʿēl* or the Arabic second form; the effect of such doubling is necessarily to hold the last radical apart from the doubled middle radical, whether the vowel following the latter be accented or unaccented.[2] Hence *wnn·f* might represent a pronunciation **wennānef* (instead of **ᵉwnānef*), pointing to **seḏḏāmef* from the immutable *sḏm*.

[2] This follows from the fact that, alike in Semitic and in Egyptian, a doubled consonant must both close a syllable and begin a second one, in other words must always be followed by a vowel. See Appendix A at the end of the book.

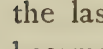
Obs. The existence of geminating verbs in Egyptian is established beyond a doubt, but the reasons for the appearance or absence of the gemination in the hieroglyphic writing are largely a matter of conjecture.[1] For the infinitive we have the evidence of Coptic, ex. *χbob* 'to be cool' from Eg. *ḳbb*; since the vocalization here corresponds to that of immutable intransitive verbs like Coptic *ᵉnšot* 'be hard', from Eg. *nḫt*, it would appear that the presence of the gemination in the writing is due in this case solely to the existence of an accented vowel between the two like consonants. Conversely, after *dỉ* 'cause' the *śḏm·f* form of the verb *ḳbb* 'be cool' would show the hieroglyphic form *ḳb·f* (§ 452, 1); but Coptic has *tkbof* for 'to make him cool' (Eg. **dỉt ḳb·f* 'to cause that he be cool'), and there is reason to think that this was pronounced *tkebbof*, a form analogous to Coptic *tsᵉnkof* 'to suckle him' from the immutable triliteral stem *snḳ* 'suck';[2] here, then, the single writing of *b* in hieroglyphic *ḳb·f* would seem due to the last two radical consonants of *ḳbb* falling together without an intervening vowel. For the geminating *śḏm·f* forms and participles in hieroglyphic, however, no explanation is forthcoming from the Coptic. Our enquiry will tend to show that the geminating *śḏm·f* is entirely dependent, for the writing of the gemination, on its origin in the geminating passive participle (the imperfective passive participle), see §§ 356, Obs.; 411, 1; 438, Obs. But since gemination in the participles is associated with notions of *repetition* or *continuity* such as might well find formal expression in the doubling of the medial radical consonant, the hypothesis that the geminating *śḏm·f* forms are comparable to Hebrew *picēl* forms appears at least worth examination.

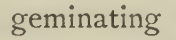
[1] See *Rec.* 40, 73.

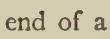
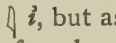
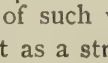
[2] See *Verbum* ii. § 216.

§ 270. Weak verbs.—In the case of the weak verbs ending in *ỉ* or *w* matters are complicated by the fact that these consonants (or semi-vowels, § 20) were often omitted in the writing. Accordingly, a hypothetical form like **merwāt·* from the stem *mrw* (or *mrỉ* § 281) 'love' might in one place be written out as  *mrwt·*, while in another place it might, no less correctly, be rendered *mrt*. Scholars have shown, however, that under certain conditions, e. g. after another consonant and before a short unaccented vowel, the original *ỉ* and *w* of stems were apt to disappear, not only from the written, but also from the spoken language.[3] For this reason, when we encounter a form like with a flexional element *-w* added to the verb-stem *prỉ*, we cannot be certain whether some such pronunciation as **parỉew* or **perỉaw* is to be assumed, or whether *ỉ* had here fallen away so that only **parew* or **peraw* was spoken; nothing but an undoubted full variant writing *prỉw* (or *pryw*, as Middle Egyptian would write it, see Obs. below) could settle the question in favour of the former pair of alternatives. Thus the presence or absence of *ỉ* and *w* in the hieroglyphic writing of weak verbs is but a precarious criterion of differences of form.

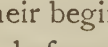
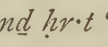
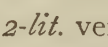
[3] *Verbum* i. §§ 94, 170.

Fortunately, however, the weak verbs display in certain forms a more trustworthy criterion, namely a gemination similar to that which was described in the last section. It is supposed that in some circumstances the final *ỉ* or *w* became assimilated to the preceding radical, so that forms like  *mrr·f*

from original *mrw·f* came into existence. Probably such gemination or repetition of the penultimate radical would only occur where the repeated consonants were separated by a vowel of some importance; and it is even possible that a doubling of the radical penultimate consonant has to be assumed, in addition to the assimilation just mentioned. Thus, on the same lines as were discussed in connection with the geminating verbs (§ 269), so too  might theoretically represent in pronunciation either **ᵉmrāref* from **ᵉmrāief* or **merrāref* from **merrāief*; the latter possibility is one which has not hitherto been taken into account.

Obs. Note that *i* near the end of a verb, whether radical or inflexional, is in Middle Egyptian written, not as *i*, but as *y*, see above § 20. This rule does not hold good, however, for the *i* of such verbs as  *dmi* 'touch',  *smi* 'report', where *i* appears to act as a strong, i.e. immutable, consonant, nor yet for the *i* which has replaced original *r*, as in  *sw(r)i*, *swi* 'drink' (§ 279).

§ 271. The geminating and non-geminating *śḏm·f* forms.—To the writing out or omission of the gemination in forms from the mutable verbs there regularly corresponds a difference of meaning. Hence the *śḏm·f* form, which, as we have seen, sometimes geminates and sometimes does not, really comprises two separate forms. The distinction of these is, however, a matter of considerable difficulty, the discussion of which is best deferred until Lessons XXX, XXXI. Henceforth use will be made of both forms in the Exercises, but the exact nuance of meaning which they imply may for the moment be ignored.

§ 272. The prothetic *i*.[1]—In both Old and Late Egyptian a valuable clue to the vocalization of verb-forms is provided by the sporadic appearance of the sign for *i* (old , late) at their beginning. This 'prothetic *i*' undoubtedly indicates a short helping-vowel ᵉ before two initial consonants not separated by a vowel. Middle Egyptian examples are very rare, but a few may be collected from our texts:  *iḏdw* (i.e. perhaps **ᵉḏdaw*) 'one whom .... speaks (of)',[2] imperfective relative form (§ 387, 1); *iḫm-sk* 'an Indestructible' (name given to the circumpolar stars), lit. 'one not knowing destruction',[3] perfective active participle (§ 359); *inḏ ḥr·t* 'hail to thee',[4] a formula which perhaps originally meant 'I salute thy face', but which appears very early in this subject-less form.[5] The imperatives of *2-lit.* verbs (§ 336) also occasionally show the prothetic *i*, which also is once found in  *iḥr·k* 'upon thee'[6] (**ᵉḥrak*) for the normal . In Dyn. XVIII  is found a few times in place of *i*, ex. *iwrḫw* 'knowing ones',[7] perfective active participle (§ 359).

Obs. In Semitic the consonant *'alif* has sometimes a similar function, and is there called 'prosthetic'; 'prothetic' is, however, a more suitable term.

[1] See Sethe, *De Aleph Prosthetico*, Berlin, 1892.

[2] *Sebekn.* 3.

[3] Brit. Mus. 101, horiz. 7.

[4] Erm. *Hymn.* 1, 1. Sim. Cairo, 20517, *e* 3; 20520, *d* 1.

[5] Instructive passages are *Pyr.* 1989. 2019. 2035. 2042.

[6] *Rec.* 35, 219.

[7] *Urk.* iv. 481, 17; 972, 11. Sim. *iwḫmw*, *ib.* 480, 9. Also in the noun *iwgrt* 'the silent one', an epithet of the necropolis.

§ 273. General characteristics of verb-stems.—As in the Semitic languages, the typical verb-stem consists of three radical consonants, ex. *sḏm* 'hear'. There existed, however, a considerable class of biliteral stems, ex. *mn* 'remain', 'endure', though it may be shown that many of these originally belonged to one or other of the classes with three consonants, such as *wḏ* 'command', Arabic وصى (*waṣa*); *tm* 'be closed', Arabic تمّ (*tamma*). Whereas the verbs just quoted had, owing to some inherent weakness, passed in prehistoric times from the triconsonantal to the biconsonantal class, there are other apparently biliteral stems, such as *m(w)t* 'die', which prove on closer inspection to be really triliterals. Similarly, there are but few stems of four and five consonants which cannot be accounted for as due to expansion from originals of three consonants. The most important methods of expansion are (1) reduplication, (2) afformative additions. These are dealt with in the next three sections.

[1] See *Verbum* i. §§ 327–40.

§ 274. Reduplication.[1]—Verbs signifying continuous or repeated human actions, habitual occupations, sounds, colours, and violent movements are apt to be created from biliteral or triliteral stems by the repetition of two of the radical consonants. Thus are formed quadriliteral verbs like *nḏnḏ* 'take counsel' from *nḏ* 'ask', *snsn* 'fraternize' from *sn* 'brother', *ptpt* 'crush' (simplex unknown), and quinquiliterals like *ḥsgsg* 'exult' from *ḥsg* 'be pleasant, glad'; *swtwt* 'walk', 'promenade' (simplex unknown). After Dyn. XII the graphic abbreviation *sp sn* 'two times', 'twice' (see above § 207) is sometimes used as a substitute for the consonants to be repeated, exx. *ršrš* 'rejoice'[2] from *rš(w)* 'rejoice', *sksk* 'destroy'[3] from *sk* 'perish'.

[2] Mar. *Abyd.* ii. 30, 29.

[3] *Urk.* iv. 729, 16; cf. *ib.* 8.

A half-reduplication also occurs, giving rise to a number of verbs of the type *shs* 'run', *nḫn* 'be young', *grg* 'furnish', 'equip'; in none of these cases do we possess a well-attested simplex.

Much rarer is a reduplication of the final consonant only. Verbs comparable to the Hebrew *piʿlēl* may perhaps occur in the case of *snbb* 'converse',[4] *spdd* 'supply',[5] and *špss* 'be rich',[6] 'enrich';[7] these appear to be immutable quadriliterals derived from the triliteral adjectives *snḏ* 'healthy', *spd* 'ready', and *šps* 'noble' respectively. Some verb-forms of passive meaning which may be compared to the Hebrew *puʿlal* will be dealt with in §§ 360. 425.

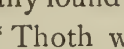
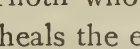
[4] *Urk.* iv. 559. Sim. in O.K., *Ti* iii. Lit. perhaps 'mutually inquire health'.

[5] *AZ.* 45. Pl. VI, 7; *Inscr. dédic.* 87.

[6] Brit. Mus. 614, 11; Cairo 20543, 20.

[7] *Inscr. dédic.* 83.

More problematic is the kind of reduplication exhibited in the Hebrew *piʿēl*. This consists in the doubling of the second radical consonant of a triliteral stem, and would in no case be apparent in the Egyptian writing, though its effects might, as explained above (§§ 269. 270), sometimes be visible in the gemination found in geminating and weak verbs. That *piʿēl* verbs did exist in Egyptian is probable *a priori*, and seems further likely from the transitive

meaning occasionally found with some usually intransitive verbs, exx.  *Ḏḥwty ḥtp nṯrw* 'Thoth who propitiates the gods';[1]  *sinw snḍ irt* 'the physician who heals the eye',[2] where *ḥtp* (= **ḥttp*?) and *snḍ* (= **snnḍ*?) are active participles from stems usually meaning 'be at peace', 'be healthy' respectively. Some Coptic evidence also exists.[3]

[1] *Leb.* 23.

[2] *ÄZ.* 53, 111; sim. *ib.* 95. Further exx. Vog. *Bauer*, index, p. 234, 1st. col., end.

[3] See *Verbum* i. § 344.

This debatable question is discussed at some length because such *pi'ēl* verb-forms may turn out to be commoner in Egyptian than has been suspected, see above § 269, end. In any case, the student should realize the difference between a geminating verb and a reduplicated verb. Gemination, as understood in the term 'geminating verb' (§ 269), is a constitutional weakness of the stem which leads to the single writing, in certain forms, of two identical radicals, ex. from ; geminating verbs are therefore mutable. Reduplication, on the other hand, is a secondary expansion of verb-stems by repetition of part of their constituent radicals, ex. from ; reduplicated verbs are immutable.

Obs. 1. As applied to particular verb-forms, 'geminating' has a less technical meaning; it signifies no more than that two identical radicals follow one another in the writing. Thus both and are 'geminating' *śḏm·f* forms, though of the two stems involved *wnn* alone is a 'geminating verb'. Similarly, and are called 'non-geminating' *śḏm·f* forms.

Obs. 2. Hebrew can parallel all the above-mentioned kinds of reduplication. With the Egyptian verb-forms corresponding to the Hebrew *pi'lēl* (see above) compare the names of small animals, ex. *ḫprr* 'beetle',[4] besides nouns like *ḥnmmt* 'glorious mortals', *whmmyt* 'repetitions.[5]

[4] See *Rec.* 35, 228.

[5] *Adm.* p. 97.

§ 275. Affomative prefixes: (1) the causatives in *ś*.[6]—The consonant *ś*, later also *s*, when prefixed to a verb-stem, gives to it causative meaning. The new verbs thus formed are derived not only from transitive and intransitive verbs, but also occasionally from nouns and prepositions.

[6] See *Verbum* i. §§ 350–6.

Exx. *smn* 'make to remain', 'establish' from *mn* 'remain'.

 sʿnḫ 'make to live', 'nourish' „ *ʿnḫ* 'live'.

 smsi 'make to give birth', 'deliver' „ *msi* 'bear'.

 sḥb 'make festal' „ *ḥb* 'festival'.

 smi 'report', 'announce' „ *mi* 'like'.

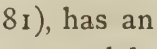
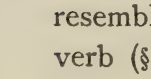
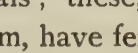
Some causatives, particularly those derived from transitive stems, do not possess full causative force, but have meanings different from that of the simplex.

Exx. *sip* 'revise', 'test', 'account for' from *ip* 'count'.

 swḏ 'hand over', 'bequeath' „ *wḏ* 'command'.

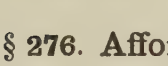
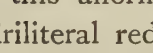
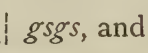
 sḏd 'relate' „ *ḏd* 'say'.

 snḏm 'sit', 'make oneself comfortable' „ *nḏm* 'be sweet', 'be agreeable'.

Except in one case, the causatives fall into the verb-classes to which they would belong if the afformative *ś* were a radical letter; thus *sʿnḫ* 'make to live', from a triliteral stem, has a masculine infinitive like the quadriliteral *wsṯn* 'stride'; *smsi* 'to deliver', from a triconsonantal stem with weak final *i* (a *tertiae infirmae* verb, § 281), has an infinitive  *smsy* with masculine gender resembling  *ḥrty* 'to travel by land', the infinitive of a *quartae infirmae* verb (§ 285). The exception alluded to is the case of the causatives of the biliterals; these, unlike the triliterals to which they might be expected to conform, have feminine infinitives, ex.  *smnt* 'to establish'.

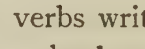
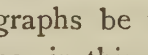
Obs. The causatives in *ś* are evidently related to those with *š* or *s* in Semitic (Assyrian, Aramaic, and Minaean).

[1] See *Sphinx* 14, 201.

§ 276. Afformative prefixes: (2) the prefix *n*.[1]—The verbs beginning with this afformative are intransitive and in almost every case derived from quadriliteral reduplicated stems, exx.  *ngsgs* 'overflow', synonymous with *gsgs*, and  *nftft*,[2] doubtless with much the same meaning as  *ftft* 'leap'.

[2] *Sin.* R 27.

THE VERB-CLASSES

§ 277. Classification according to number and nature of the radical consonants.—We shall now proceed to classify the different kinds of Egyptian verb-stems, premising that only such distinctions will be noted as may prove useful in the study of Egyptian texts. Coptic shows that adjective-verbs like *sbŏk* 'to be small' were vocalized otherwise than transitive verbs like *sōtᵉm* 'to hear', but such facts as these must be ignored in this grammar, since they cannot be followed up in the hieroglyphs. It should be observed, further, that weak verbs written shortly like  , hitherto rendered *pr*, will in the following paragraphs be transliterated with all the radicals of the stem, ex. *prỉ*. Consistency in this matter is neither possible nor desirable. As a general rule it is safest to supply as few unwritten consonants as possible; it is simpler, and for that reason better, to transliterate  as *pr·f* even where we may be reasonably sure that *pry·f* would represent the spoken consonants. On the other hand, in grammatical discussions it is often desirable to write *pry·f* or better *pr(y)·f*.

The basis of our classification will be the number of radical consonants, whether weak or strong, single or reduplicated. The designations of the classes are those usually adopted, though they are not altogether satisfactory. By *biliteral*, *triliteral*, *quadriliteral*, and *quinquiliteral* verbs are meant those having two, three, four, or five immutable (strong) consonants respectively, though there is really no reason (e.g.) for refusing the name 'triliteral' to triconsonantal stems with identical second and third radicals (the *secundae geminatae* class, § 280) or to

those having a weak third radical (the *tertiae infirmae*, § 281). The notion of gemination inherent in the names *secundae* and *tertiae* (*litterae*) *geminatae* is also misleading, since both here and in the *tertiae* and *quartae infirmae*, so far from gemination or doubling being employed for making twofold a consonant that was originally single, its presence actually warns us that the verb-stem in question possessed from the beginning a final radical letter which was specially prone, either from inherent weakness or from its identity with the penultimate, to disappear from the writing. See above §§ 269. 270. 274.

1. Verbs with two consonants only.

§ 278. **Biliteral verbs**, abbreviated *2-lit.*, exx. *wn* 'open', *mn* 'be firm'. The infinitives are masculine, and of the form quoted. For the originally triliteral character of these verbs see above § 273; and that many of them may be derived from *tertiae infirmae* (below § 281) is perhaps hinted by the feminine infinitives of their causatives (above § 275 and below § 282). Some biliteral verbs show a repetition of the last radical letter in the perfective passive participle (§ 360); but such forms are due to reduplication (§ 274), and are not to be explained, as hitherto, as survivals from the time when the verb-stems in question belonged to the *2ae gem.* or *3ae inf.* class. The verb *šm* 'go' has a fem. infinitive, but is classed with the biliterals because it does not, as a rule, show gemination[1] in verb-forms where this would be expected if the verb belonged to the *tertiae infirmae.*

[1] Exception, *šmm.t* (imperf. *šḏm.f*), Erm. *Hymn.* 3, 4–5.

2. Verbs with three radical consonants.

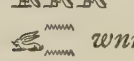
§ 279. **Triliteral verbs**, abbreviated *3-lit.*, exx. *sḏm* 'hear', *wḏ3* 'prosper'. The infinitives are masculine and show the forms just quoted. A few verbs ending in *i* and *w* belong to this class, like *dmi* 'touch'[2] (above § 270, Obs.) and *3bw* 'brand'.[3] Likewise *sw(r)i*, a spelling intended to convey that the verb-stem now to be read as *swi* originated in *swr*; so too *dꜣi(r)* = *dꜣi* from original *dꜣr* 'suppress', and one or two more. The originally *3-lit.* verb *ḫmꜣ* 'create' is often spelt , and the writing of *m* after *mꜣ* may indicate that it had lost *ꜣ* and so fallen into the *2-lit.* class as *ḫm*; so too 'be gracious', originally *imꜣ*. Triliteral is *m(w)t* 'die', the medial *w* being omitted in the writing; the same view is perhaps also to be taken of some other verbs usually classed as *2-lit.*

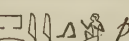
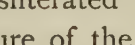
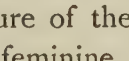
[2] *Dmi* has, however, a fem. infinitive, see *Sh. S.* 79 = *ÄZ.* 52, 109.

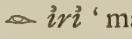
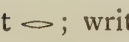
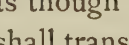
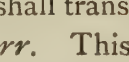
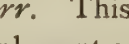
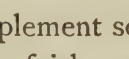
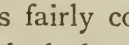
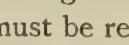
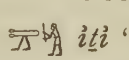
[3] *Sinai* 90, 7.

§ 280. ***Secundae geminatae* verbs,** abbreviated *2ae gem.* These are triconsonantal verbs in which the second and third radicals are identical and hence, under certain vocalic conditions (§ 269), are written once only. The infinitives are masculine and show the gemination, ex. *ḫbb* 'to be cool'.

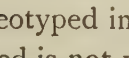
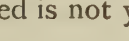
The *2ae gem.* verbs *mɜɜ* 'see' and *wnn* 'exist' display certain peculiarities. This class of verbs is a small one—between twenty and thirty are known—but most of its members are important. The following is a list of the chief among them :—

ỉmm seize, grip.
 *wnn* be, exist.
 wrr be great.
mɜɜ see.
rnn nurse.
hnn bow, assent to.
ḫnn destroy.
šmm be hot.
šrr be small (later *šrỉ*).
ḳbb be cool.
gnn be soft.
 tkk attack, violate (frontier).

§ 281. ***Tertiae infirmae* verbs,** abbreviated *ȝae inf.* These are verbs in which the third and last radical consonant is a weak *ỉ* or *w*—the latter distinguishable from the former only in a few cases (*ršw* 'rejoice', *šfw* 'swell', *gɜw* 'be narrow'), since forms with *w* are apt to be replaced by others with *ỉ*. The weak final radical is but rarely written out, in the case of *ỉ* mainly when it was followed by the flexional ending (§§ 270. 296) *ỉ* or *w*, in which case the two combine as *y*, ex.  *pry* for *prỉ·ỉ* 'I go forth'. (For sake of convenience this form is transliterated *pry·ỉ.*) As explained in § 270, gemination is a characteristic feature of the *ȝae inf.* class, ex.  *mrrw* 'who is loved'. The infinitives are feminine and without gemination, ex.  *mrt* 'to love'. Three verbs of this class call for particular comment :—

 *ỉrỉ* 'make', 'do' is usually written without the expected phonetic complement  ; writings with as a rule correspond to the geminating forms of other verbs. No doubt some abnormality of pronunciation is responsible for this peculiarity of writing, but since we are unable to define the nature of that abnormality it seems desirable, for practical reasons, to transliterate the forms of *ỉrỉ* as though they conformed to the ordinary spelling ; the infinitive  (§ 299) we shall transliterate, accordingly, as *ỉrt*, and the imperf. act. participle  (§ 357) as *ỉrr*. This is the more necessary because variants with  as a phonetic complement sometimes occur. Thus  is a rarer writing of the infinitive, and  is fairly common for the imperf. act. part. To sum up, while forms like clearly lack, and forms like clearly possess, the gemination, forms like  are ambiguous ; the probability is in favour of the gemination, but exceptionally  must be read simply *ỉr* without gemination.[1]

[1] See *ÄZ.* 58, 45 (also 59, 71) for the facts ; a rather different practical attitude is taken here.

 *ỉṯỉ* 'take', 'seize' has a writing with *ṯ*, namely  , which has become stereotyped in many Middle Egyptian forms. How exactly this *ṯ* is to be interpreted is not yet clear ; in transliteration we shall ignore it altogether.

The doubly weak verb for 'strike' appears to have existed in two forms, namely *ḥii* and *ḥwi*; no geminating forms are found, but in Middle Egyptian the infinitive is feminine, see below § 299.

More than one hundred verb-stems can be assigned to the *ȝae inf.* class; the following is a selection of the most important:—

ȝwi extend.
ȝbi wish.
ibi thirst.
iri make, do.
iṯi take, seize.
wpi divide, open, judge.
pri go forth, go up.
fḫi carry, lift.
mri love.
msi bear, give birth.
mki protect.
rmi weep, beweep.
ršw rejoice.
ḥri go down, fall.
ḥri be content.
ḥḳi rejoice.
ḥwy, *ḥii* strike.
ḥsi praise, favour.
ḥḏi destroy, damage.
ḫḳi appear in glory.
ḫni alight, stop.
ḫdi fare downstream, north.
ḫni row.
ḫsi be lowly, vile.
sȝw guard, prevent.
sti shoot, pour, kindle.
šni encircle, surround.
šdi take, withdraw.
ḳni be brave.
kši devise, think out.
ksi bow down.
gȝw be narrow.
 gmi find.
thi disobey, violate.
dgi see, look.
ḏȝi cross (the river), ferry across.

An interesting spelling is *psi* 'cook' from earlier *fś(i)*, the older and later initial radicals being retained side by side.

§ 282. Causatives of biliteral verbs, abbreviated *caus. 2-lit.*, ex. *smn* 'make to remain', 'establish'. As pointed out above (§ 275), the infinitives are feminine, ex. *smnt*. Geminating forms do not occur. These verbs show relationship with the *quartae infirmae*, among which are some verbs with similar characteristics (ex. *ḥmsi* 'sit').

3. Verbs with four radical consonants.

§ 283. Quadriliteral verbs, abbreviated *4-lit.*, with masculine infinitives. Many of these are due to reduplication, ex. *ḫtḫt* 'be reversed', but others, like *wstn* 'stride', consist of four different strong radicals. Here must be classed also the **causatives of triliterals,** abbreviated *caus. 3-lit.*, ex. *sʿnḫ* 'make live'; see above § 275.

§ 284. ***Tertiae geminatae*** **verbs,** abbreviated *3ae gem.*, are mutable verbs with identical third and fourth radicals. The very existence of the class is problematic, since stems like *spdd* 'supply', *snbb* 'converse' are, as we have seen (§ 274), immutable quadriliteral verbs. Under this head would fall **causatives of the *secundae geminatae,*** abbreviated *caus. 2ae gem.*, ex. *sḳbb* 'make cool', but these also may possibly have to be classed with the quadriliterals, non-geminating forms being of great rarity.

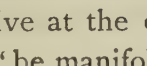
§ 285. ***Quartae infirmae*** **verbs,** abbreviated *4ae inf.*, in which the fourth radical is *i* or *w*. From the analogy of the *3ae inf.* one would expect this class to show geminating forms and feminine infinitives, but no single example of the class has both characteristics. Gemination occurs with some, like *msḏi* 'hate' and *ntry* 'be divine', and a fem. infinitive with others, like *wɜsi* 'be ruined', *ḥmsi* 'sit'. A few having masc. infinitive and no gemination, like *ḥrty* 'travel overland', *mɜwi* 'be renewed', might well be classed with the *4-lit.* (§ 283); so too, for example, *ḥḥy*, properly doubtless *ḥ(y)ḥy*, though the second radical is never written. In *mini* 'moor' (m. infinitive) the written *i* is not improbably the second radical; such is apparently not the case with the *w* of 'speak' (f. infinitive), though the full reading appears to be *m(w)dw*. Under this head must be placed the **causatives of *tertiae infirmae,*** abbreviated *caus. 3ae inf.*, partly with masculine and partly with feminine infinitives, exx. *smsy* 'to make to give birth', *sḫpt* 'to bring nigh'; no geminating forms appear to occur.

4. Verbs with five radical consonants.

§ 286. **Quinquiliteral verbs**, abbreviated *5-lit.*, with masculine infinitives. This class seems in all cases to have arisen through reduplication, exx. *nftft* 'spring away', *ḥbɜbɜ* 'waddle'. Whether *swtwt* 'walk', 'promenade' is the **causative of a quadriliteral** (abbreviation *caus. 4-lit.*) is uncertain; no other example of the last-named class has been noted in Middle Egyptian.

§ 287. ***Quintae infirmae*** **verbs**, abbreviated *5ae inf.*, constitute another rather dubious class of verbs. It is very doubtful whether the three feminine words *ḥrrwt*, *ṯḥḥwt*, and *rnnwt*, with the almost synonymous meaning 'joy', 'gladness', 'exultation' are really infinitives of this class; more probably they are mere nouns. The masc. infinitive *ḫbb* 'dance',[1] if really a writing of *ḫb(i)bi*, as the *3ae inf.* simplex *ḫbi* might suggest, possibly belongs here. The rare **causatives of *quartae infirmae***, abbreviated *caus. 4ae inf.*, have masculine infinitives, ex. *smɜwy* 'renew'.

[1] Gard. *Sin.* p. 70.

§ 288. **Compound Verbs** have little to distinguish them except the place of the determinative at the end, not after each component part. Exx. *ršȝ-r* 'chatter', lit. 'be manifold of utterance',  *ḥm-ḫt* 'retreat'.

§ 289. **Anomalous Verbs**, abbreviated *anom.* This class comprises some very common verbs which, but for certain peculiarities, would have to be assigned to the *ȝae inf.* class.

1. **'Give'.**[1] *Rdi* (originally perhaps *rḏi*) has a feminine infinitive *rdit*, written or . The sign characteristic of the verb is probably an ideogram representing a loaf brought as a gift;[2] for this, from the early Middle Kingdom onwards, is often substituted as a purely graphical variant or even , the latter being due to a confusion of the two signs in hieratic. In a few parts of the verb (e. g. the old perfective, § 310) writings with initial *r* (, ,) exist side by side with others (, ,) in which *r* is omitted; since, however, in certain forms (infinitive, § 299; *śḏmty·fy* form, § 364) the writing with *r* is as regular (rare exceptions may be found) as it is irregular in other forms (*śḏm·f* after *ir* 'if', § 454, 5, as well as after *rdi* itself, § 452, 1),[3] the evidence points to real loss of *r* having occurred in the latter; Coptic nowhere shows any trace of *r*. In any case it seems wise to omit *r* in transliteration wherever it is not written, though the signs and , if ideographic, would not originally point in either direction. The geminating forms and are never accompanied by *r*, and are probably to be read *dd*, though doubtless they arose from *rdd*; is in fact substituted for them in some archaizing texts,[4] and the name of the town *Ddw* (originally *Ḏḏwḏ*) is occasionally spelt [5] or .[6] So too is substituted for in the early or archaic writing of certain non-geminating parts of the verb.[7] The final radical of the stem, the semi-vowel *i*, is only written out when fused with a flexional *-w* or *-i* (ex. the perf. pass. participle *rdy*, for *rdi-w*?), and certainly disappeared early in particular forms. The view that *rdi*, *di* is a single verb which early suffered the loss of both its first and its third consonant in certain forms seems preferable to the view that *rdi* and *di* are two distinct verbs obscurely related in their origin. The imperative is almost entirely replaced by *imi*, from a quite different stem (§ 336).

[1] See *Verbum* i. § 453–462; *AZ.* 39, 75. 130; 50, 92 n., 95; Erman, *Gr.*[3], § 265.

[2] Doubts as to the nature of the sign, Griff. *Hier.* p. 64.

[3] For the Coptic see *Nachr. d. kön. Ges. d. Wiss. z. Göttingen*, 1919, 139.

[4] *Urk.* iv. 260, 1; v. 76, 2.

[5] *Rifeh* 5, 8.

[6] Leyd. V 3; Brit. Mus. 572.

[7] Imperative, § 336; *śḏm·n·f*, § 415; *śḏm·f*, § 448.

2. **'Come'.**[8] *iw* and *ii* are clearly two distinct verbs, though they are equally clearly related. The infinitives are fem., namely *iwt* and *it* (also *iit*). No geminating forms occur. While some parts of the verb, like the infinitive (§ 299) and the *śḏm·n·f* form (§ 413), display forms from both stems, in others only *iw* is employed (*iwty·fy*, § 364; *iw·in·f*, § 428); *ii* is perhaps later and secondary. From *iw* comes a peculiar *śḏm·f* form *iwt·f* analogous to *int·f* (below under 3). Here again the imperative is from a different stem, *mi* being as a rule employed (§ 336).

[8] See *Verbum* i. §§ 463–479.

3. **'Bring'.** The verb *inì* or *inw* shows in most respects the characteristics of the *3ae inf.* class, and has a fem. infinitive *int.* It is, however, of great interest as possessing three distinct *śḏm·f* forms, a geminating form *inn·f* (§ 439) and two non-geminating forms *in·f* and *int·f* (§ 448), the latter comparable to *iwt·f* from the verb for 'come' (above 2). In the *śḏm·n·f* form we find a less common writing beside *in·n·f* (§ 413).

§ 290. Verbs with initial *i* and *w* often omit these weak consonants in derivatives, exx. *śḫt* 'season of inundation' from *iśḫ* 'be inundated', *ḫbw* 'purification' from *wḫb* 'be pure'. So too in the nouns formed by a prefixed *m*,[1] exx. *mnḫt* 'clothing' from *wnḫ* 'clothe oneself', *mrḥt* from *wrḥ* 'anoint'. Certain verb-forms written simply with ⟨ have been shown to belong to *wdì* 'push', 'thrust', but it will possibly turn out that all the Middle Egyptian examples are from the verb *rdì*, *dì* 'give'.[2]

[1] See H. Grapow, *Über die Wortbildungen mit einem Präfix* m- *im ägyptischen*, in *Abh. d. kön. Preuss. Akad. d. Wiss.* 1914, no. 5.

[2] See *Sitzb. d. kön. Preuss. Akad. d. Wiss.* 1912, 914 foll.; *AZ.* 50, 95 n.

§ 291. Classification of verbs according to meaning.—The meaning of verbs not only affected their stem-form, as we have seen (§§ 274. 276), but is also of importance for syntactic reasons. The following distinctions may be made:—

1. **Transitive verbs** are those which take a direct object, exx. *śḏm* 'hear' (a thing), *rdì* 'give'. Verbs with two objects do not exist, the remoter object found after some English verbs being expressed in Egyptian by the help of prepositions. For *m* and *r* after verbs of 'making', see § 84. 'Teach somebody something' is *sbȝ . . . r* 'teach . . . concerning'.[3] Some words expressing psychic activities tend to have different meanings in different forms; thus *rḫ* 'perceive', 'learn' has a preference for past forms (like *śḏm·n·f*) whenever 'knowing', i.e. the result of the activity, is intended; cf. Latin *novi*. So too *mrì* 'love', 'wish' seems to prefer the *śḏm·n·f* form when it means 'wish', and *sḫȝ* 'recall', 'recollect' when it means 'remember'.

[3] *Pt.* 37; Leyd. V 6.

2. **Intransitive verbs** are those which have no direct object. Here we may distinguish

a. **Verbs of motion**, exx. *šm* 'go', *ḥr* 'arise', 'stand'.

b. **Adjective-verbs**, exx. *nfr* 'be good', *ʿȝ* 'be great'.

c. Other intransitives, exx. *wrš* 'pass the day', *ḥrì* 'rejoice', *mȝḥ* 'burn'.

§ 292. Denominative verbs are verbs derived from nouns.

Exx. *ìb* 'wish'[4] from *ìb* 'heart', 'desire'.

nswy (?) 'be king'[5] „ *nsw* 'king'.

ḫmt 'do for third time'[6] „ *ḫmt* 'three'.

[4] *Urk.* iv. 651; *Th. T. S.* iii. 21; *T. Carn.* 4.

[5] *Mill.* 1, 2; *Urk.* iv. 58, 16.

[6] Piehl, *IH.* iii. 77.

VOICE, MOOD, AND TENSE

§ **293. Voice.**—Egyptian distinguishes an **active** and a **passive** voice. The passive participles have a wider range of employment in Egyptian than they have in English; see below § 376.

§ **294. Mood.**—With the means at our disposal it is not possible to distinguish different moods in Egyptian, if such existed. A rough classification of Egyptian verb-forms will be found in § 297, 3.

§ **295. Tense.**—It is clear that Middle Egyptian had not yet developed, as Coptic later did, a precise set of tenses relating the time of the verbal action to the time-standpoint of the speaker. The tenses which we discover in the earlier period are concerned, like the Semitic tenses, rather with the singleness or repetition, the momentariness or continuity, of the notion expressed by the verb; though particular forms have already become specialized for use in connection with past or future time, and so approximate to our English tenses. In the participles we shall distinguish (1) an **imperfective** tense ultimately implying repetition or continuity, and (2) a **perfective** tense without any such implications. From these will be shown to spring the later tenses (including *śḏm·f* and *śḏm·n·f*) known as the 'suffix conjugation'. Besides the tenses of the suffix conjugation, there is an earlier tense to which we shall give the name **old perfective**, owing to its relationship to the Semitic perfect; this tends to have static meaning and to refer to the past, but its original signification cannot be precisely fixed. In the so-called relative forms we shall further distinguish a **prospective** tense. The great wealth of compound verb-forms (see Lesson XXXII) evidently owes its origin in part, but only in part, to an effort to acquire definite tense-distinctions.

> Obs. The terms 'perfective' and 'imperfective' have been substituted for the usual 'perfect' and 'imperfect', because we require the name 'perfect' for the more precise English tenses. In connection with our English translations we shall often speak of 'he has heard' as the *present perfect*, and of 'he had heard' as the *past perfect*, while 'he heard' is described as the *past* tense.

§ **296. Inflexion.**—Differences of verb-form were marked, partly by variations in the position and quality of the vowels—variations only to a small extent deducible from the writing, see above §§ 268–272—and partly by the use of **flexional endings.** The latter consist of the suffix-pronouns (§ 34), the indefinite pronoun *tw* (§ 47), a few prepositions and sentence adverbs (*n*, *in*, *ḫr*, *ḳi*), the gender-endings m. *-w*, f. *-t*, besides a few less easily analysable elements, e.g. *-ti*, *-y* (for old *i*), and *-w*. In the case of *w* and *y* it is often impossible to be sure whether they are flexional elements, or whether they are the final weak

radicals from *3ae inf.* and *4ae inf.* stems. Still greater trouble is caused by the fact that *i* (*y*) and *w* are apt to be omitted in the writing of the flexional endings, just as much as in the writing of the verb-stems (above § 270). Hence one and the same summary writing may represent a large selection of different verb-forms. For example,

 śḏm may be
1. infinitive (§ 299).
2. imperative sing. or plur. (§ 335).
3. *śḏm·f* form before nominal subject (§ 39).
4. = *śḏmw*, 3rd pers. m. sing. or plur. old perfective (§ 309).
5. = *śḏmw*, passive *śḏm·f* form before nominal subject (§ 420).
6. m. sing. of perf. or imperf. participle, active or passive (§ 362).
7. = *śḏmw*, masc. sing. imperf. or prospect. relative form before nominal subject (§ 380).
8. = *śḏmw*, negatival complement (§ 341).

 śḏmt may be
1. f. sing. or plur. perf. or imperf. participle, active or passive (§ 362).
2. 2nd pers. f. sing. of the *śḏm·f* form (§§ 34. 39).
3. f. sing. imperf. or prospect. relative form before nominal subject (§ 380).
4. = *śḏm·tỉ*, 2nd pers. c. sing. or 3rd pers. f. sing. old perfective (§ 309).
5. *śḏm·tw* passive of the *śḏm·f* form before nominal subject (§ 39).
6. *śḏmt·f* form before nominal subject (§ 409).

The student must not allow himself to be discouraged, and still less to be rendered sceptical, by the great ambiguity displayed in the writing of the various verb-forms. Their separate existence has been elicited with certainty in almost every case, partly through the alternation of fuller and more summary writings, partly through syntactic observations, and partly through differences of meaning. Only by scrupulous study of both syntax and morphology does accurate interpretation of the hieroglyphic texts become possible. Attention to the rules laid down in this grammar will enable the learner quickly to pass in review the various possibilities and to choose that which is appropriate in the particular context.

TERMINOLOGY

§ 297. It is desirable here to discuss the meaning of several terms which will be constantly used in connection with the verb.

1. **Semantic subject and object**,[1] abbreviated 'subject^{s}' and 'object^{s}'. While the terms 'subject' and 'object' will be used normally in the sense of 'nominative' and 'accusative', they will often be needed to express the relations

[1] See *Rev. ég.* n.s. ii. 42–4; also *Philologica*, i. 3 (London, 1922).

of meaning familiar to classical students in the terms 'subjective genitive' (ex. *amor matris* 'a mother's love') and 'objective genitive' (ex. *amor patriae* 'love of country'). It lies in the nature of our conception of verbal meaning to regard this as springing from a certain source and proceeding in a certain direction. We shall adopt the term **semantic subject** to denote *that noun or pronoun from which the verbal action, actively conceived, appears to start or spring*, and the term **semantic object** to denote *any noun or pronoun which the verbal action, actively conceived, affects in the course of its progress.* Thus in '*he* is', '*he* flourishes', '*he* strikes', '*John*'s wooing of Mary', 'the Rubicon was crossed by *Caesar*' the italicized words are semantic subjects. In the following sentences the italicized words or phrases are semantic objects: he is *my friend*, he struck *him*, he gave the *book* to *him*, John's wooing of *Mary*, the boy who was found *fault* with, the *Rubicon* was crossed by Caesar.

In 'he filled the jug with water', 'jug' will be called the **direct semantic object**, because we may say, passively, 'the jug was filled'; 'water' is only an **indirect semantic object.** Every noun preceded by a preposition may be regarded as an indirect semantic object of the active notion in the verb.

OBS. What is here called 'semantic subject' is often called 'logical subject'; the latter is, however, a far less suitable term, and is, moreover, required for another purpose; see above § 126.

2. **Agent.**—We reserve, however, the name of **agent** for that particular indirect object[s] which takes the place of the semantic subject; for 'him' in 'by him' is an object[s] inasmuch as it is preceded by a preposition. The agent is found after passives of all kinds, as well as after that neutral part of the verb, the infinitive. The prepositions which introduce it in Egyptian are *in* and much more rarely *ḥr*; see above § 39, end. After the infinitive a pronominal agent is sometimes expressed by the independent pronouns, into which, as we have seen (§ 227), *in* enters as a component element; see below § 300, end.

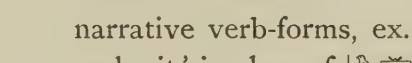
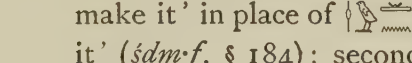
3. **Verbal and other kinds of verb-forms.**—A broad distinction may be drawn between parts of the Egyptian verb which are fundamentally *verbal*, i. e. function primarily as the predicates of verbal sentences (§ 27), and those which function primarily as other parts of speech. To the former class belong the old perfective (Lesson XXII), the imperative (§ 335), and the various forms of the suffix-conjugation (§ 410), of which the *śḏm·f* and *śḏm·n·f* forms are the principal representatives. The forms here described as 'verbal' would in Latin be called 'finite', as being limited, unlike the 'infinitive', in respect of person and number; but the term 'finite' is inappropriate to Egyptian, since the *śḏmty·fy* form (§ 363) and the relative forms (§ 380) are limited in person and gender, and yet are not essentially verbal in function. It will be found useful to describe

verb-forms which are normally used in main clauses to embody affirmations as 'narrative' verb-forms; the *śḏm·f* and *śḏm·n·f* forms are good examples, and the only 'verbal' verb-form which cannot be described as 'narrative' is the imperative, which does not narrate but commands. The infinitive is a *nominal* part of the verb, i.e. functions as a noun. Other grammarians use the term 'nominal' to describe also the participles, *śḏmty·fy* form and relative forms, but for many reasons we shall prefer to regard these as *adjectival*; not the least important of these reasons is that the participles are best regarded as the equivalents of English adjective, or relative, clauses (§ 353). The so-called *śḏmt·f* form (§ 401) is 'nominal' at least in origin. We shall find grounds for thinking that the so-called negatival complement (§ 341) is ultimately *adverbial* in function, and it will be shown (§ 311) that the old perfective, though originally 'verbal' and 'narrative' in character, had become mainly 'adverbial' in its Middle Egyptian uses.

LESSON XXI A

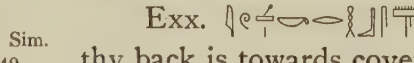
THE INFINITIVE

[1] See *Verbum* ii. §§ 544 foll.

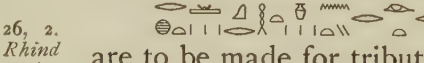
§ 298. The **infinitive**[1] is a noun denoting the action or state expressed by a verb-stem. It corresponds, therefore, to English infinitives like 'to make','to flourish', 'to be', or else to English gerunds like 'making', 'flourishing', 'being'. It differs from other nouns, first of all, in the facility with which it can replace narrative verb-forms, ex.  *wḏ·n·i n·f ỉrt st* 'I commanded him to make it' in place of  *wḏ·n·i ỉr·f st* 'I commanded that he should make it' (*śḏm·f*, § 184); second, it differs from other nouns in the close resemblance of its construction to that of the narrative verb-forms; thus it may be followed by an 'agent' (see § 297, 2), and may even, on occasion, have a grammatical subject or a direct grammatical object of its own (§ 301).

Though strictly neutral in voice, as also in tense, the Egyptian infinitive has usually an active implication; for example, *ỉrt* tends to signify 'to make' more often than 'to be made'. Cases are found, however, where translation as a passive is necessary in English.[2]

[2] See GUNN, *Stud.* ch. vi.

Exx.  *ỉw sṯ·k r ḥbs ḫr·s* thy back shall be covered by it, lit. thy back is towards covering through it.[3]

[3] *Pt.* 407. Sim. *P. Pet.* 1116 A, 49.

 *rḫt ḳrḥwt nty r ỉrt r ỉnw* number of vessels which are to be made for tribute.[4] Here French could render literally *qui sont à faire.*

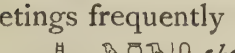
[4] *P. Kah.* 26, 2. Sim. *Siut* 3, 1; *Rhind* 82.

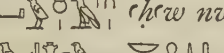
A rather precarious distinction is made between infinitives that are nominal and infinitives that are verbal, the former name being given to those which, from the point of view of syntax, have nothing to distinguish them from nouns, while

the latter, for one or other of the reasons given above, are more like narrative verbs. The nominal infinitive may be qualified by an adjectival epithet, may take an indirect genitive after it, may be put into the plural, may serve as predicate in the sentence with *pw*, and so forth.

Exx. *šmt nbt* every proceeding, lit. going.[1]

m ḥst nt Skry in the favour of Sokaris![2] Epistolary greetings frequently take this form.

 *ḥrw nw ʒ II* the positions (lit. standings) of the eleven birds.[3]

 *swḏʒ ỉb pw n nb·ỉ* (*ʿnḫ, wḏʒ, snb*) it is a communication to (lit. a making easy the heart of) my lord, may he live, be prosperous and hale.[4] The commonest formula of letters.

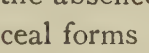
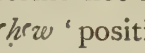
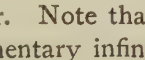
[1] Brit. Mus. 614, 10.

[2] *P. Kah.* 27, 4.

[3] Louvre C 14.

[4] *P. Kah.* 27, 1. Different examples with *pw*, e.g. *Eb.* 8, 9; 98, 8; for *ḏd.m pw ỉr(w).n.f* see below § 392.

Employments like these need no further discussion. The Egyptians themselves appear to have felt a distinction between the verbal and nominal uses of the infinitive, since in the latter the *ʒae inf.* verbs sometimes substitute fuller writings for the short verbal writing, e.g. *mrwt*, *mryt* 'love' for the usual *mrt* 'loving', '(to) love'. But it must be remembered that, owing to the absence of written vowels, nouns regarded by us as infinitives may often conceal forms not really infinitival at all; doubt is legitimate, for instance, in the case of *ḥrw* 'positions' quoted as the third example above.

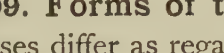
Obs. The name 'complementary infinitive'[5] has been given to certain forms from verb-stems which serve as cognate accusatives to various parts of the same verb, exx.  *wbn·k wbnt* 'thou risest a rising',[6]  *ḫnn·sn ḫnt* 'they row a rowing'.[7] Such complementary infinitives sometimes agree with the ordinary infinitive in respect of gender, and sometimes differ from it in that respect; being to all intents and purposes mere nouns they do not concern us further. Note that a form *msyt* resembling the fem. perf. pass. part. occurs as 'complementary infinitive' with the passive:  *n ms·n·t(w)·ỉ ỉs msyt* 'I was not born a being-born'.[8] See further below § 405.

[5] See *Verbum*, ii. §§ 720 foll.

[6] Lac. *TR.* 47, 24.

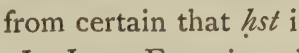
[7] *Westc.* 5, 4.

[8] *Rec.* 16, 130.

§ 299. Forms of the infinitive.—See above §§ 278–289. The various verb-classes differ as regards the gender of their infinitives, the immutable verbs having masc. infinitives without special ending, while some mutable verbs have fem. infinitives ending in ⌓ *-t*. Possibly in the older stages of Egyptian the infinitives ending in *-t* were treated syntactically as feminines, though in an example like  *ḫst·ỉ pḥ·s pt* 'the praise of me reached heaven'[9] it is far from certain that *ḫst* is an infinitive.

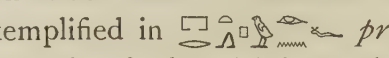
[9] *BH.* i. 8, 9.

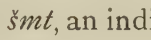
In Late Egyptian all verbally used infinitives were treated syntactically as masculines, and could be preceded under certain circumstances by the masculine definite article *pʒ*.[10] One or two instances of this occur already in Dyn. XVIII.

Ex.  *mḥ pw m dmỉ ḫʒ pʒ mḥ m Mktỉ* the capture of Megiddo is the capture of a thousand towns.[11]

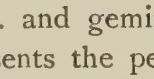
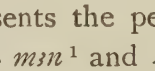
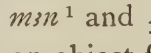
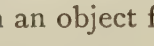
[10] See *Verbum* ii. §§ 556–61.

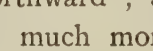
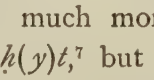
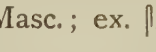
[11] *Urk.* iv. 660. Sim. *ÄZ.* 55, 85, 2.

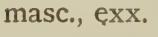
Our evidence does not, however, include any Middle Egyptian instance of *pꜣ* before an infinitive which is feminine in form. In the Middle Egyptian construction exemplified in  *prt pw ỉr(w)·n·f*, 'thereupon he went forth', lit. 'it is a going forth which he made' (see below § 392), the masc. gender of the relative form *ỉr(w)·n·f* does not prove that the infinitive was treated syntactically as a masculine, since *ỉr(w)·n·f* agrees with *pw*, not with the infinitive.

2-lit. Masc.; exx. *wn* 'open', *mn* 'be firm'. *Šm* 'go' has a fem. infinitive  *šmt*, an indication that this verb-stem once belonged to the *ȝae inf.*

ȝ-lit. Masc.; exx. *śḏm* 'hear', *wḏȝ* 'prosper'.

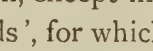
2ae gem. Masc. and geminating; exx.  *ḳbb* 'be cool';  *wnn* 'exist'. 'See' presents the peculiarity of showing several forms or writings:  *mȝȝ*,  *mȝn*[1] and *mȝ*;[2] the two latter are rarer than the first and occur only when an object follows.

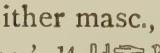
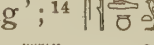
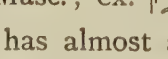
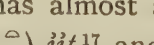
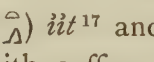
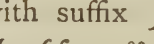
ȝae inf. Fem.; exx. *mrt* 'love', *prt* 'go forth'. For fuller forms like *mrwt* see above § 298; they are mainly nominal, but  *rmyt* 'weep' is found verbally.[3] The masc. is found in place of the fem. in the phrase  *m ḫḏ* 'in sailing northward'; also *ḥsy* 'sing'[4] is from a *ȝae inf.* stem. 'Make' has *ỉrt*, much more rarely *ỉrt*.[5] 'Take away' has *ỉtt*.[6] 'Strike' has *ḫ(y)t*,[7] but the related word for 'rain', which is perhaps infinitival, appears both as [8] and as  *ḫyt*.[9]

caus. 2-lit. Fem.; ex.  *smnt* 'establish'.

4-lit. Masc.; exx. *ptpt* 'crush', *wsṯn* 'stride'.

caus. ȝ-lit. Masc.; ex. *sʿnḫ* 'make live'.

caus. 2ae gem. Masc.; ex.  *sḳbb* 'make cool'.

4ae inf. Partly masc., ɐxx. *ḫrty* 'travel overland';[10]  *mȝw*, var.  *mȝwy*, 'be renewed';[11] and partly fem., exx. *ḫmst* 'sit', *m(w)dt* 'speak'. In the masc. forms the last weak radical is frequently written, but in the fem. forms seldom, except in  *ḫsfyt* 'travel upstream' and  *ḫntyt* 'sail southwards', for which the writings  *ḫsft* and  *ḫnt*[12] (the latter in the phrase *m ḫnt* 'in faring southward') also occur.

caus. ȝae inf. Either masc., ex. *smsy* 'bring to birth',[13] or fem., exx. *shpt* 'bring as offering';[14] *sḳdwt* 'sail'.[15]

5-lit. Masc.; ex. *nftft* 'spring away'.

caus. 4ae inf. Masc.; ex. *smȝwy* 'renew'.

anom. 'Give' has almost always *rdit*; *dit* is uncommon.[16] With 'come' both () *ỉit*[17] and *ỉwt*[18] are found. 'Bring' has *ỉnt*;[19] abnormal writing with suffix *ỉnt·f*, doubtless due to confusion with the passive of the *śḏm·f* form.[20]

[1] With suffix, *Peas.* R 123; *Mill.* 1. 8; *Eb.* 36, 15. With noun, *Th. T. S.* ii. 35, 6.

[2] With suffix, *Peas.* B 1, 78. With noun, *Rec.* 1, 133; *Urk.* iv. 611, 16; 620, 6.

[3] *Peas.* B 1, 25.

[4] *Westc.* 12, 1.

[5] *Sin.* B 5. 117. 282.

[6] *Peas.* B 1, 93.

[7] *Westc.* 12, 10; *Sin.* R 14; *Eb.* 69, 18. Without *ḫ*, *Sin.* B 72.

[8] *Westc.* 11, 14; *Urk.* iv. 84, 9.

[9] *Rhind* 87, 8.

[10] *Westc.* 7, 12; Berl. *ÄI.* i. p. 255, 3.

[11] *Pt.* 9.

[12] *Urk.* iv. 83, 9.

[13] *Westc.* 10, 5.

[14] *D. el B.* 110, bottom.

[15] *Urk.* iv. 322, 6.

[16] Cairo 20057; *Ikhern.* 3; *ÄZ.* 45, Pl. VIII A.

[17] *Sh. S.* 62; *BH.* i. 29.

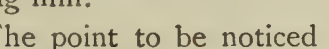
[18] *Sin.* B 248; *Westc.* 8, 4; 12, 6.

[19] *BH.* i. 29.

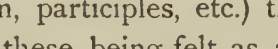
[20] *Urk.* iv. 6, 3.

§ 300. Subject and object of the infinitive.—The terms 'subject' and 'object' are here used in their semantic sense (see above § 297), i. e. refer to the meaning of the verb as *actively*, not passively, conceived.

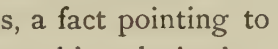
The following statement incorporates a general rule of considerable importance, although, as we shall see, it will require subsequent qualification:— *The subject[s] of the infinitive is expressed as an agent with the help of the preposition* *in 'by', while the object[s] is represented by the direct genitive, i. e., in the case of the pronouns, by the suffixes.*

Exx.  *šdt sḫw in ḫryw-ḥb ḥsw* reciting of glorifications on the part of the ordinary lector-priests.[1]

[1] *Siut* 1, 68. Sim. *ib.* 126; *Bersh.* i. 18, top; *BH.* i. 13, vert.

 *gmt·f in ḥm·f* finding him by His Majesty, i. e. His Majesty found him.[2] See below § 306, 2.

[2] *Urk.* iv. 6.

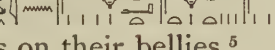
 *ii·n·i ḥr šms·f* I returned accompanying him, lit. on accompanying him.[3]

[3] *BH.* i. 8, 10.

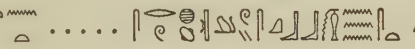
The point to be noticed is that, whereas after other parts of the verb (the *šḏm·f* form, participles, etc.) the direct object[s] is expressed by the dependent pronouns, these being felt as accusatives, after the infinitive it is expressed by the suffixes, a fact pointing to their being felt as genitives. The only common exception to this rule is the pronoun *st*, var. (§ 46), which is employed for (*a*) the 3rd pers. neuter, (*b*) the 3rd pers. plur., (*c*) the 3rd pers. dual, and (*d*) more rarely the 3rd pers. fem. sing.

Exx. (*a*) *ḫr·n šm·kwi r smit st* I went to report it.[4]

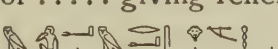
[4] *Sh. S.* 157. Sim. *Sin.* B 215.

(*b*)  *wn·in·sn ḥr rdit st ḥr ḫwt·sn* then they laid themselves on their bellies.[5]

[5] *Pr.* 2, 6. Not reflexive, *BH.* i. 25, 113; *Peas.* B 1, 49.

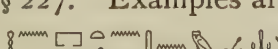
(*c*)  *kt nt ..... srwḳ pḥwy, sḳbb st* another (remedy) for ..... giving relief to the hinder parts and cooling them.[6]

[6] *Eb.* 31, 7.

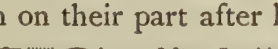
(*d*)  *whm-ḫ m rdit st ḥr mrḥt sꜣt* the second thing (lit. repetition) consists in adding it (viz. *msdmt* eye-paint) to fat of goose.[7]

[7] *Eb.* 59, 7.

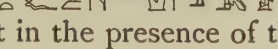
When the agent is pronominal, use may be made of the independent pronouns; for the correspondence of the independent pronouns and *in*+noun, see above § 227. Examples are not common.

Exx.  *ḥnḫ prt ntsn m-sꜣ ḥm-kꜣ·f* together with the going forth on their part after his *ka*-priest.[8]

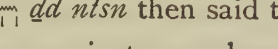
[8] *Siut* 1, 307. Sim. *ib.* 278. 291. 312. 313.

 *m ḏd st ntf r-gs iry-sšm* through the saying of it on his part in the presence of the (proper) functionary.[9]

[9] *Urk.* iv. 1088, 14.

 *ḏd ntsn* then said they, lit. saying on their part.[10] See below § 306, 2.

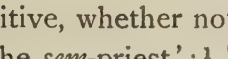
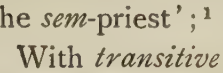
[10] *Rec.* 8, 128, 18.

In the one instance where an independent pronoun of the 1st pers. sing. is found after the infinitive it is written  *nnk*;[11] for the writing *nnk* see § 114, 3.

[11] Leyd. 88, 10, qu. Exerc. XXVI(*a*).

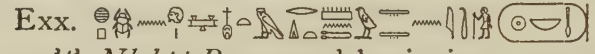
The rarity of this construction is due partly to the existence of the alternative to be discussed in the next section, partly to the fact that the expression of the semantic subject is by no means common, a frequent motive for the use of the infinitive being the desire to avoid naming the subject at all. See below § 302.

§ 301. Subject[s] and object[s] of the infinitive conformed to the construction of the suffix-conjugation.—While the usual mode of expressing subject[s] and object[s] of the infinitive is as stated in the last section, a number of cases occur where the rules there given do not apply.

With *intransitive* infinitives the subject[s] can always be added as a direct genitive, whether noun or suffix. Exx.  *m prt sm* 'at the going forth of the *sem*-priest';[1]  *m prt·f tpt* 'at his first going forth'.[2]

[1] *BH.* i. 24, 3.

[2] *Cairo* 20057, *d.* Sim. *ḳnt·i*, 'my bravery', *Urk.* iv. 7, 9.

With *transitive* verbs the same construction is possible, though not usual. Exx.  *ḫpr·n tp-wꜣt nfrt m rdit Mnṯw tꜣwy n iti Nb-ḫpt-Rᶜ* a good beginning came about in Month's giving the two lands to king Nebḥepetrēᶜ.[3]

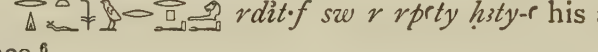
[3] Turin 1447.

sp tpy irt·n·k ḫr ḥm·i rdit·k n·i nsyt·k on the first occasion what thou didst do unto My Majesty was (§ 125, end) that thou gavest (lit. thy giving) to me thy kingship.[4]

[4] *Urk.* iv. 271. Sim. *ib.* 558, 15.

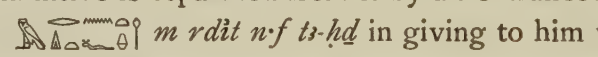
grḥ pf n irt ꜥst iꜣkb m-sꜣ sn·s Wsir on that night of Isis' making mourning for (lit. after) her brother Osiris.[5]

[5] *Urk.* v. 104, 6. 10.

 *rdit·f sw r rpᶜty ḫsty-ᶜ* his appointing (lit. giving) him to be prince.[6]

[6] *BH.* i. 25, 30, with error *fdit·f* for *rdit·f*.

The last example, which is of a very rare kind, shows that the pronominal object[s], if not immediately following the infinitive, becomes the dependent pronoun as after the *śḏm·f* form; and this suggests that, whenever the object[s] of an infinitive is separated from it by an extraneous element, as in

 *m rdit n·f tꜣ-ḥḏ* in giving to him white bread,[7]

[7] *Siut* 1, 290.

this object[s] is to be regarded, not as a direct genitive, but as an accusative. It has been seen, in dealing with the syntax of nouns (§ 85), that a direct genitive cannot easily be separated from its antecedent.

Externally, at least, the construction displayed by the above examples is that customary after all the other parts of the verb, and analogy seems to have been at work.

Obs. 1. When, in constructions like the above, the verb-form is masc., we cannot always be sure that it is really the infinitive, and not a *śḏm·f* form (see above §§ 155. 191). Again, when it is fem., the doubt arises whether the supposed infinitive is not the *śḏmt·f* form, an obscure category of the verb to be discussed later (§§ 401 foll.).

Obs. 2. For the change of the pronominal object[s] from the suffix (genitive) into the dependent pronoun (accusative) a comparison with Arabic is instructive: 'if only

the objective complement of the act (and not likewise its subject) be expressed, it is put after the *nomen actionis* in the genitive; unless it be separated from the *nomen actionis* by one or more words, in which case it is put in the accusative because the genitive can never be divided from the word that governs it'. WRIGHT, *Arabic Grammar*,[3] ii. p. 57, B.

§ 302. The infinitive as substitute for a noun clause with the *śḏm·f* form.—In Lesson XV it was seen that the *śḏm·f* form, with whatever other words accompany it, is constantly employed as a noun clause, i.e. as equivalent to a noun in the various syntactic positions which can be occupied by a noun. In the following sections it will be shown that a parallel set of uses existed for the infinitive, this being used in preference to the *śḏm·f* form whenever the mention of subject[s] seemed superfluous.

§ 303. The infinitive as object of certain verbs.—The infinitive is commonly used as object of such verbs as *ꜣb* 'cease',[1] *ꜣbi* 'desire',[2] *whm* 'repeat',[3] *wḏ* 'command', *mꜣꜣ* 'see', 'see to', *mrỉ* 'love', 'desire',[4] *rḫ* 'know how to',[5] *snḏ* 'fear',[6] *sḫỉ* 'remember',[7] *šꜣ* 'order',[8] *šꜣʿ* 'begin', *kỉỉ* 'devise', 'plan',[9] *rdỉ* 'cause', 'grant', *dỉ m ỉb·f* 'place in one's heart', 'determine',[10] *ḏd* 'think',[11] as well as after the verbs *ỉrỉ* 'make', *pꜣw* 'do in the past', which will be treated as auxiliaries (§§ 484–5); also occasionally after the imperative *sꜣw* 'beware of' (§ 338, 3) and after the negative verb *tm*, see below § 344.

Exx. *wḏ ḥm·f sʿḥʿ wḏ pn* His Majesty commanded to set up this inscription.[12]

ỉw mꜣ·n·ỉ šsd ḫrt nt ḥm·f I saw to the excavation of the tomb of His Majesty.[13]

šꜣʿ·n ḥsty·ỉ šms ḳd·ỉ my heart began to follow my sleep.[14]

dỉ·n·(ỉ) n·k ỉrt ḥḥw m ḥbw-sd I give to thee to celebrate millions of *sed*-festivals.[15]

The infinitive was used only when the expression of the subject[s] of the subordinate action appeared unnecessary; when the subject[s] had to be mentioned the *śḏm·f* form was used. Examples of the *śḏm·f* form after many of the verbs enumerated above have been quoted in § 184.

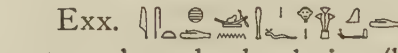
§ 304. The infinitive after prepositions.—In the enumeration of the meanings of the prepositions (§§ 162–181) due attention was paid to their very common use with a following infinitive, and this was seen to run parallel, in almost every case, to an employment with the *śḏm·f* form; the latter employment was dealt with in § 155.

[1] *Eb.* 93, 6.
[2] *Urk.* iv. 834, 1; 837, 3.
[3] *Eb.* 70, 14; *Urk.* iv. 893, 5.
[4] *Louvre* C 14, 5; *Peas.* B 1, 78, qu. § 315.
[5] *Westc.* 7, 4; 10, 5.
[6] *Sin.* B 215.
[7] *Adm.* 11, 2–6.
[8] *Sin.* B 51.
[9] *Sin.* B 112; 144, qu. § 385.
[10] Brit. Mus. 213.
[11] *Sin.* B 7.
[12] *Hamm.* 192. Sim. Brit. Mus. 202; *Urk.* iv. 618, 16; 647, 5.
[13] *Urk.* iv. 57, 3. Sim. *ib.* 521, 10; 524, 7; 1088, 5.
[14] *Mill.* 1, 12–2, 1. Sim. *Urk.* v.6, 14. 15.
[15] *Urk.* iv. 292. Sim. *ib.* 223, 14. 16; 481, 1. 7–9; 570, 12; *Th. T. S.* i. 30, B. D.

Three particular cases lead to important developments to be discussed in Lesson XXIII.

1. *ḥr*. The infinitive after *ḥr* expresses a *concomitant circumstance*,[1] often best translated in English by a participle. There seems hardly any difference of meaning between this use and the use of the *śḏm·f* form described in § 213.

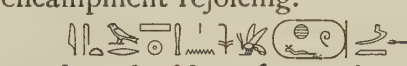
[1] For the use with the meaning 'after' see § 165, 10.

Exx.  *ỉst ḫḏ·n ḥm·f ḥr ḥsḳ dmỉw* lo, His Majesty went northwards plundering (lit. on plundering) towns.[2]

[2] *Urk.* iv. 697. Sim. *ib.* 699, 1; *BH.* i. 8, 10; *Sin.* B 239. 249; *Siut* 1, 278. 297; *Westc.* 8, 2.

dbn·n·ỉ ꜥfy·ỉ ḥr nhm I went round about my encampment rejoicing.[3]

[3] *Sin.* B 201. Sim. *Peas.* B 1, 31; *Westc.* 8, 21. 23.

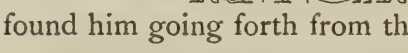
 *ỉst wrš ḥm n n-sw-bỉt Ḫwfw mɜꜥ-ḫrw ḥr ḥḥy n·f nɜ n ỉpwt* lo, the Majesty of king Kheops, justified, spent all his time seeking for himself the secret chambers.[4]

[4] *Westc.* 7, 6–7. Sim. after *wrš*, *P. Kah.* 30, 18; *Paheri* 3, qu. § 492, 5; see *Rec.* 39, 108.

So too sometimes qualifying the object after *gmỉ* 'find' and *mɜɜ* 'see'.

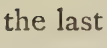
Exx. *gm·n·f sw ḥr prt m sbɜ n pr·f* he found him going forth from the door of his house.[5]

[5] *Peas.* B 1, 34–5. Sim. *Westc.* 12, 13; *Urk.* iv. 1073, 5–6.

 *rḳt-ỉb pw ḥr mɜ·f wỉ ḥr ỉrt wpwt·f* it is envy because he sees me performing his business.[6]

[6] *Sin.* B 116–7. Sim. *Urk.* iv. 657, 17.

It will be seen below that the verb-form known as the old perfective (§ 315) has a corresponding use, but while the old perfective indicates *states*, *ḥr* + infinitive applies essentially to *action* as in progress; thus with transitive verbs it is active, with verbs of motion it stresses the movement itself rather than its result, and with adjective-verbs it emphasizes the becoming and not the being.

2. *m* occasionally takes the place of *ḥr* with verbs of motion. Thus in the last example but one *ḥr prt* in one manuscript is replaced by  *m prt* in another.[7]

[7] *Peas.* R 84.

3. *r*. The infinitive after *r* often expresses *purpose* or *result*.

Ex. *wḏɜ ḥm·f m ḫḏ r sḫrt Mnṯw Sṯt* His Majesty proceeded north to overthrow the Beduins of Asia.[8]

[8] *Sebekkhu* 1. Sim. *Peas.* B 1, 33; *Sh. S.* 157; *BH.* i. 8, 11. 14; *Urk.* iv. 648, 14. 15; 693, 13. 14.

Beyond the three important uses above described, there is but little about the construction preposition + infinitive which calls for remark. We may mention once again, as of special interest, the comparative use of *r* after adjectives, ex. *ꜥšɜ r smnt* 'too many to record', lit. 'many as compared with recording' (§ 163, 7), the use of *r* as 'to' after *ỉb* 'wish', *dwɜ* 'rise early', *snḏ* 'fear', *sbɜ* 'teach' (§ 163, 10), and the employment of *ḥnꜥ* 'together with' (§ 171, 3) and *wpw-ḥr* 'except' (§ 179, 2) as equivalent to English 'and' and 'but' with a following finite tense.

Obs. When subject[s] closely follows the verb-form, it is to be presumed that the verb-form is not the infinitive, but the *śḏm·f* form (§ 155), or alternatively, if there is an ending *-t*, the *śḏmt·f* form (§§ 407–9).

§ 305. The infinitive after the genitival adjective.—We saw in § 191 that the *śḏm·f* form may be employed after the genitival adjective *n* (*ny*) with a variety of meanings. The infinitive occurs in exactly the same way whenever the expression of the subject[s] was felt to be unnecessary. Only in very rare cases is the infinitive substituted for *śḏm·f* when the subject[s] is added; an example (*grḥ pf*, etc.) has been quoted in § 301, and a doubt might possibly be felt about the last example but one (*mḫ·f*) in § 191, where the form (*śḏm·f* or inf. + suffix) is ambiguous.

Among the notions expressed by *n* + infinitive are *time*, *place*, *means*, *purpose* and the like, and the kinship of the phrase thus formed with a relative clause may often be realized by means of a paraphrase.

Exx. *grḥ pf n ỉrt ḥkr* on that night of celebrating the *Ḥkr*-festival, i. e. when the *Ḥkr*-festival is celebrated.[1]

r n wnm t m ḫr-nṯr an incantation for eating bread in the necropolis.[2]

ḫ n sṯ a brazier which can be moved about, lit. of dragging.[3]

pḥrt nt sms ḥfȝt a prescription for killing a snake.[4]

wȝt nt prt a way of going out.[5]

Specially noteworthy is the use of such infinitival genitives to describe how a man can be, or deserves to be, treated.

Exx. *s ỉḳr n wbȝ n·f ỉb* an excellent man to be confided in, lit. of opening to him the heart.[6]

nsw swt n swhȝ n·f a king, indeed, to be boasted of, lit. of boasting for him.[7]

Note that in several cases the infinitive is best translated by an English passive.

[1] *Urk.* v. 104, 17. Sim. *ib.* 103, 10; 105, 13; 107, 9; *Sinut* 1, 308; *Urk.* iv. 1072, 16.

[2] Lac. *TR.* 45, 1. Sim. *ib.* 29, 1, 48, 1.

[3] *Urk.* iv. 639, 21.

[4] *Eb.* 21, 8. Sim. *ib.* 31, 17; 46, 2; 79, 2. 5.

[5] *Eb.* 52, 3.

[6] *Bersh.* ii. 21. 4. Sim. Leyd. V 4, 12; *Urk.* iv. 415, 13.

[7] *Amada* 6. Sim. *ib.* 7; *Hamm.* 12, 3.

§ 306. Absolute uses of the infinitive.—Like the noun (§ 89), the infinitive may be used as the equivalent of a sentence, i. e. as significant and complete in itself.

1. Thus it often occurs absolutely in *headings* to scenes, *titles* to parts of books and the like; compare above § 89, 1. The subject[s], or agent, is introduced by *ỉn*.

Exx. *ḥmst r sḏm sprw m ḫȝ n ṯȝty ỉn rpʿty ḥȝty-ʿ ..... Rḫ-mỉ-Rʿ* sitting to hear the petitioner in the office of the vizier by the prince ..... Rekhmerēʿ. Description above a painted scene.[8]

ḥsf ʿpp m wȝ Rʿ to repel Apophis from the bark of Rēʿ. Title of an incantation.[9]

dr sty ḫnš m šmw to remove a foul odour in the summertime.[10] Heading of a recipe in a medical papyrus.

[8] *Urk.* iv. 1117. Sim. *ib.* 1159, 10; 1161, 3; 1175, 17; 1187, 9; *BH.* i. 30. 32.

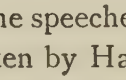
[9] Lac. *TR.* 35, 1; Sim. *ib.* 36, 1; 39. 1; 53, 1; 63, 1; *P. Kah.* 6, 8. 12.

[10] *Hearst* 2, 17 = *Eb.* 86, 8 (*pḥrt nt dr*, etc.).

Here belongs the very common phrase *ḏd mdw*, lit. 'the speaking of words', which has a double employment in Middle Egyptian. Written fully it is found in magico-medical papyri at the beginning of rubrics with prescriptive meaning.

Ex. *ḏd mdw ḫft wsḥ pḥrt* to be spoken when applying remedies.[1]

[1] *Eb.* 1. 10; 2, 6; *Hearst* 6, 10; 11, 5.

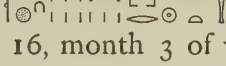
Secondly, it occurs in the abbreviated writing at the beginning of all divine speeches on temple and tomb walls, e.g.  *ḏd mdw in Ḥt-ḥr* 'words spoken by Hathor'.[2] On many Middle Kingdom coffins stands at the top of every column of text, serving much the same purpose as our inverted commas.

[2] *Urk.* iv. 236. Sim. *ib.* 239, 3; 242, 6. 9. 10. 13.

2. Again like the noun (§ 89, 2), the infinitive is used in *narrative* to announce incidents of outstanding importance. The subject[s] may be presented as an agent with the help of *in*, or else may be appended directly to the infinitive in accordance with § 301.

Exx. *rdit in ḥm·f pr ḳn nb n mšʿ·f* then His Majesty caused (lit. causing by His Majesty) every brave of his army to go forth.[3]

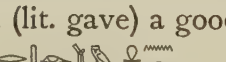
[3] *Urk.* iv. 894. Sim. *ib.* 9, 3; 653, 8; 655, 5; also the exx. *gmt·f in ḥm·f* and *ḏd ntsn* in § 300.

 *ḥst-sp 16, ȝbd 3 prt, irt ḥm·f tiš rsy r Ḫḥ* year 16, month 3 of winter: His Majesty made (lit. His Majesty's making) the southern boundary at Ḫeḥ.[4]

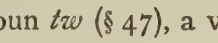
[4] Berl. *ÄI.* i. p. 257, l. 3. Sim. *Hamm.* 48, 3; 191, 1.

wḏȝ ḥm·f ..... spr ḥm·f ..... rdit ḥm·f tp-nfr His Majesty proceeded ..... His Majesty arrived ..... His Majesty made (lit. gave) a good beginning.[5]

[5] *Sebekkhu* 1–2. Sim. *ib.* 12–14; *Urk.* iv. 9, 11; 54, 14; 61, 7.

 *rs m ʿnḫ ..... iit·tw r ḏd n ḥm·f* waking in life (in the royal tent); one came to tell His Majesty.[6] Note the indefinite pronoun *tw* (§ 47), a very rare use.

[6] *Urk.* iv. 656, 13–14. Sim. *ib.* 695, 5–6. Without subject[s], *ib.* 656, 6–7; 685, 10–11; 729, 15–16; 730, 8–10; *Hamm.* 123, 3.

 *rdit·f wi m-ḫt ḫrdw·f* he placed me in front of his children.[7]

[7] *Sin.* B 107. Sim. *ib.* B 4–5. 5. 15. 23. 86. See below § 406 for these doubtful cases.

Obs. Various doubts and difficulties present themselves at this point. When the infinitive is closely followed by *in* + noun it is indistinguishable, if of masc. gender, from the *śḏm·in·f* form (below § 429, 1). When subject[s] immediately follows the verb, a choice arises between the infinitive and the *śḏm·f* form, the latter being unquestionably excluded only with verbs whose infinitive ends in *-t*, while with the verb *iwt* 'come' this ambiguity is always present, as one of its *śḏm·f* forms is *iwt·f* (§ 447). When the hypothetical infinitive ends in *-t*, the question arises whether it may not be the *śḏmt·f* form, see below § 406; so, for instance, in the last example above, where the doubt is intensified by the fact that no parallel forms without *t* from immutable verbs are there to suggest the infinitive. Reasonably certain examples of the narrative infinitive are those in which forms ending in *-t* alternate with forms not ending in *-t*, and where both are parallel to real narrative tenses like *śḏm·n·f*. These criteria place our third and fourth examples beyond doubt. A different kind of question arises in connection with examples like the second above; here the infinitive (if it be such and not the *śḏmt·f* form) may be, not a narrative infinitive, but one in apposition to the preceding date.

§ 307. The infinitive after *nn* and *n*, and after the negative relative adjective.—1. Just as *nn* is used with a nominal subject to predicate non-existence (§ 108), so too it is used with the infinitive as its subject to express the non-performance or non-occurrence of some verbal action.[1] This construction is hardly employed, however, except to qualify some preceding statement, and in this case, as with nominal subject (§ 109), it is often best to translate *nn* as 'without'.

[1] See GUNN, *Stud.* pp. 155 foll.

Exx. I caused his weapons to be carried off ..... *nn tšt ḥr ḫꜣ* without desisting from the fight. Lit. not was desisting.[2]

[2] *Sebekkhu* 4. Sim. *Peas.* B 1, 79; *Hamm.* 113, 7; *Sh. S.* 17; *Westc.* 5, 17; 11, 11.

These things shall belong to thy son ..... *nn rdit psš·f st n ḫrdw·f* without his being allowed to divide it among his children.[3] Lit. not is the allowing that he divide it for his children.

[3] *Siut* 1, 272. Sim. *Sin.* R 22; *P. Kah.* 12, 12; 35, 13; Berl. *Ä.Z.* i. p. 256, 5, qu. § 254.

pr·k ḫ·k, nn ḥnḥn·k, nn šnꜥ·k ḥr sbꜣ n dwꜣt mayst thou go out and in, without being driven back, and without being turned away from the door of the netherworld. Lit. there is not the driving back of thee, etc.[4]

[4] *Urk.* iv. 498. Sim. *ib.* 65, 9; 520, 8; *Siut* 1, 293; 4, 33; *Bersh.* ii. 21, top, 1.

As the last example shows, when object[s] is added to the infinitive, it is often more idiomatic in English to render this as a passive, e. g. 'without (thy) being driven back' instead of actively 'without driving thee back'.

A very uncommon case is where, in agreement with § 301, the noun following the infinitive is subject[s], not object[s].

Ex. *smꜣ(m) pdtyw, nn sḫt ḫt* slaying the bowmen, without blow of a stick, lit. there is not striking of a stick.[5]

[5] *P. Kah.* 1, 4.

Rarely an agential dative is inserted after *nn* when the infinitive is intransitive.

Ex. *nn n·s prt m 'Imnt* she cannot go forth from the west, lit. not to her is going forth.[6] Note that this example is a main clause.

[6] *Leb.* 77. Sim. *Adm.* 8, 6.

n ỉs (§ 209) can be used when the negatived infinitive definitely restricts the scope of a preceding clause.

Ex. *n grt sḏm·n ỉmy-r šnt ỉtꜣ, n ỉs nḏrt m-ꜥ·f* an overseer of lawsuits cannot judge a thief, except he be (?) imprisoned with him, lit. not indeed is there imprisoning with him.[7]

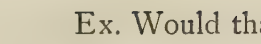
[7] *P. Kah.* 30, 11–3.

Very rarely *n wnt* (§ 108, 2) is used in place of the usual *nn*.

Ex. My Majesty has commanded to consecrate the holy ground south of Abydos, *n wnt rdit ḫnd rmṯ nbt ḥr pꜣ tꜣ ḏsr* without allowing any people to tread upon this holy ground.[8] Lit. there is not the allowing that any people tread, etc.

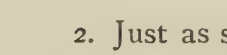
[8] *Amrah* 29, 2. Sim. *Dend.* 37 *b*, 387.

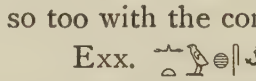
Exceptionally and, so far as our evidence goes, only when two parallel infinitives are negated and these have no object[s], *n* is found in place of *nn*.

Ex. Would that it were the end of men (§ 133),  *n ỉwr, n mst* without conception, without birth.[1]

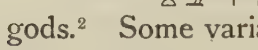
[1] *Adm.* 5, 14; *Urk.* iv. 57, 4–5. Sim. *ib.* 97, 15–6; 546, 6–7.

This use is, up to the present, unexplained.

2. Just as sentences of the type  *nn sšw·s* may be made adjectival by the mere substitution of the negative relative adjective *ỉwty* for *nn* (§ 203, 3), so too with the construction *nn* + infinitive discussed above under 1.

Exx.  *ỉwtw ḫsf·f m nṯrw* who is not repelled among the gods.[2] Some variants omit the suffix as unessential.

[2] *Urk.* v. 10, 13. Sim. BUDGE, p. 107, 13; 497, 14.

 *ỉwt(y) rḫ rn·f* whose name is not known.[3]

[3] *Rec.* 35, 223.

One might, in explaining these instances, hesitate between the infinitive and the form which we shall term the passive *śḏm·f*, but there is no definite evidence in favour of the latter, and the infinitive seems indicated by Coptic equivalents like *at-sont^{e}f* 'uncreated', lit. 'who-not (there is) creating of him'. See below § 424, 3.

§ 308. Negation of the infinitive.—To express such notions as 'not-hearing', 'not-to-hear' use must be made of the negative verb *tm*, the discussion of which belongs to a later stage in our studies; see below § 348.

OBS. It must be carefully noted that the constructions of § 307 do not constitute negations of the infinitive in the sense here meant, since there the negative word *nn* or *n* is the existential predicate 'is not', while the infinitive is subject.

VOCABULARY

wḏʿ divide, sever; judge, judge between.

var. *mkỉ* protect.

var. *sn* smell, kiss.

ḳb (*ḳỉb*) double (vb.).

ỉw island.

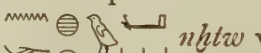
ʿwỉ-ỉrr·f brigand.

var. *wr* chieftain.

wḏyt (military) expedition.

psḏ back.

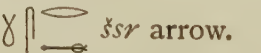
var. *mfkỉt* turquoise.

 *nḫtw* victory.

ḥtpw peace.

ḥtpw-nṯr offerings (to the gods).

ḫsḏ lapis lazuli.

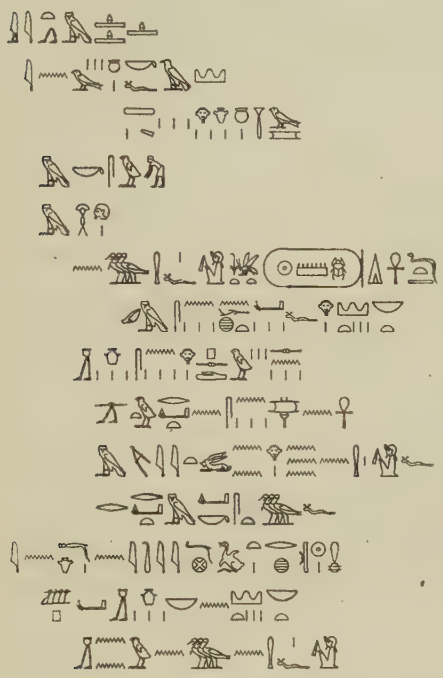
 *šsr* arrow.

Rṯnw Rethenu, name of Palestine and Syria.

Wp-wỉwt Wepwawet 'Opener-of-the-ways', the wolf-god of Abydos and Asyûṭ.

EXERCISE XXI

(*a*) *Reading lesson: words accompanying a scene of foreigners, who bring tribute to the vizier Rekhmerēʿ (reign of Tuthmosis III, Dyn. XVIII).*[1]



ỉỉt m ḥtpw

ỉn wrw nw Kftyw,

ỉww ḥryw-ỉb nw Wiḏ-wr,

m ksw,

m wsḥ tp,

n bsw ḥm·f n-sw-bỉt Mn-ḫpr-Rʿ,[2] *dỉ ʿnḫ ḏt,*

sḏm·sn nḫtw·f ḥr ḫɜswt nbt,

ỉnw·sn ḥr psdw·sn,

sḍ-tw (?) *rdỉt n·sn ṯɜw n ʿnḫ,*

m mryt wnn ḥr mw n ḥm·f,

r rdỉt mḳ st bsw·f.

ỉn mḥ (§ 357) *ỉb n ỉty, ỉmy-r nỉwt, ṯỉty Rḫ-mỉ-Rʿ*

šsp (§ 373, 2) *ỉnw nb n ḫɜswt nbt*

ỉnnw (§ 358) *n bsw n ḥm·f.*

[1] *Urk.* iv. 1098–9.

[2] Prenomen of Tuthmosis III.

'Coming in peace by the chieftains of Keftiu (Crete?) and of the islands in the midst belonging to the sea, in bowing down, in bending (lit. placing) the head, through the might of His Majesty, the King of Upper and Lower Egypt, Menkheperrēʿ, granted life eternally, when they hear of his victories over all countries; their tribute on their backs, seeking that might be given to them (lit. in quest of the giving to them) the breath of life, through desire of being loyal subjects (lit. being upon the water) of His Majesty, so that (lit. to cause that) his might may protect them. It is the trusty servant (lit. heart-filler) of the sovereign, the overseer of the city, the vizier Rekhmerēʿ, who receives all the tribute of all lands, which is (wont to be) brought through the might of His Majesty.'

(*b*) *Write in hieroglyphs*:

(1) To do justice is the breath of the nose. (2) Thou wast placed in order to hear disputes (*mdt*), to judge between disputants (lit. two), and to repress the brigand. (3) My Majesty dedicated (*ḫrp*) to him gold, silver, lapis lazuli and turquoise in order to make all the monuments of his father Amūn. (4) Thou didst seize thy city without fighting, without an arrow being shot (lit. shooting an arrow). (5) My Majesty commanded to double these offerings, (making them)

into (literally 'as') a thousand different (kinds of) bread, when (*m-ḫt*) My Majesty came (infinitive) from having (*ḫr*) driven back Rethenu in the first campaign of victory. (6) It is better to give than to receive (lit. receive from another). (7) Giving praise to Osiris, smelling (i. e. kissing) the ground for Wepwawet, by the prince Nebseny.[1] (8) A book for driving out all snakes.[2] (9) Send thou to me (news) about his health, without letting him know it.

[1] Legend beside the picture of a man with arms raised in adoration.

[2] Title of a book.

LESSON XXII

THE OLD PERFECTIVE

[1] See *Verbum* ii. §§ 1 foll. Also *ÄZ.* 27, 65; 29, 85.

§ **309**. The **old perfective**,[1] often known under the less suitable name of 'pseudo-participle', is the sole surviving relic in Egyptian of the Semitic finite verb (§ 3). It differs from the various forms of the suffix conjugation, i. e. verb-forms like *śḏm·f* (§ 410), in the possession, for the persons, of special endings of its own not identifiable with any of the Egyptian pronouns. This will be best made clear by the following paradigm from the immutable verb *sḏm* 'hear'.

[2] *Urk.* iv. 3, 3. 9; Louvre C 174.

[3] Brit. Mus. 614, 11. 14; *Urk.* iv. 749, 17; *ÄZ.* 47, Pl. I, 7. 8. 13.

[4] Louvre C 1, 14; *Sinai* 139, 12.

[5] *Bersh.* i. 14, 2; *Th. T. S.* ii. 9. 11.

[6] *Hamm.* 1, 7; Leyd. V 88, 10. 11.

[7] *Urk.* iv. 244, 3.

[8] *Five Th. T.* 27. 28.

[9] *Leb.* 63; *Urk.* iv. 758, 16.

[10] *Wny*, Cairo 20003. Sim. in O.K., Weill, *Decr.* Pl. 9, vert. 1.

[11] *Eb.* 36, 18; 41, 1; 109, 1; 110, 5.

[12] Only in O.K.

[13] Erm. *Hymn.* 11, 4.

[14] *Eb.* 37, 18; 38, 18.

[15] *Eb.* 109, 20; but see *Rec.* 35, 216.

[16] 3rd plur. f., *Siut* 1, 235; *Hamm.* 114, 11. 12; *Urk.* iv. 707, 10. 3rd dual m., *Sin.* B 169; *Pt.* 11. 14; *Eb.* 73, 6. 3rd dual f., *Sin.* R 9. B 272; *Urk.* iv. 365, 2.

Sing.	1, c.	*sḏm·kwi.*	So often in hierogl. and regularly in hieratic. Rarer writings of the ending are *-kwi*,[2] *-kwi*,[3] *-kwi*,[4] *-kwi*,[5] or, as always in O.K., simply *-k*.[6]
,,	2, c.	*sḏm·ti*	Also *sḏm-t*, more rarely *sḏm-ti*.
,,	3, m.	*sḏm(w).*	The fuller writing *sḏm-w* is rather less common.
,,	3, f.	*sḏm·ti.*	Also *sḏm-t*, more rarely *sḏm-ti*.
Plur.	1, c.	*sḏm·wyn.*	Rarely *sḏm-wyn*.[7]
,,	2, c.	*sḏm·tiwny.*	Also rarely *sḏm-tiwny*.[8]
,,	3, m.	*sḏm(w).*	Much less commonly *sḏm-w*;[9] abnormally *sḏm-y*.[10]
,,	3, f.	*sḏm·ti.*[11]	Only in very ancient texts; in Middle Egyptian regularly replaced by 3rd masc. form.[16]
Dual.	3, m.	*sḏm·wy.*[12]	
,,	3, f.	*sḏm·ty*,[13]	
	varr.	*sḏm-tyw*,[14] *sḏm-tyw-w*.[15]	

Thus, only the endings of 1st sing., 1st plur., and 2nd plur. have a very distinctive character. The 2nd sing. and 3rd f. sing. are identical, as also 3rd m. sing. and plur. Moreover, the summary writings *sḏmw* for *sḏmw* and *sḏm-t* for *sḏm·ti*, which are exceedingly common, are easily confused with other parts of the verb (§ 296). In order to recognize the old perfective easily, close attention to its syntactic uses is required.

The following details have to be noted:—

For 1st sing. some hieratic texts which otherwise write the ending *·kwi* in full display the abnormal writings *ḏd·ki* 'I said'[1] and *wn·k* 'I was';[2] in several instances the enclitic particle *rf* follows,[3] so that these writings may indicate some special form.

In 2nd sing. and 3rd f. sing. the ending or *·ti* follows the determinative, if any; the shorter writing, which is usual in the older hieratic texts, has the ending *·t(i)* before the determinative. Exx. *ḥr·ti* 'thou art content',[4] *šm·ti* 'she is gone',[5] but *pr·t(i)* 'thou art come',[6] *mḥ·t(i)* 'it is full'.[7] With verb-stems ending in *t* the ending may disappear entirely, in accordance with § 62, ex. *nḫt(·ti)*.[8]

The endings *·kwi*, *·wyn*, *·tiwny* follow any determinative that there may be; but the *w* of the 3rd m. sing. and plur., if written out, regularly precedes it.

In certain *3ae inf.* and *4ae inf.* verbs the ending of the 3rd m. sing. and 3rd plur. is apt to be written as *y*, exx. *ḥɜy* 'has fallen',[9] 'have fallen'[10] (beside *ḥrw*[11]); *wʿy* '(he) being alone'[12] (beside *wʿw*[13]); *ḫnty* '(it) being prominent'.[14] This *y* is apparently due to the fusion of the ending, which in the oldest Egyptian was *i* more commonly than *w*, with the final *i* or *w* of the stem.

Any separately expressed subject, whether noun or pronoun, must be placed *before* the old perfective; see Lesson XXIII for further details.

Exx. *mk tw iw·t(i)* behold, thou art come.[15] Lit. behold thee, thou art come.

ist mnḫwt nbt sspdw m ḫt nbt nfrt lo, all ports were supplied with everything good.[16]

Obs. 1. The old perfective was discovered and compared with the Semitic perfect by Erman, who gave to it the name 'pseudo-participle' here abandoned. In particular, a close resemblance has been noticed between the Egyptian old perfective and the Akkadian (Semitic Babylonian) 'permansive', an important similarity being that both can be used with passive, as well as with active, meaning;[17] a difference is that the old perfective shows an additional *i* not present in any Semitic parallel, cf. Eg. *sḏm·kwi* with Akkad. *kašdāku*. Contradictory views are taken, however, with regard to the age of the Akkadian permansive. Brockelmann holds it to be a secondary formation,[18] but Ungnad assigns to it an antiquity equal to that of any other Semitic tense.[19] Indeed, Ungnad discovers in Akkadian two tenses of the type of the permansive, both arising from the combination of a participial predicate with an affixed pronominal subject; one of these (the permansive proper) he calls the 'durative perfect' (type *kašid-āku*); the other he calls the 'durative imperfect' (type *kāšid-āku*). It is possibly no more than a coincidence that two varieties appear to be distinguishable under the head of the Egyptian old perfective, see § 310, end. There are also Hamitic analogies to be taken into consideration.[20] To sum up, the

[1] *Sin.* B 45. 114. Sim. *wn·ki*, *Sin.* B 252, qu. § 326.

[2] *Sh. S.* 136. So too hierogl., Brit. Mus. 574, 4.

[3] *Sh. S.* 136; *Sin.* B 252; Brit. Mus. 574, 4. With *r·i*, *Sin.* B 45.

[4] *P. Kah.* 13, 24.

[5] *Westc.* 12, 23.

[6] *Sin.* B 182.

[7] *Hamm.* 191, 4.

[8] *Peas.* B 1, 116. Sim. *mwt(·ti)*, *Sh. S.* 38.

[9] *Eb.* 37, 16; 42, 16. Sim. *iry*, *Rifeh* 1, 16.

[10] *Eb.* 37, 4.

[11] *Sh. S.* 130.

[12] *P. Kah.* 28, 24.

[13] *P. Kah.* 33, 14.

[14] *Eb.* 37, 18; 38, 18.

[15] *Sin.* B 257.

[16] *Urk.* iv. 719.

[17] Fr. Delitzsch, *Assyrian Grammar*, § 87, *b*.

[18] *Grundriss d. vergleich. Grammatik d. sem. Sprachen*, i. p. 583, f. *a*.

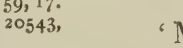
[19] *Das Wesen des Ursemitischen*, Leipzig, 1925.

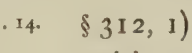
[20] M. Cohen, in *Mém. de la société de linguistique de Paris*, 22 (1921), p. 242.

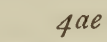
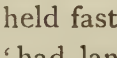
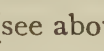
relationship of the Egyptian old perfective to the Semitic perfect seems indisputable, but the exact nature of that relationship has still to be determined.

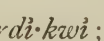
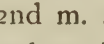
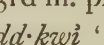
Obs. 2. In transliterating the old perfective it seems advisable to place a dot before those endings which are written *after* the determinative and were, accordingly, regarded as suffixes (exx. *sḏm·kwi*, *sḏm·ti*), but to omit the dot elsewhere (exx. *sḏmw*, *sḏmt*); *sḏmt* may, however, be conveniently represented by *sḏm·t(i)*.

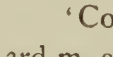
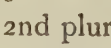
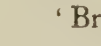
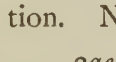
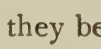
§ 310. Forms of the old perfective in mutable verbs.—In the normal forms no gemination is seen.

2ae gem.  *ḳb·ti* '(it) is cool';[1] *wn* '(he) is existing'.[2] On the rare geminating forms see at the end of this section.

3ae inf.  *ḥr·kwi* 'I went down';[3] *ḥr·ti* 'is (f.) fallen'.[4] The third weak radical is not written, and in 3rd m. forms like *ḥrw* 'were content'[5] the *w* is the personal ending; however, in the rarer alternative *y* (§ 309), the semi-vowel of the stem is probably combined with the ending. On the rare geminating forms see at the end of this section.

'Make' is written normally without *r*, exx.  *ir·kwi* 'I acted'[6] (active, § 312, 1);  *irw* '(they) being made'[7] (passive, § 312, 2). The exceptional writing  is probably to be viewed as a geminating form *irr·kwi*, see below.

4ae inf. *ḫnt·ki* 'I sailed upstream';[8]  *nḏr·ti* '(it) being held fast'.[9] In the 3rd masc. the ending is sometimes omitted, ex.  *mini* 'had landed',[10] sometimes written as *y*, ex.  *wsy* '(it) was ruined'[11] (see above § 309). The form *špss·kw* 'I was wealthy'[12] probably belongs to the *4-lit.* verbs, see § 274.

anom. 'Give' shows forms both with and without *r*: 1st sing.  *rdi·kwi*;[13] 3rd f. sing.  [14] and [15] *rdi·ti*; but also 1st sing.  *di·kw*;[16] 2nd m. sing. *di·t(i)*;[17] 3rd m. sing. (agreeing with f. plur. noun)  *di(w)*;[18] 3rd m. plur.  *diw*,[19] etc. An example of the geminating form, namely *dd·kwi* 'I am placed',[20] can be quoted from Dyn. XVIII; in Late Egyptian, curiously enough, the old perfective is always written with .

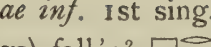
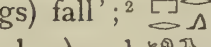
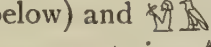
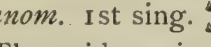
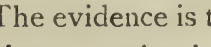
'Come' shows forms from both stems. From *iw*: 2nd m. sing. *iw·t(i)*;[21] 3rd m. sing. *iw*.[22] From *ii*: *iy·kwi*;[23] 3rd m. sing. *iw*,[24] *i(w)*;[25] 2nd plur. *i·tiwn(y)*.[26]

'Bring' shows no peculiarities, ex. *in·kwi*.[27]

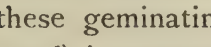
The above enumeration of forms contains only two examples with gemination. Nevertheless, a few more geminating old perfectives may be quoted:—

2ae gem. 3rd f. sing. *gnn·ti* 'it is soft';[28] 3rd f. plur. *wnn·ti* 'they being'.[29]

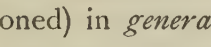
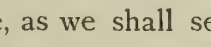
[1] *Eb.* 36, 15; 37, 3. Sim. *T. Carn.* 5 (*ḳb·wyn*).
[2] *Leb.* 127; Brit. Mus. 574, 16. Sim. *Urk.* iv. 385, 3; *Puy.* 35 (*wn·kwi*).
[3] *Sh. S.* 24. 169.
[4] *Eb.* 51, 18.
[5] *Siut* 1, 276. 282. 289.
[6] *Mill.* 2, 1.
[7] *Urk.* iv. 1159, 17. Sim. *ir*, Cairo 20543, 14.
[8] *BH.* i. 8, 11. 14.
[9] *Eb.* 109, 6.
[10] *Westc.* 7, 11.
[11] *Bersh.* ii. p. 25.
[12] Brit. Mus. 614, 11, qu. § 312, 4.
[13] *Sin.* B 286; *Sh. S.* 39. 177.
[14] *Eb.* 43, 17.
[15] *Sh. S.* 4, qu. § 322.
[16] *Urk.* iv. 472, 15.
[17] *Sin.* B 193.
[18] *Hamm.* 114, 12.
[19] *Hamm.* 114, 12. Sim. m. sing. *BH.* i. 26, 126.
[20] *Urk.* iv. 119, 10.
[21] *Sin.* B 257.
[22] *Sin.* B 265; *Pt.* 9; *Paheri* 3, reg. 1.
[23] *Westc.* 8, 12.
[24] Brit. Mus. 614, vert. 4.
[25] *Hamm.* 114, 11.
[26] *Five Th. T.* 27. 28.
[27] *Urk.* iv. 55, 13; 530, 12.
[28] *Eb.* 105, 2; 107, 15. 18.
[29] *Eb.* 110, 5, qu. § 326.

ȝae inf. 1st sing.  *ḥɜ·kwi* 'I go down';[1] 3rd m.  *ḥɜ* '(things) fall';[2]  *prr* '(drops) go forth'.[3] So too  *irr·kwi* 'I acted' (see below) and  *sɜ·ti* 'beware' (below § 338, 3).

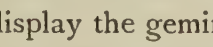
[1] *Rhind* 35. 37. 38.
[2] *Eb.* 42, 18, qu. § 323.
[3] *Eb.* 105, 11.

anom. 1st sing.  *dd·kwi*, see above.

The evidence is too slight to admit of certain conclusions, but it is remarkable that these geminating forms occur only (with the exception of *dd·kwi* just mentioned) in *generalizing*, *characterizing* passages, i. e. in passages of the kind where, as we shall see later, the participles (§ 355) and the *śḏm·f* form (§ 440) also display the gemination.

Exx.  *irr·kwi m ḫ, nn ḏd·f* I used to act as one who entered without being announced, lit. without saying of him.[4] In the next line we read  *prr·i ḥs·kwi* I used to go forth having been praised.

[4] Munich 3, 16.

 *iw·i ḥɜ·kwi spw ȝ r ḥḳɜt* I go down (lit. am gone down) three times into the *ḥeḳat*-measure.[5]

[5] *Rhind* 35.

There is thus a distinct possibility that the geminating old perfective may possess implications of *repetition* or *continuity*.

§ 311. Meaning and use.—There can be no doubt but that, in an early lost stage of the Egyptian language, the old perfective was a freely used narrative tense with both active and passive meanings. In historic times, however, and particularly in Middle Egyptian, this tense has become much restricted and specialized in its use.

First, it has been restricted and specialized in respect of *person*. The 1st person[6] alone is used independently and freely in main clauses (§ 312); the 2nd and 3rd persons, except in some idiomatic phrases (§ 313), require a preceding noun or pronoun upon which to depend. It will be seen, as we proceed (§ 314), that the effect of the dependence just mentioned was to give to the old perfective more and more the status of an *adverb* (virtual adverb clause). Often it is added as a qualification to a noun or pronoun exercising some syntactic function in a main clause (§§ 314 foll.). When, on the other hand, the preceding noun or pronoun has no other function than to serve as subject of the old perfective, then that verb-form resembles an adverbial predicate, and all the rules for the sentence with adverbial predicate come into play. The resulting construction will in this book be termed 'the pseudo-verbal construction', and will be described in detail in the next Lesson.

[6] Exx. of plural are very rare; see *Urk.* iv. 244, 4.

Second, the old perfective has undergone restriction as regards *meaning*. Here we reach some very important rules. The old active-transitive employment as a past tense survives only in a few patently archaistic examples, though it is still common, both for past and for present reference, with the verb *rḫ* 'know'. *The old perfective from other transitive verbs has passive meaning*, ex. *ḥḍ·kwi*

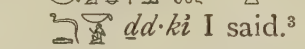
'I have been sent'. With verbs of motion it describes, not so much the movement itself as *the position reached as the result of the movement*, ex. *ḥr·kwi* 'I went down' to the mines. Lastly, it is frequent with *adjective-verbs* (ex. *wsr·kwi* 'I was powerful') and with some other intransitives (ex. *mḥ* 'burned'). In all these cases the old perfective expresses a *state* or *condition* of things; as contrasted with the essentially dynamic suffix conjugation it is *static* or at least relatively so. The time-position indicated by the old perfective depends upon the context; but in its narrative uses it must be translated with the English past ('burned', 'was rewarded') or the English present perfect ('has perished', 'has been sent').

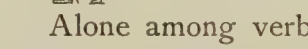
Obs. The negative construction *n śḏm·n·f*, which serves to negate various verb-forms envisaging a protracted span of time, is often used in close association with the old perfective; see § 418. This is exactly what would be expected, seeing that the old perfective refers to a static, enduring condition of things.

§ 312. Independent use of the 1st person.—1. The few surviving examples of the active-transitive use (already rare in Old Egyptian) are narrative in the 1st person.

Exx. *wd·kí rn·i r bw ḫry nṯr* I set my name at the place where the god was.[1]

ir·kwi mi sꜣ-tꜣ n ḏt (?) I acted as the snake of the hill-side.[2]

 *ḏd·kí* I said.[3]

Alone among verbs  *rḫ* 'know' has a more frequent use in the old perfective, see below § 320.

Ex. *rḫ·kwi ꜣḫ·s n irr sy tp tꜣ* I knew that it (i.e. right) was profitable to him who performed it upon earth.[4]

2. With *passive* meaning from *transitive* verbs, in narrative. The *śḏm·n·f* form supplies the corresponding active.

Exx. *fḳs·kwi m ẖnwtí* I was rewarded in the audience-chamber.[5]

h(ꜣ)b·kw m wpt n sr mn I have been sent on a mission to the official so-and-so.[6]

3. With *verbs of motion*, in narrative.

Exx. *ḫnt·kí r int biꜣw n nbw* I sailed upstream to bring marvels of gold.[7]

ḫn·kwi r iw n Km-wr I stopped at an island of the Great-Black.[8]

4. With *adjective-verbs* and other intransitives.

Exx. *špss·kw ꜥꜣ·kw* I was wealthy and I was great.[9]

rs·kwi ḥr·s grḥ mi hrw I was watchful concerning it night and day alike.[10]

[1] Brit. Mus. 574. Sim. *rdí·kí* 'I caused', *Bersh.* i. 14, 2; *ỉb·kwi* 'I perceived', *Sh. S.* 58.

[2] *Mill.* 2, 1. Sim. Munich 3, 16, qu. § 310, end; *M. u. K.* 5, 10.

[3] *Sin.* B 45. 114.

[4] Turin 156, 3. Sim. *Urk.* iv. 835, 16, qu. § 187.

[5] Louvre C 174. Sim. *BH.* i. 8, 13; *Sin.* B 286. 291. 292. 293; *Urk.* iv. 2, 2. 4; 55, 13; 160, 6; 504, 13.

[6] *Urk.* iv. 1108.

[7] *BH.* i. 8, 11. Sim. *ib.* 15; *Sh. S.* 23–5; *Hamm.* 1, 7; *Urk.* iv. 363, 15; 390, 14.

[8] *Sin.* B 21.

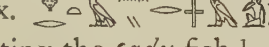
[9] Brit. Mus. 614, 11. Sim. *ib.* 14; Louvre C 1, 14; *Urk.* iv. 505, 17; 749, 17.

[10] *Urk.* iv. 185 (*mi hrw* restored). Sim. *sḏr·kwi*, *Sin.* B 294.

Thus the independent use of the 1st person in main clauses illustrates the variety of meanings which the old perfective may convey, according as the verb in question is transitive or intransitive, a verb of motion or an adjective-verb (§ 311, end). The same variation of meaning runs through all uses of the old perfective, and cannot be specifically mentioned in each section.

§ 313. Exclamatory use of the 2nd and 3rd persons.—The 2nd and 3rd persons of the old perfective are used independently only in certain *greetings*, *exhortations* and the like. Note that it is just in these cases that Egyptian is wont to employ an adverbial phrase; see above § 153.

So in two phrases for 'beware', 'keep away'.

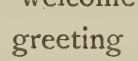
Exx.  *ḥr·tiwny r wnm ꜥdw* beware of (lit. be ye far from) eating the *ꜥadu*-fish.[1]

sꜣꜣ·ti ḥr sp n mht-ib beware of any occasion of neglectfulness.[2] Compare the use of *sꜣw*, below § 338, 2.

Similarly in certain greetings.

Exx. *iy·ti n·i* welcome to me! Lit. thou art come to me.[3]

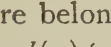
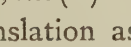
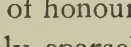
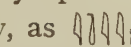
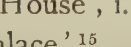
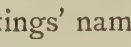
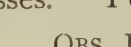
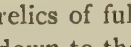
ḏdtw n·f iw m ḥtp in wrw nw ꜣbḏw there is said to him 'welcome!' by the great ones of Abydos.[4]

A greeting of similar appearance  *ii·wy* 'welcome!'[5] is probably a participle followed by the admirative ending *-wy*; see below § 374.

Further examples of a similar kind:

snb·t(i) (*sp 2*), *nḏs, r pr·k* in health, in health, good fellow, to thy home![6]

ḥs·ti, n rḫ·i tnw ỉry so please thee (lit. thou being praised), I do not know the number thereof.[7]

Here belongs the exceedingly common expression (above § 55)  *ꜥnḫ(w), wḏꜣ(w), snb(w)* 'may he live, be prosperous, be healthy!' (conveniently abbreviated in translation as 'l. p. h.') found after the word *nb·i* 'my master'[8] and the names of honoured persons,[9] particularly in letters.[10] This formula is found also, but only sparsely before Dyn. XVII, following various terms connected with royalty, as  *ity* 'sovereign',[11]  *ḥm·f* 'His Majesty',[12]  *pr-ꜥꜣ* 'the Great House', i.e. the royal palace,[13]  *pr-nsw* 'the king's house',[14]  *stp-sꜣ* 'the palace'.[15] Similar phrases are  *ꜥnḫ(w) ḏt* 'may he live eternally!' placed after kings' names,[16] and  *ꜥnḫ·ti* 'may she live!' after names of queens[17] and princesses.[18] For the use of *ꜥnḫ(w) ḏt*, etc. as object of *ỉr* 'make' see below § 378.

OBS. It is not impossible that some of these exclamatory old perfectives may be relics of fuller formulae. In all languages greetings and the like are apt to be cut down to the briefest form, ex. 'morning!' for 'I wish you a good morning!'

[1] *M. u. K.* 8, 6. Sim. *ib.* 8, 7. 8. 9. 'Keep away from (*r*)' *Destr.* 88; *Ḫarh.* 421; *Sm.* 18, 18. The sing. *ḥrti*, *Peas.* B 1, 306, *Sm.* 19, 2; BUDGE, p. 101, 7; *Destr.* 37.

[2] *Pt.* 154. Sim. *ib.* 260. 281. 300; *P. Pet.* 1116 A, 48. 122.

[3] *Urk.* iv. 611; 620, 5. Sim. *Ḫarh.* 195; Brit. Mus. 155, 20. Plural *ỉ·tiwny*, *Five Th. T.* 27. 28.

[4] Brit. Mus. 614, vert. 4; Louvre C 3, 12.

[5] See further *ÄZ.* 29, 99.

[6] *Sh. S.* 158; sim. *P. Kah.* 4, 23. *Wn·ti* (*sp sn*), *Puy.* 54, lower half, centre.

[7] *Westc.* 9, 2–3.

[8] *P. Kah.* 27, 1. 11; 28, 2. 9, etc. It is possible that *nb* 'Master' should be read (without 'my'), but the Late Eg. *pỉy·ỉ nb* suggests the view adopted in the text.

[9] *Sh. S.* 189; *BH.* i. 8, 12.

[10] *P. Kah.* 27, 13; 29, 31; 30, 25; 31, 48; 35, 24, etc. Fem. with *t* added, *ib.* 30, 1. 24.

[11] *Westc.* 8, 8; 9, 6; *Urk.* iv. 3, 5; 15, 9.

[12] *Urk.* iv. 8, 11; 9, 11; 80, 9. 17.

[13] *Westc.* 5, 2; 8, 10; an ex. in Dyn. XII, *P. Kah.* 16, 30.

[14] *Westc.* 4, 22; 6, 14.

[15] *Urk.* iv. 194, 1; 651, 1; 1021, 3.

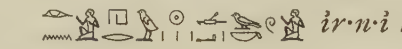
[16] GAUTHIER, *Livre des Rois*, i. 223, 266; ii. 198. The 2nd pers. in addresses, *Urk.* iv. 564, 10; 580, 14.

[17] GAUTHIER, *op. cit.* i. 250; ii. 163. 193.

[18] GAUTHIER, *op. cit.* i. 337; ii. 341.

§ 314. Use of the old perfective as a clause of circumstance.— A common adverbial use of the old perfective is as a *virtual clause of circumstance* (see above § 213). In this employment, which is frequent with all persons, the old perfective links up with some preceding noun or pronoun of the main clause, and serves to describe or qualify it in some way.

Exx. *spr·n wḏ pn r·i ḥr·kwi m-ḫr-ib whwt·i* this command reached me (as) I stood in the midst of my tribe.[1]

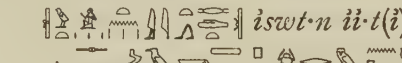
 *ir·n·i ḥrw ȝ wr·kwi* I spent three days alone, lit. I was alone.[2]

rdi·i rḫ·k tw, iw·k m ss, ḫpr·t(i) m nty n ms·t(w)·f I will cause thee to know thyself, thou being as ashes, having become as one who is not seen.[3]

wsḫ ꜥnḫ·tn tp ṯs wḏȝ·tiwny your life shall be long upon earth, you being prosperous.[4]

wḏȝ ḥm·f ḥr wrryt nt ḏꜥm, sꜥbw m ḫkrw·f nw rꜥ-ḫt His Majesty set out on a chariot of gold, adorned (lit. he was adorned) in his panoply of war.[5]

iswt·n ii·t(i) ꜥd·t(i) our crew returned safely, lit. it was safe.[6]

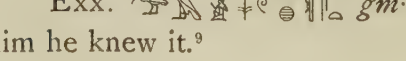
 *n sp ms·k iw pn, ḫpr m nwy* never shalt thou see this island (again), it having become sea.[7]

As our translations show, the old perfective may be rendered in English in many ways: by a predicatival adjective ('alone') or a participial construction ('you being prosperous', 'it having become'), by a clause of circumstance ('as I stood'), or by an adverb ('safely'). It may even be opportune at times to render it by a main clause.

Ex. *pt ḥr·k, di·t(i) m mstpt, iḫw ḥr iṯḥ·k* heaven is over thee, thou art placed in the hearse, oxen drag (lit. are on dragging) thee.[8] From a description of the day of burial.

As explained above (§ 211), the line of division between main and virtually subordinate clauses is hard to draw. Observe, however, that the 2nd pers. of the old perfective could not have been employed in the example last quoted had there been no preceding pronoun for it to lean upon; the independent use, as was shown in § 312, is confined to the 1st person.

§ 315. The old perfective qualifying the object of certain verbs.— A special case of the construction described in the last section is the use with such verbs as *gmi* 'find', *mss* 'see', and more rarely *rdi* 'cause', with its imperative *imi* (§ 336).

Exx.  *gm·n·i sw rḫ st* I found that he knew it, lit. I found him he knew it.[9]

[1] *Sin.* B 199–200.

[2] *Sh. S.* 41. Sim. *T. Carn.* 3; 3rd m., *wꜥy, P. Kah.* 28, 24.

[3] *Sh. S.* 72–3.

[4] *Urk.* iv. 66. Sim. *P. Kah.* 31, 7.

[5] *Urk.* iv. 657. Sim. *ib.* 758, 16; 765, 15; 766, 1; 879, 8; *Sin.* B 272; *BH.* i. 25, 8; *Kopt.* 8, 11.

[6] *Sh. S.* 7. For *ii·ti* see § 322.

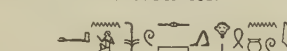
[7] *Sh. S.* 154. Sim. *BH.* i. 25, 37.

[8] *Sin.* B 193–4.

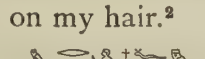
[9] *Sh. S.* 157. Sim. *P. Kah.* 6, 13. 14; 30, 30; *BH.* i. 25, 39; 26, 133; *Westc.* 12, 20.

m mrr·k ms·i snb·kwi so truly as thou wishest to see me in health.[1]

[1] *Peas.* B 1, 78. Sim. *Th. T. S.* ii. 11.

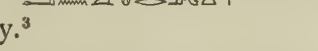
 *di·n·i sw sš(w) ḥr šnwy·i* I caused it (the dust) to be strewn on my hair.[2]

[2] *Sin.* B 201; *šnwy·i* is emended.

 *imi rn·i nfr(w) m niwt·k* cause my name to be fair in thy city.[3]

[3] *Sh. S.* 159. Sim. Vienna 142, qu. ERM. *Gramm.*[3] § 335.

With the passives of these verbs, it is of course the subject, not the object, which is qualified.

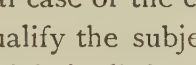
Ex.  *gm·n·tw nɜy·sn irp wiḫw m nɜy·sn nmw* their wine was found lying (lit. placed) in their presses.[4]

[4] *Urk.* iv. 687.

The verbs *gmi* and *mɜɜ* are those whose object, as we have seen, is not seldom qualified by *ḥr* + infinitive (§ 304, 1), or alternatively by the *śḏm·f* form (§ 213). In both these constructions, however, the qualification consists of an *action*; with the old perfective it consists rather of a *state* or *condition*.

§ 316. The old perfective qualifying the subject of certain verbs.—A second special case of the construction described in § 314 is the use of the old perfective to qualify the subject of verbs like *wrš* 'spend all day', *sḏr* 'spend all night', 'lie',[5] and more rarely *ḏr* 'end', *pr* 'come forth'.

[5] Exx. *Adm.* 7, 11. 14; Brit. Mus. 159, 11, qu. § 203, 6; *Menthuw.* 11; *M.u.K.* 7, 5.

Exx.  *wrš·s sḏr·t(i) ḥḳr·t(i)* she spends all day lying hungry.[6]

[6] *P. Kah.* 5, 33.

ḏr·in·f ḥms(w) at last he sat down, lit. he ended being seated.[7]

[7] *Leb.* 75. Sim. *Urk.* v. 128, 9 = 130, 7.

prr ib th(w) ḫr·s the heart becomes (lit. comes forth) confused through it.[8]

[8] *Eb.* 102, 5. Sim. *ib.* 99, 20–1; 100, 21; 101, 6; *Peas.* B 1, 113.

For a corresponding use with *ḥr* + infinitive see above § 304, 1.

§ 317. The old perfective in virtual relative clauses.—Like the *śḏm·f* and other narrative verbal forms (§ 196), the old perfective is often appended to a noun with the meaning of an epithet, i. e. as a virtual relative clause. The noun, as we should expect, is usually *undefined*.

Exx. *šrt ist snwḥ·ti ḥr mrḥt* an old book boiled with oil.[9]

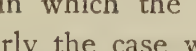
[9] *Eb.* 49, 1. Sim. *ib.* 52, 21; 73, 6; 76, 15; 97, 18. 19.

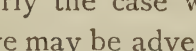
wrrt bik·ti m nbw a chariot wrought in gold.[10]

[10] *Urk.* iv. 663. Sim. *ib.* 174, 14; 667, 2; 669, 6. 15; *Westc.* 9, 10.

Instances in which the antecedent is *defined* are much rarer. This is, however, regularly the case with *dmḏ* 'entire' and *tm* 'complete'; here again the old perfective may be adverbial, the phrases *r ḏr·f*, *mi ḳd·f* (§ 100) suggesting that the Egyptians conceived of such notions as 'entire' adverbially.

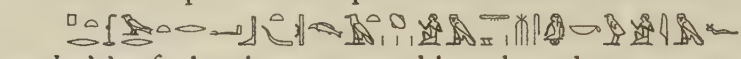
[11] *Rec.* 39, 120. Sim. *Hamm.* 114, 11 (*dmd*); *Bersh.* i. 14, 4. 10 (*dmdt*).

Exx.  *psḏt nṯrw dmd·ti* the entire ennead (cycle of nine) of the gods.[11]

 *irt tm·ti* the complete eye.[12]

[12] *Eb.* 99, 20. Sim. *ib.* 99, 14. 18 (*tm*); Brit. Mus. 580 (*tmw*). See *Verbum* ii. § 1004.

An unexpected example with a defined antecedent is:

 *ptr wrt r ꜥbt ḫɜt·i m tɜ ms·kwi im·f* what is a greater thing than that my corpse should be interred (lit. the uniting of my corpse) in the land in which I was born.[1]

[1] *Sin.* B 159-60.

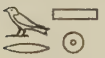
This last example stands alone inasmuch as the subject of the relative clause is not identical with the antecedent.

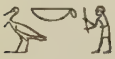
§ 318. Other uses of the old perfective.—In all other uses of the old perfective it is preceded by a nominal or pronominal subject of its own. Most of these uses will be dealt with in the next Lesson, but a few will remain over to be discussed under the heading 'compound narrative forms' (Lesson XXXII).

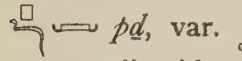
VOCABULARY

wɜi be far; fall into (*r*).

wꜥi be alone.

 *wrš* spend all day, pass time.

 *bɜk* work (trans. and intr.).

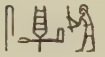
 *pḏ*, var. *pd*, stretch; adj. wide.

nḥb unite, link together; equip with (*m*).

ḥꜥi rejoice.

ḥr be far from (*r*).

sḫ endow with (*m*).

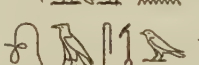
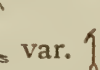
 *sḫr* erect.

grg furnish with (*m*).

dhn promote, appoint.

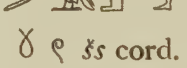
ꜥꜣt precious stone.

wꜣw wave.

 var.  *wɜs* ruin.

wrrt chariot.

mɜst lap.

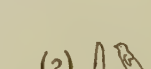
 *šs* cord.

Nswt-tꜣwy 'Thrones-of-the-Two-Lands', a name of the temple of Karnak.

EXERCISE XXII

(*a*) *Translate into English*:

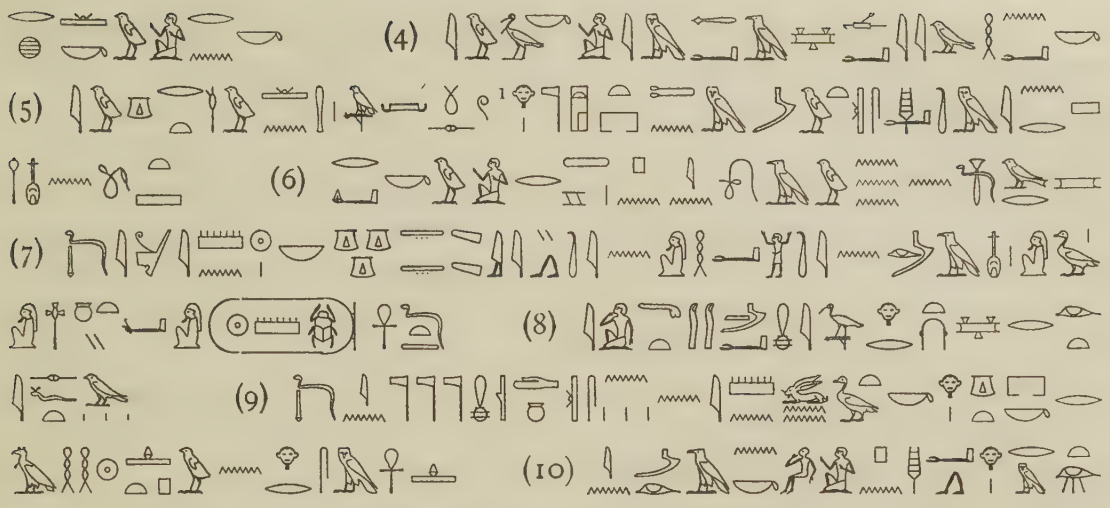
(1)

(2) 

[1]

(3)

[1] An attitude of mourning.



[1] The reference is to a foundation ceremony.

(*b*) *Write in hieroglyphs*:

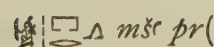
(1) I have given to thee all lands and all foreign countries under thy feet, thou living and enduring like Rēʿ for ever. (2) His Majesty endowed him with a tomb in front of (*m-ḫft-ḥr n*) his city, it being equipped with fields, and furnished with slaves, male and female. (3) Thou arisest in the sky new and young every day. (4) Welcome ye to the temple of your city god. (5) They brought their tribute on their back(s), a chariot wrought in gold and precious stones without end. (6) They found this temple gone to ruin. (7) I was precious in his sight (lit. on his heart). (8) He was found spending the day eating and drinking.

LESSON XXIII

THE PSEUDO-VERBAL CONSTRUCTION

§ 319. The name **pseudo-verbal construction** has been chosen, for want of a better, to bring under one common head those sentences or clauses in which either the old perfective or *ḥr* (or *m* or *r*) + infinitive serves as predicate to a preceding noun or pronoun. The following are some of the commoner models:—

mšʿ ḥr prt the army {goes / went / going} forth, lit. {(is) / (was) / (being)} on going forth.

 *mšʿ pr(w)* the army {is gone / went / being gone} forth.

iw·f ḥr prt he {goes / went / going} forth.

mk sw pr(w) behold, he is gone forth.

wnn·f ḥr prt he will go forth, lit. be on going forth.

These examples have the common characteristic that, while expressing the meaning of ordinary verbal sentences (§ 27), they conform to the pattern of the sentence with adverbial predicate (Lesson X). The name pseudo-verbal here given to them is strictly accurate in the case of *ḥr* + infinitive, since this, while conveying the signification of a narrative verb-form, is in fact an adverbial phrase (§ 28). With the old perfective the designation pseudo-verbal is more open to criticism. It is true, however, that in Middle Egyptian the old perfective was no longer a narrative verb-form in the full sense, but was mainly reserved for employments of an adverbial kind (§ 311). Nor can it be denied that, in all the above examples, the subject is introduced in exactly the way it would be if the predicate were adverbial. Thus there can be little doubt that the old perfective here is a virtual clause of circumstance used as predicate; cf. § 215.

Under the same heading we shall include the sentences having *m* + infinitive (§ 304, 2) or *r* + infinitive (§ 304, 3) as predicate; these will be treated at the end of the Lesson. We shall postpone, on the other hand, certain constructions which agree with those here considered in having as predicate the old perfective or *ḥr* + infinitive, but in which auxiliary verbs other than *iw* or *wnn* are used or in which *wnn* appears in verb-forms not yet described; see §§ 396, 2; 470–1; 482.

§ 320. The respective meanings of *ḥr* + infinitive and of the old perfective.—In discussing the sentence with adverbial predicate we saw that variations of tense and mood, if indicated at all, were indicated by the various particles which might be used (*mk*, *ist*, etc.), or by the various forms of the verb 'to be' which might be chosen (*iw*, *wn*, *wnn*, §§ 118–9). The same holds good of the pseudo-verbal construction, this being, in fact, no more than an elaboration of the ordinary sentence with adverbial predicate. The pseudo-verbal construction possesses, however, a further means of indicating varieties of temporal *nuance* in the choice between *ḥr* + infinitive and the old perfective. These two forms of predicate must be discussed together, and apart from *m* or *r* + infinitive, because they often occur in parallelism with one another, and are indeed to a large extent mutually complementary. This complementary character of *ḥr* + infinitive and the old perfective has been observed already in the employment of both to express a concomitant circumstance appended, as an adverbial qualification, to the subject or object of a preceding main clause (§§ 304, 1; 314–5).

The difference between *ḥr* + infinitive, on the one hand, and the old perfective, on the other, may best be summed up by saying that the former is dynamic, active, and expressive of *action*, while the latter is static, passive, and expressive of *condition*. The meanings conveyed in each case vary according to the nature of the particular verb in question; the following table will serve to illustrate the point in detail.

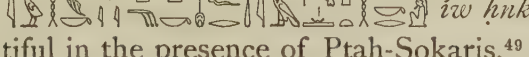
Nature of verb	*ḫr* + infinitive	Old perfective
TRANSITIVES	*actively* and stressing the action itself. Exx. *wnm* 'eats';[1] *gmḥ* 'beholds';[2] *šms* 'accompanied';[3] *snḫt* 'made victorious'.[4] Note especially: *rḫ* 'sought to know'.[9] *ḏd* 'says'.[12] *mn* 'suffers from', trans. not adj. verb.[13]	*passively* and stating the result of the action. Exx. *ḏbꜣw* 'is stopped up';[5] *rdi·t(i)* 'is placed', 'has been placed';[6] *ỉtp·kwỉ* 'am loaded';[7] *dỉw* 'were placed'.[8] Exceptionally, active: *rḫ* 'knows';[10] *rḫ·tỉ* 'knew' (f.)[11] [*cf.* *ḏd·kỉ* 'I said' above § 312]
INTRANSITIVES	expressing action as in occurrence, *dynamically*.	expressing action as achieved, *statically*.
1. vbs. of motion.	emphasize the movement itself. Exx. *sḫs* 'flee';[14] *sḫsḫ* 'ran';[15] *mnmn* shook'.[16] Note especially: *ḥr* 'rise up'.[21]	emphasize the result of the movement. *ḫꜣw* 'is come';[17] *ỉỉ* 'is come';[18] *pr* 'went forth';[19] *ḥꜣ·kwỉ* 'I go down'.[20] *ḥr* 'standing';[22] *ḥr·kwỉ* 'I stood'.[23]
2. adjective-vbs.	rare, expressing the process of becoming. Ex. *mꜣwy* 'renews itself'.[24]	very common, expressing the state of being. Exx. *nfr·t(i)* 'is happy';[25] *tꜣ·t(i)* 'is hot';[26] *ḫḳr·kỉ* 'am hungry';[27] *ḫmw* 'was hot'.[28]
3. others.	when the *active* aspect predominates. Exx. *ỉḳ* 'is perishing';[29] *sḏr* 'make supplication';[30] *mdt* 'was speaking';[31] *ḫpr* 'come into being', 'came about'.[32][33] So too with verbs expressing emotion and the gestures connected therewith. Exx. *nhm* 'jubilate';[38] *nmỉ* 'shouted';[39] *ỉmt* 'mourn';[40] *snḏ* 'fears'.[41]	when the *statical* aspect predominates. Exx. *ỉḳ* 'is perished';[34] *mn* 'remained';[35] *gr* 'is silent';[36] *ḫpr* 'is become'.[37] So too with verbs expressing emotion and the gestures connected therewith. Exx. *ḥꜥw* 'is in joy';[42] *snm* 'are sad';[43] *rmw* 'are in tears';[44] *snḏw* 'was afraid';[45] *nỉs* 'having called'.[46]

As the translations given in the table show, the tense to be assigned to these two kinds of predicate is largely dependent on extraneous causes—the time of the context generally, or else the particle or auxiliary used to introduce the subject. Nevertheless it is clear that the old perfective tends to have past meaning, while *ḫr*+infinitive is more appropriate to the present or relatively present. The reason is that a condition, such as is expressed by the old perfective, usually implies an antecedent action conducing to that condition. 'Being come' is the result of 'having come', and it is legitimate to translate in either way. Similarly when a man says 'I am sent' he means that he 'has been sent'.

The variation in meaning between *ḫr rḫ* 'sought to know' (very rare) and *rḫ* 'knows', 'knew' (old perfective) is interesting; we shall see (§ 414, 4) that the *śḏm·n·f* form of this verb is employed in the meaning 'knows' or 'knew', cf. *novi* in Latin, ἔγνωκα in Greek, while the *śḏm·f* form tends to mean 'to obtain knowledge of', 'learn'.[47] See too §§ 367, end; 389, 3; 455, 1.

Some comment is needed in regard to the adjective-verbs. *Whenever a seemingly adjectival predicate follows its subject, it is not the adjective itself, but the old perfective of the adjective-verb.* This is proved by examples like the following, where the endings are written out in full.

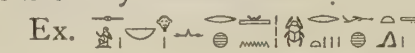
ṯnw·k n ꜥnḫ nḏmw m šrt·ỉ thy breath of life is sweet in my nostril.[48]

 *ỉw ḫnksyt·k nfr·tỉ m-bꜥḥ Ptḥ-Skr* thy hair is beautiful in the presence of Ptah-Sokaris.[49]

It seems impossible to detect any difference of meaning between real adjectival predicates (§ 137) and adjective-verbs in the old perfective; see § 374.

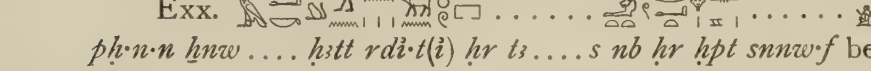
1 *Westc.* 7, 2.
2 *Adm.* 7, 12.
3 Louvre C 12, 12.
4 *Urk.* iv. 657, 9.
5 *Pt.* 22.
6 *Sh. S.* 4.
7 *Peas.* B 1, 70.
8 *Hamm.* 114, 12.
9 *Mett.* 190.
10 *Westc.* 7, 4; *Urk.* iv. 751, 15.
11 *Urk.* iv. 363, 6.
12 *Leb.* 35; *Adm.* 2, 1.
13 *Eb.* 25, 4; 32, 21.
14 *Adm.* 8, 13.
15 *Urk.* iv. 894, 8.
16 *Sh. S.* 60, qu. § 322.
17 *Sin.* B 168.
18 *Th. T. S.* ii. 12. 23.
19 *Sh. S.* 32; *Urk.* iv. 654, 8.
20 *Rhind* 35, qu. § 310, end.
21 *Cf. m ḥr*, *ÄZ.* 37, 97.
22 *Leb.* 144.
23 *Sin.* B 1.
24 *Pt.* 9.
25 *Sin.* B 76.
26 *Leb.* 90.
27 *Th. T. S.* ii. 11.
28 *Sin.* B 22.
29 *Pt.* 12, qu. § 322.
30 *Peas.* B 2, 113.
31 *Sin.* B 2.
32 *Adm.* p. 101.
33 *BH.* i. 8, 16.
34 *Pt.* 12.
35 *Sin.* B 138.
36 *Pt.* 13.
37 *Pt.* 24; *Adm.* 8, 4.
38 *Bersh.* i. 15, top.
39 *Sin.* B 141.
40 *Adm.* 5, 5. 6.
41 *Adm.* 7, 6.
42 *Bersh.* i. 15, bottom.
43 *Adm.* 2, 5.
44 *Adm.* 5, 5.
45 *Sin.* B 215. Sim. *sḏỉ* 'trembling', *Urk.* iv. 616, 8.
46 *Westc.* 8, 12.
47 E.g. *Peas.* B 1, 287. Sim. infinitive, *BH.* i. 29.
48 *Urk.* iv. 944. Sim. LAC. *TR.* 88, 5.
49 BUDGE, p. 386. Sim. *Urk.* iv. 1153, 5.

§ 321. *ḥr* with omitted infinitive for 'says', 'said'.—*Ḏd* is often idiomatically omitted after *ḥr*.

Ex.  *s nb ḥr : n rḫ·n ḫprt ḫt tȝ* every man says: We do not know what has happened throughout the land.[1]

[1] *Adm.* 2, 3. Sim. *ib.* 2, 7; 6, 4. 13; *Urk.* iv. 17, 10. 12.

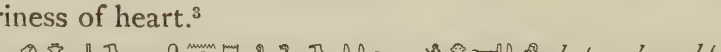
§ 322. The pseudo-verbal construction without introductory word.—The subject can stand without introduction only when it is a noun, a pronoun needing the support of a particle or of an auxiliary verb. This use is common in descriptive and narrative passages.

Exx.  *mk ph·n·n ḫnw . . . . ḥtt rdi·t(i) ḥr tȝ . . . . s nb ḥr ḫpt snnw·f* behold, we have reached home . . . . . the prow-rope has been placed on land . . . . . every man is embracing his fellow.[2]

[2] *Sh. S.* 1–5. Sim. old perf., *ib.* 32. 101–2; *Leb.* 63. 117. 118. 120; *Peas.* B 1, 188. 193.

irty nḏsw, ꜥnḫwy imrw, phty ḥr ȝḳ n wrd-ib the eyes are dim, the ears dull, the strength is perishing through weariness of heart.[3]

[3] *Pt.* 11–2. Sim. *ḥr* + inf., *Sin.* B 194; *Leb.* 105. 112; *Peas.* B 1, 98 foll.; *Hamm.* 114, 8.

 *ḥȝty nb mȝḫ(w) n·i, ḥmwt tȝyw ḥr ꜥi* every heart burned for me, women and men shuddered.[4]

[4] *Sin.* B 131–2. Sim. old perf., *ib.* 93. 133. 138. 250; *BH.* i. 8, 15; *Hamm.* 114, 12; *Urk.* iv. 59, 16.

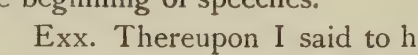
ḫtw ḥr gmgm, tȝ ḥr mnmn the trees cracked and the earth shook.[5]

[5] *Sh. S.* 59–60. Sim. *Hamm.* 114, 11; *Sin.* B 141. 176. 228–30. 253–4. 301–4; *Urk.* iv. 60, 1; 659, 5.

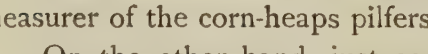
In three of the four examples the old perfective and *ḥr* + infinitive are seen in parallelism;[6] the first two are drawn from descriptions or characterizations relating to present time, the last two from narratives of past events.

[6] So too in narrative *Bersh.* i. 14, 5–6.

The pseudo-verbal construction without introductory word is rather rare in main clauses, since here *iw*, or some particle like *mk*, is usually employed to lend importance to the statement. Nevertheless, instances may be quoted even at the beginning of speeches.

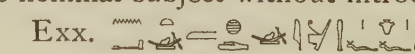
Exx. Thereupon I said to him:  *n-sw-bit Shtp-ib-Rꜥ wḏȝw r ȝḫt* King Seḥetepibrēꜥ has gone to the horizon, i.e. has died.[7]

[7] *Sin.* B 36 = R 59–60. Sim. *Westc.* 5, 19; *Urk.* iv. 656, 15.

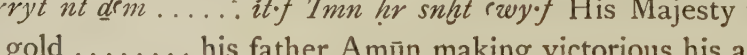
This peasant said:  *ḫȝw n ꜥḫꜥw ḥr sȝt n·f* the measurer of the corn-heaps pilfers for himself.[8]

[8] *Peas.* B 1, 104–5.

On the other hand, just as in the sentence with adverbial predicate, the normal way of expressing a *virtual clause of circumstance* (§§ 117. 214) is to leave the nominal subject without introduction.

Exx.  *nꜥt m ḫd ỉn ḥm·f, ỉb·f ȝw* then His Majesty fared downstream, his heart rejoicing, lit. being wide.[9]

[9] *Urk.* iv. 5. Sim. *ib.* 28, 10; 113, 6. 8; 134, 15; 365, 2; *Sin.* B 162; *BH.* i. 26, 177–8; *Siut* 1, 271; *Hamm.* 47, 13.

 *wḏȝ ḥm·f ḥr wrryt nt ḏꜥm . . . . . ỉt·f Imn ḥr snḫt ꜥwy·f* His Majesty went forth on a chariot of gold . . . . . his father Amūn making victorious his arms.[10]

[10] *Urk.* iv. 657, 5–9. Sim. *ib.* 1160, 8; *Westc.* 7, 16.

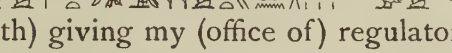
Sometimes a virtual clause of *time* (§ 214) assumes the same form.

Ex. *m hrww šmw, pt tȝ·t(i)* on days of summer, when the sky is hot.[1]

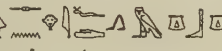
[1] *Leb.* 88. Sim. *ib.* 90.

§ 323. The pseudo-verbal construction introduced by ***iw.***—As in the sentence with adverbial predicate (§ 117), a difference of usage occurs according as the subject is nominal or pronominal.

In *main clauses* this construction is common alike with nominal and with pronominal subject. The following examples illustrate its use with *ḥr* + infinitive and with old perfective, with suffix subject and with noun subject, for present time and for past time.

 *iw·i ḥr rdit pȝy·i mty n sȝ n sȝ·i* I am (herewith) giving my (office of) regulator of the (priestly) orders to my son.[2]

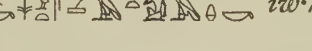
[2] *P. Kah.* 11, 17–8. Sim. *ib.* 5, 6–7; 12, 7–10; *Meir* iii. 23.

 *iw srw ḥr rdit n·k* the nobles give to thee.[3]

[3] *Peas.* B 1, 301.

iw·sn ḥr ifd m gbgbyt they fled headlong, lit. in precipitation.[4]

[4] *Urk.* iv. 658. Sim. *Sebekkhu* 3; Louvre C 11, 5. 8; *Urk.* iv. 894, 7. 8. 10.

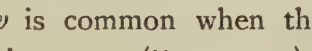
 *iw mšʿ pn n nsw ḥr mȝȝ* this army of the king looked on.[5]

[5] *Hamm.* 110, 5–6. Sim. *ib.* 4; *ÄZ.* 45, Pl. VIII, A.

iw·k swt sȝ·t(i) m tȝ·k nay, but thou art sated with thy bread.[6]

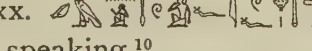
[6] *Peas.* B 1, 124–5. Sim. *ib.* B 1, 159. 260; 1st pers., *Leb.* 127; *P. Kah.* 13, 26. 27; *Peas.* B 1, 15–6; 3rd pers., *P. Kah.* 29, 17; *Urk.* iv. 693, 11.

iw niwt rḫ(w) st im·i the city knows it of me.[7]

 *iw·i bs·kw r sḏm sḏmt* I was admitted to hear what is heard.[8]

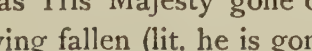
[7] *Urk.* iv. 437. Sim. *ib.* 58, 7; 339, 16; 773, 14; *Eb.* 36, 16; 37, 16.

[8] *ÄZ.* 47, Pl. 1, 8. Sim. *Urk.* iv. 894, 2.

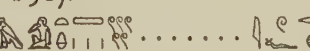
 *iw nṯr pn wḏȝ(w) m ḥtp* this god proceeded in peace.[9]

[9] Mar. *Abyd.* ii. 29, 16. Sim. *Sin.* B 307.

In virtual clauses of *circumstance* or *time* the pseudo-verbal construction with *iw* is common when the subject is a suffix-pronoun, but not when the subject is a noun (§§ 117. 214).

Exx.  *sḏm·n·i ḫrw·f, iw·f ḥr mdt* I heard his voice as he was speaking.[10]

[10] *Sin.* B 2. Sim. *Th. T. S.* iii. 26, 7; *Pt.* 71; *Westc.* 5, 5.

Has His Majesty gone on another road,  *iw·f wȝ(w) r snḏ n·n* having fallen (lit. he is gone) into fear of us?[11]

[11] *Urk.* 651. Sim. Leyd. V 88, 11, qu. Exerc. XXVI, (*a*).

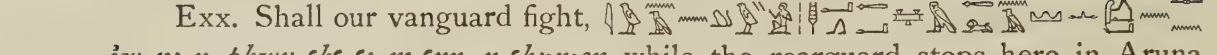
So too in *virtual relative* clauses (§ 196).

Ex. *iw wn nḏs ..... iw·f ḥr wnm tȝ ϥoo ..... iw·f rḫ(w) ṯs tp ḥsḳ* there is a commoner ..... who eats 500 loaves ..... and who knows how to join together a head that has been cut off.[12]

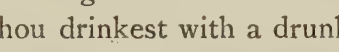
[12] *Westc.* 6, 26–7, 4. Sim. *Herdsm.* 2.

Whereas with pronominal subject, as explained in § 116, a supporting word like *iw* is indispensable, such is not the case when the subject is a noun, so that *iw* is then, as a rule, dispensed with (§ 322). Nevertheless, *iw* is found before a nominal subject in certain sentences which approximate to clauses of *circumstance* or *time*, while standing forth with a certain independence of their own.

So, for example, when a strong *contrast* is marked:

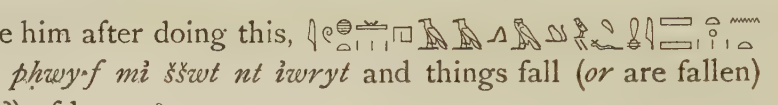
Exx. Shall our vanguard fight,  *iw nꜣ n pḥwy ḫr ꜥꜣ m ꜥrn, n ḫꜣ·n·sn* while the rearguard stops here in Aruna and does not fight?[1]

[1] *Urk.* iv. 650, 5-7.

If thou drinkest with a drunkard,  *šsp·k, iw ib·f ḥtpw* take thou (only) when his heart is satisfied.[2]

[2] *Pr.* 1, 9.

Or again, when characters of importance, such as medical symptoms, are being described.

Ex. If thou examine him after doing this,  *iw ḫt ḥꜣ m pḥwy·f mi šwt nt iwryt* and things fall (*or* are fallen) from his anus like pods (?) of beans.[3]

[3] *Eb.* 42, 18. Sim. *ib.* 37, 18.

So too in *virtual relative* clauses.

Ex. *ir ḫꜣ·k s ḥr mn r-ib·f, iw ꜥt·f nbt dns·ti r·f* if thou examine a man for an illness of his stomach, whose limbs are all too heavy for him.[4]

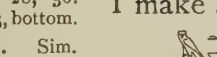
[4] *Eb.* 36, 17–8. Sim. *ib.* 36, 5–6; 41, 14; 42, 9; 51, 21.

Obs. For the participial form of this construction, employing participles from the stem *wnn*, see below § 396, 2. For other developments see below § 326.

§ 324. The pseudo-verbal construction introduced by non-enclitic particles.—It is hardly necessary to discuss the exact nuances of meaning in the sentences thus obtained; reference must be made to the corresponding section of the Lesson on the sentences with adverbial predicate (§ 119), as well as to Lesson XVIII on the particles.

Exx. *mk wi ḥr spr n·k, n sḏm·n·k st* behold, I make supplication to thee, and thou dost not hear it.[5]

[5] *Peas.* B 2, 113–4. Sim. *Urk.* iv. 509, 17.

 *mk tw ḥr ḏd* behold, one is saying.[6]

[6] *P. Kah.* 28, 36. Sim. *Meir* i. 3, bottom.

mtn bꜣ·i ḥr tḥt·i behold, my soul wrongs me.[7]

[7] *Leb.* 11. Sim. *Peas.* R 61; *Adm.* 7, 6; 8, 10. 12. 13.

mk tw nḫt·(ti) wsr·t(i) behold, thou art strong and influential.[8]

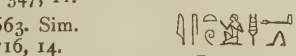
[8] *Peas.* B 1, 116. Sim. *ib.* 219–20; 1st pers. sing., *Herdsm.* 1; *Urk.* v. 40, 1; 3rd pers., *Westc.* 12, 22–3; *Peas.* B 1, 76–7; 1st pers. plur., *Westc.* 10, 5.

mtn nb ḫt sḏr(w) ib(w) behold, the (former) possessor of wealth passes the night thirsty.[9]

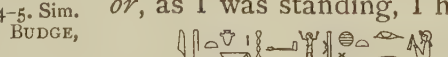
[9] *Adm.* 7, 10. Sim. *ib.* 7, 1. 4. 8; *Peas.* B 1, 130; *Urk.* iv. 654, 14.

isk wi ḥr irt n·ṯ nyny lo, I do thee obeisance.[10]

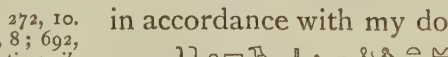
[10] *Urk.* iv. 347, 11.

 *ist ḥm·f ḥr dhn wrw m mꜣwt* lo, His Majesty appointed chieftains anew.[11]

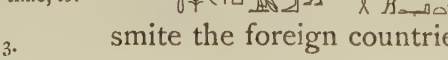
[11] *Urk.* iv. 663. Sim. *ib.* 365, 6; 716, 14.

 *ist wi ḫr·kwi sḏm·n·i* lo, I was standing and I heard; *or*, as I was standing, I heard.[12]

[12] *Sin.* R 24–5. Sim. present time, Budge, p. 168, 7.

 *ist ib·k ḥ(w) ḫft irr·i* lo, (*or* while) thy heart rejoiced in accordance with my doing.[13]

[13] *Urk.* iv. 272, 10. Sim. *ib.* 662, 8; 692, 15. Present time, *ib.* 502, 16.

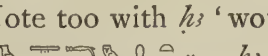
 *ti sw ḥib(w) r ḫwt ḫꜣswt* now he had been sent to smite the foreign countries.[14]

[14] *Sin.* R 13.

nḥmn sꜣ·f ḫr ḥ assuredly his son has entered into the palace.[1]

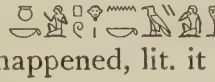
[1] *Sin.* R 70.

Note too with *ḥꜣ* 'would that':

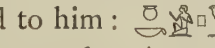
 *ḥꜣ tꜣ mḥ m mỉtyw·f* would that the earth were full of his equals![2]

[2] Brit. Mus. 562.

§ 325. The pseudo-verbal construction with *ỉnk pw*, etc.—The phrase *ỉnk pw*, which we found (§ 190, 1) before the *śḏm·n·f* form at the *beginning of narratives* or in *answers to questions*, occurs also in the pseudo-verbal construction. Examples are, however, rare.

Exx.  *ỉnk pw ḥr nḫỉ m ḥprt* I am meditating upon what has happened, lit. it is I-am-on-meditating, etc.[3]

[3] *Adm.* p. 105.

I said to him:  *ỉnk pw ḥꜣ·kwỉ r bỉꜣ* I went down (lit. it is I-went-down) to the mine-country.[4]

[4] *Sh. S.* 89.

In these examples *pw* is subject, and the remaining words constitute a noun clause serving as predicate; one may compare the French *c'est que.*

Sometimes a noun takes the place of *ỉnk.*

Exx. *Rꜥ pw ḥr mdt ḥnꜥ 'Imy-wḏ* it happened (lit. was) that Rēꜥ was at variance (lit. speaking) with the Imy-wedj serpent.[5]

[5] *ÄZ.* 57, 3*.

s pw wn, Ḫw-n-'Inpw rn·f there was a man whose name was Khunanūp; lit. it is a-man-existed.[6] Beginning of a story.

[6] *Peas.* R 1. Sim. *Westc.* 6, 5 in the answer to a question.

See too an example with *r*+infinitive § 332, end.

Rather similarly also in glosses; compare § 189, 1.

Ex. *ỉr ḫnws-ỉb, tꜣw pw ḫns(w) ḥr ḥty·f* as for *ḫnws* of heart, this means (lit. is) that heat has spread (*ḫns*) over his heart.[7]

[7] *Eb.* 101, 21. Sim. *Urk.* v. 53, 1–2, qu. § 326.

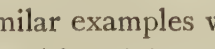
§ 326. The pseudo-verbal construction with *wnn.*—As in the sentence with adverbial predicate (§ 118), so too in the pseudo-verbal construction *wnn·f* is used to indicate *future* time.

Exx. *wnn·k ḥr rdỉt dỉ·tw n·f ḫḳw* thou shalt cause (lit. shalt be on causing) provisions to be given to him.[8]

[8] *Peas.* B 1, 83. Sim. *Urk.* iv. 225, 13, qu. § 253; 650, 5, qu. § 492, 6; 1111, 15; BUDGE, p. 152, 11.

wnn·ỉ wḏꜥ·kw ḥnꜥ·f I will be judged together with him.[9]

[9] Cairo 20458, *b* 4.

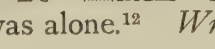
 *wnn ms nty ỉm ḫꜥ(w) m wỉꜣ* nay, but he who is yonder shall stand in the bark (of the sun-god).[10]

[10] *Leb.* 143–4. Sim. *Urk.* iv. 62, 6, qu. § 365, 2; 66, 15. 17; 518, 14; BUDGE, p. 285, 1. 14.

In similar examples with *past* meaning it is to be presumed that the *śḏm·f* form of *wnn* (if such it be, rather than *śḏm·n·f*, § 413) possesses an implication of *continuity.*

Exx. *mt wn·n·f wꜥr(w)* behold, he was fled.[11]

[11] *P. Kah.* 34, 20. Sim. *Urk.* v. 171, 2, qu. § 249; *Urk.* iv. 688, 15 (with *ỉst*).

 *nnk tm, wnn·ỉ wꜥ·kwỉ* to me belonged the universe (when) I was alone.[12] *Wnn·ỉ* here introduces a virtual clause of time (§ 212).

[12] *ÄZ.* 54, 47. Sim. LAC. *TR.* 30, 2, in a main clause.

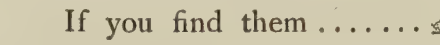
wnn Šw pw ḥr irt imt-pr n Gb it means that Shu was (engaged) in making a testament for Geb.[1] For the construction see above § 325.

[1] *Urk.* v. 53, 1–2. Sim. *ib.* 4, but with *wn*.

The pseudo-verbal construction may also, in rare cases, be employed where *wnn* itself is in the old perfective.

Exx. *wn·ki rf dwn·kwi ḥr ḫt·i* now (while) I was stretched on my belly.[2]

[2] *Sin.* B 252–3. Sim. *Sh. S.* 136–7.

If you find them .....  *wnn·ti ḥr šmt iwt* and they keep on moving, lit. they being on going and coming.[3]

[3] *Eb* 110, 5.

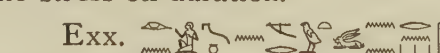
Or else it may be employed where *wnn* is in the infinitive.

Ex. *r n tmt* (read *tm*) *skt, wnn ʿnḫw* a spell for not perishing, but for keeping alive.[4]

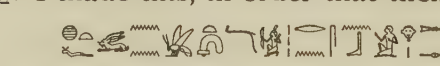
[4] BUDGE, p. 120, 11.

So too after the participles of *wnn* (below § 396, 2) and after several forms of that verb to be discussed later (§§ 470–1).

These combinations with different forms of *wnn* 'be' find their explanation in the last paragraph of § 118, where the very restricted employment of *iw* was remarked upon, and where *wnn* was regarded as supplying its missing parts. From this point of view *wnn·f ḥr śḏm* is simply the future tense of *iw·f ḥr śḏm*, and *wn·ki rf dwn·kwi* simply the old perfective form of *iw·i dwn·kwi*. On the same lines we might expect to find *wn·f ḥr śḏm* after the particle *iḫ*, as object of *rdi*, and so forth. The comparative rarity of such developments of the pseudo-verbal construction makes it impossible to illustrate all the varieties that doubtless occurred in the Middle Egyptian literature; but we may at least quote some examples with the *śḏm·f* form of *wnn* after prepositions. In agreement with the rules already laid down (§§ 107; 157, 1), the form *wnn·f* either marks *simple futurity* or else lays stress on the *duration* of the act in question, whereas *wn·f* is without reference to any particular time and lays no stress on duration.

Exx.  *ir·n·i nw, n-mrwt wnn rnw·sn mn n ḏt* I made this, in order that their names might be enduring eternally.[5]

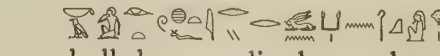
[5] *Meir* iii. 11. Sim. *Urk.* iv. 853, 12.

 *ḫft wnn sḏȝwty bỉt imy-r mšʿ Rn-snb ḥr ṯs m mnnw Ḥrp-Ḥʿkȝw-Rʿ-mʿḫrw* when the royal chancellor and general of the army Rensonbu was commanding in the fortress 'Khakhaurēʿ-the-deceased-is-leader'.[6]

[6] L. *D.* ii. 151, *c*.

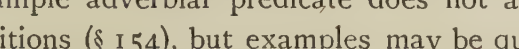
ḏd·n n·i pȝy·i it, ḫft wn·f mr(*w*) my father said to me, when he was ill.[7]

[7] *P. Kah.* 29, 43–4. Sim. after *m*, *Urk.* v. 35, 11; after *n-mrwt*, *Peas.* B 1, 79–80.

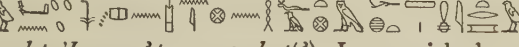
 *ks ir·tw ḫft irȝ, r wn ks n ḫkȝ ḥr ḥst·k* one shall do accordingly, so that the soul of the Prince may praise thee.[8]

[8] *P. Kah.* 29, 43–4. Sim. after *m*, *Urk.* v. 35, 11; after *n-mrwt*, *Peas.* B 1, 79–80.

§ 327. ***m-ḫt* 'after' with noun + old perfective.**—The sentence with simple adverbial predicate does not appear to admit of government by prepositions (§ 154), but examples may be quoted where *m-ḫt* 'after' is followed by noun + old perfective:

 *iw ḫrp·n·(i) it šmʿ n Ỉwnỉ n Ḥfȝt m-ḫt Ỉw-m-ỉtrw sʿnḫ·t(i)* I provided corn of Upper Egypt for Yuni and Ḥefat (names of towns), after Gebelên had been fed.[1]

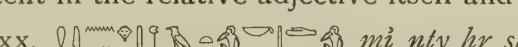
[1] Cairo 20001.

 *ḫr m-ḫt ḥrw swȝ ḥr nn* now after (some) days had passed over these things.[2]

[2] *Westc.* 12, 9. Sim. *ib.* 3, 10. 17; 7, 11.

§ 328. **The pseudo-verbal construction after the relative adjective *nty*.**—Two cases must here be considered, namely that in which the subject of the relative clause is identical with the antecedent and that in which it differs from it.

1. When the subject of the relative clause is identical with the antecedent, it is latent in the relative adjective itself and requires no further expression.

Exx.  *mỉ nty ḥr sḫȝt kt mdt* like one who is thinking of something else, lit. who is in recalling another saying.[3]

[3] *Eb.* 102, 16. Sim. *ib.* 32, 21; *Westc.* 10, 4; *P. Kah.* 22, 13; *Urk.* iv. 690, 4; 1023, 12.

ỉmy-r ʿḫnwty n kp Kkỉ nty sb(w) r Mȝdw the overseer of the hall of the secret apartments who had been sent to Medamût.[4]

[4] *P. Boul.* xviii, 6. Sim. *Pt.* 389.

ỉḫt·f nty tkn(w) n nỉwt rst the fields of his which are near to the Southern City.[5]

[5] *Urk.* iv. 1110. Sim. *ib.* 649, 16; *Leb.* 47. 49; *P. Kah.* 16, 32; *Hearst* 6, 5–6; Cairo 20003, 1; 20537, 4.

2. Examples are rare in which the subject is different from the antecedent and in which, accordingly, a noun or pronoun has to be inserted after *nty*, though, from the analogy of § 200, 2, we might have expected their frequent occurrence.

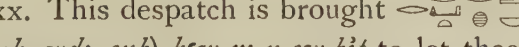
Ex. *ply nȝ ntt n ỉy·wyn r·s, nn ỉrt bỉȝyt n nȝ n ḫrdw* what is this purpose for which (lit. this which . . . . as regards it) we have come, without doing wonders for the children?[6]

[6] *Westc.* 11, 10–12. Sim. *Urk.* iv. 1092, 12, doubtful.

See also the examples below § 333, and one which is negatived in § 334.

Obs. Late Egyptian can use the pseudo-verbal construction with *iw* after the relative adjective; see below § 468, 4.

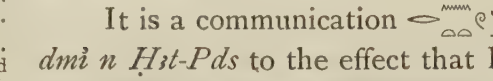
§ 329. **Subject + old perfective after *ntt* and *wnt*.**—This construction is common after *ntt*, both as 'that' and also when it is preceded by a preposition; see §§ 187. 223.

Exx. This despatch is brought  *r rdỉt rḫ·k ntt ḥm·ỉ (ʿnḫ, wḏȝ, snb) ḫrw m n-sw-bỉt* to let thee know that My Majesty (l. p. h.) is arisen as king of Upper and Lower Egypt.[7]

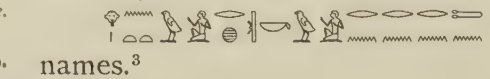
[7] *Urk.* iv. 80=81, 6. Sim. *ib.* 81, 3.

It is a communication to my lord *r-ntt ḥsw nb n nb·i* (*ʿnḫ, wḏꜣ, snb*) *ʿḏ wḏꜣ* to the effect that all the affairs of my lord (l. p. h.) are safe and prosperous.[1]

[1] *P. Kah.* 37, 15–16. Sim. *ib.* 27, 8. Sim. with *mʿ-ntt*, *ib.* 28, 41.

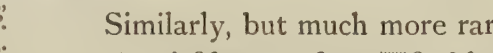
It is a communication  *r-ntt wi spr·kwi r dmi n Ḥꜣt-Pds* to the effect that I have arrived at the town of Hat-pedes.[2]

[2] *P. Kah.* 30, 28. Sim. with *sw*, 3rd pers. m. sing. *Urk.* iv. 751, 15.

 *ḥr·ntt wi rḫ·kwi rnw·ṯn* because I know your names.[3]

[3] *Urk.* v. 60, 9. Sim. Lac. *TR.* 23, 17; with *ḫft-ntt*, *P. Kah.* 11, 19, qu. § 223. Sim. *s(y)*, 3rd pers. f. sing., after *ntt* for *n-ntt*, *Sin.* B 76.

Similarly, but much more rarely, after *wnt*.

Ex.  *iḏḏ·k n Ḥr wnt wi ḥr·kwi m mꜣʿ ḫrw·f* say thou to Horus that I am rejoiced at his triumph, lit. at his-voice-becomes-true.[4]

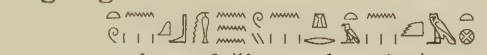
[4] Louvre C 10. Sim., with nom. subj., *Sin.* B 215.

Note in the above examples the characteristic use of the dependent pronouns. Instead of these the suffix-pronouns are apt to appear for the 2nd and 3rd sing. masc.; see above § 223, end.

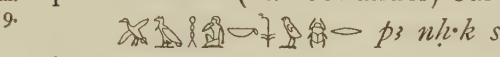
§ 330. The pseudo-verbal construction after the pronominal compounds *tw·i* etc.—Evidence has been quoted in § 223 suggesting that the pronominal compounds of § 124 originated in the fusion of the final *t* of *ntt* with the dependent pronouns or suffix-like pronouns found following that word. Hence it is not surprising to encounter, from Dyn. XVII onwards, examples of the pseudo-verbal construction after the pronominal compounds.

Exx. *twtw ḥr ꜣs·n m šmt* one is hurrying us in (our) going.[5]

[5] *Paheri* 3.

 *tw·n ḳb·wyn ḫr tꜣ·n Kmt* we are undisturbed in possession of (lit. cool under) our (part of) Egypt.[6]

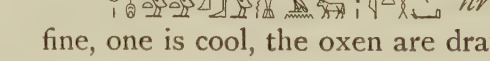
[6] *T. Carn.* 5. Sim. *ÄZ.* 43, 28, 4; 37, 19.

 *pꜣ nḫ·k sw ḫpr*(*w*) that which thou wouldst pray for, it has happened.[7]

[7] *D. el B.* 155.

sy nfr·tꜣ wrt it (the field) is very good.[8]

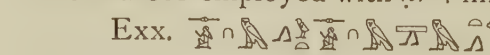
[8] *Paheri* 3.

 *ḥrw nfr*(*w*), *twtw ḳbw, nꜣ n iḫw ḥr iṯḥ* the day is fine, one is cool, the oxen are drawing (the plough).[9]

[9] *Paheri* 3.

§ 331. The pseudo-verbal construction with *m*+infinitive.—As noted already in § 304, 2, *m*+infinitive is used with verbs of motion as an occasional substitute for *ḥr*+infinitive; possibly the former lays more emphasis than the latter on the gradual, drawn out, character of the movement.

The constructions employed with this form of predicate differ in no way from those employed with *ḥr*+infinitive. It suffices, therefore, to give examples.

Exx.  *s 10 m iwt, s 10 m šmt ḥr stꜣ·i r ʿḥ* ten men came and ten men went (lit. were in coming .... in going), conducting me to the palace.[10] See § 322 for the absence of an introductory word before the subject.

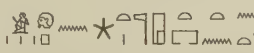
[10] *Sin.* B 248–9.

gm·n·i ḥfȝw pw iw·f m ỉỉt I found it was a serpent which was coming, lit. it was in coming.[1] Cf. § 323 for *iw*.

[1] *Sh. S.* 61–2. Sim. *P. Kah.* 33, 33–4; *Urk.* iv. 7, 1.

mt wỉ m ḥȝt r Kmt, behold, I am going down to Egypt.[2] For *mt* cf. § 324.

[2] *Peas.* R 2–3. Sim. *P. Boul.* xviii. 22.

 *sȝ tpy n wnwt ḥt-nṯr tn nty m ꜥḥꜥ m ȝbd* the first phylē of the priesthood of this temple which is entering upon its monthly duties, lit. is rising in the month.[3] For the relative adj. cf. § 328.

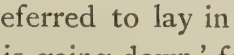
[3] *ÄZ.* 37, 97.

It is a communication *r-ntt nb·i* (*ꜥnḫ, wḏȝ, snb*) *m ḫntyt* to the effect that my master (l. p. h.) is sailing south.[4] For *r-ntt* cf. § 329.

[4] *P. Kah.* 35, 26, *ḫntyt* completed.

Possibly in all the three last examples, and certainly in the first of them, the action referred to lay in the future, not in the present. So too in English we say 'he is going down' for 'he is about to go down'.

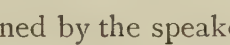
§ 332. The pseudo-verbal construction with *r*+infinitive.—This construction is often used to express *future* action, whether simply or as conditioned by the speaker's will; in other words, it corresponds alike to English 'will' and to English 'shall'. One may compare the construction with the *r* of futurity discussed above in § 122.

Exx.  *ỉb n ḥm·k r ḳbb n mȝȝ* the heart of Thy Majesty will be refreshed at seeing.[5] A main clause; for the absence of an introductory word before the subject see § 322.

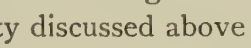
[5] *Westc.* 5, 4. Sim. *P. Pet.* 1116 B, 35. 61–2. After *r-ntt*, *ÄZ.* 59, 24 (1, 1).

iw dpt r ỉỉt m ḫnw a ship will come from home.[6] For *iw* see § 323.

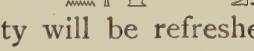
[6] *Sh. S.* 119–20. Sim. *P. Pet.* 1116 B, 63. 68; *Pt.* 407; *Sin.* B 203. 234; *Peas.* B 1, 281; *Westc.* 9, 10–11.

 *iw·s r mst wḏf* she will give birth late.[7]

[7] *P. Kah.* 6, 14. Sim. *Sin.* B 71.

 *iw·tw r šnt st r pr-ḥḏ* it shall be inquired about (lit. one shall inquire about it) at the Treasury.[8] Note that the use of *iw·tw* provides the passive of this construction.

[8] *Urk.* iv. 694. Sim. 'shall'; *ib.* 1023, 15; *P. Kah.* 13, 27; Cairo 20003, 4.

 *mk wỉ r nḥm ꜥ·k, šḫty* behold, I will take away thy ass, peasant.[9] For *mk* see § 324.

[9] *Peas.* B 1, 11. Sim. *ib.* 12; 313–4; *Sh. S.* 117. 167; *Th. T. S.* ii. 11.

The above examples show that the various modes of introducing the subject found with *ḥr*+infinitive here repeat themselves. For an example after the particle *smwn*+suffix see § 241. The construction *iw·f r śḏm* is particularly common, and has survived into Coptic as a specific future tense. One even finds *wnn·f r śḏm*, though this involves a tautologous insistence on the notion of futurity.

Ex. *wnn nb·i* (*ꜥnḫ, wḏȝ, snb*) *r ỉrt ḥrw ꜥ* my master (l. p. h.) shall spend a day here.[10]

[10] *P. Kah.* 32, 8.

The construction *wnn·f r śḏm* occurs also after *ỉr* 'if', but in this case it is simply a substitute for *iw·f r śḏm*, according to the rule given in § 150.

Ex. *ỉr wnn·f r rdỉt st* if he will give it.[11]

[11] *P. Kah.* 36, 13.

Note the use with the relative adjective *nty*; cf. § 328.

Ex. *ir nsw nb sḫm-ir·f nb nty r ḥtp n·f* as to every king and every potentate who shall forgive him.[1]

[1] *Kopt.* 8, 7–8. Sim. *P. Kah.* 6, 12. 16; 26, 2, qu. § 298; *Westc.* 9, 24.

An isolated example shows the pronominal compound *tw·i* (§§ 124. 330) as subject:

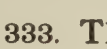
tw·i r ṯḥn ḥnᶜ·f sḍ·i ḫt·f I will engage with him that I may cleave open his belly.[2]

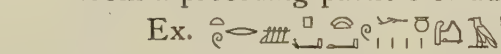
[2] *T. Carn.* 4.

Another example illustrates the use of *pw* described in § 325:

nsw pw r ỉỉt n rsy it is (the case that) a king will come belonging to the south.[3]

[3] *P. Pet.* 1116 B, 57–8. Cf. *Rhind* 73, qu. § 502.

§ 333. The construction  ***tw r śḏm.***—In a few passages the indefinite pronoun *tw* (§ 47) is unexpectedly found as subject without support from a preceding particle or auxiliary verb.

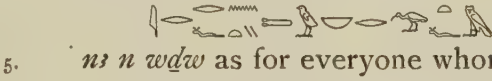
Ex.  *tw r šsp ḫᶜw nw ᶜḥ* one shall take weapons of warfare.[4]

[4] *P. Pet.* 1116 B, 39. Sim. *ib.* 66; *Pt.* 82; *Sall.* ii. 4, 6, var. in ostracon belonging to M. Naville.

This construction is found also after the relative adjective *nty*.

Exx. *ir·tw m ntt tw r wḏ n·f* one shall do according as one shall command him.[5]

[5] *P. Kah.* 22, 5. Sim. *Adm.* 4, 7.

 *ir rf nty ṯw* (for *tw*) *nḥ r gmt·f m-ḫn nỉ n wḏw* as for everyone whom one shall find within the stelae.[6]

[6] *Amrah* 29, 5.

In the last example the position of *ṯw* before *nḥ* is noteworthy; compare § 375, Obs.

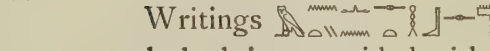
§ 334. Negation of the pseudo-verbal construction.—Lastly, we have to consider how the pseudo-verbal construction could be negated. Examples are rare; a few cases occur where *nn* is followed by a dependent pronoun, once in a relative clause with *nty*.

Exx. *nn wỉ ḫr sḏm st* I do not hear it.[7]

[7] *Sh. S.* 74–5, with a faulty sign omitted.

nn st ỉḫ n·k it is not profitable to thee.[8]

[8] *P. Pet.* 1116 A, 48. Sim. *Leb.* 126.

Writings  *m nty nn st ḥbs* such as (lit. as which they) are not clothed, i. e. provided with official seals or dockets.[9]

[9] *Urk.* iv. 1109.

Compare with the second of the above examples the following:

nn ỉḫ n·k it is not profitable to thee.[10]

[10] *Peas.* B 1, 293.

Here we have possibly an ellipse of the pronoun *st*, but it is also conceivable that this is an instance of *nn* with future meaning before the *śḏm·f* followed by a dative (cf. § 144, 2), in imitation of the construction of adjective + dative (§ 141); the meaning would then be 'it will not profit thee'.

As a rule, the meaning conveyed by the pseudo-verbal construction is negated in a quite different form. We have seen (§ 105, 3) that *n śḏm·n·f*

is the natural medium employed for denying the occurrence of an action throughout the course of a more or less prolonged period; as such, it is clearly the most appropriate negative counterpart of the old perfective with its implications of permanence and stability;[1] *n śḏm·n·f* also serves to negate *ḫr* + infinitive when this chances to describe a continued or repeated action.[2] The negation of the construction with *r* + infinitive is, of course, *nn śḏm·f* (§ 105, 2).[3] It is only in Late Egyptian that *nn* can stand before *ỉw·f r śḏm*; one instance falling within our period is quoted below, § 468, 4.

[1] Exx. in § 418.

[2] See the first ex. in § 324; also *Adm.* p. 107.

[3] Exx. *P. Pet.* 1116 B, 41. 42; *Kopt.* 8, 8.

VOCABULARY

ʿwn be rapacious.

ʿḏ, var. *ʿḏ*, be in good condition, safe.

wḏȝ be whole, sound, prosperous. Caus. *swḏȝ* make prosperous, gladden.

mʿr be fortunate, happy.

nḏs be poor; of eyes, dim.

hrw be satisfied, quiet.

ḥtp pardon, *n* someone.

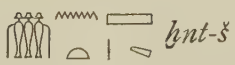
smỉ report, announce.

smn (caus.) retire; rest.

ḏbȝ stop up, block.

bw place; also forms abstracts, as *bw nfr* good; *bw bỉn*, evil.

nḫtw hostages, securities.

 *ḫnt-š* garden.

sȝ body (of men); corps; regiment.

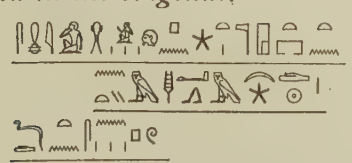
dwȝt morning.

dpt taste (noun).

Gḥtyw Koptos, a town in Upper Egypt.

EXERCISE XXIII

(*a*) *Reading lesson: extract from the archives of the temple of Illahun, dating from the ninth year of Sesostris III.*[1] *The headings here underlined are written in red in the original.*



smỉ sȝ tpy n wnwt ḥt-nṯr tn,
nty m ʿḥʿ m ȝbd.
ḏdt·n·sn (§ 382) *pw:*

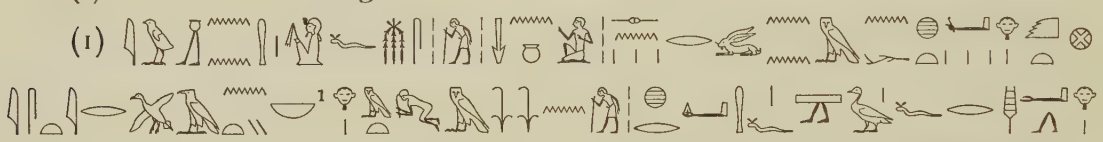
[1] *P. Berl.* 10003 A ii. 16–19, published Möller, *Hieratische Lesestücke*, i. p. 18.

ḥrw·k nb ḥḏ wḏ3,
šsp·n·n ḫnw nb n ḥt-nṯr,
ḫt nbt nt ḥt-nṯr ḥḏ wḏ3,
m-ḥ3 s3 4-nw n wnwt ḥt-nṯr tn,
nty m smnt m 3bd.
iw ḥt-nṯr mḥrt m bw nb nfr.

[1] The formula generally used by officials in reporting to their superiors. It is doubtless the 'overseer of the temple' (*imy-r ḥt-nṯr*) who is here addressed. [2] Partly destroyed.

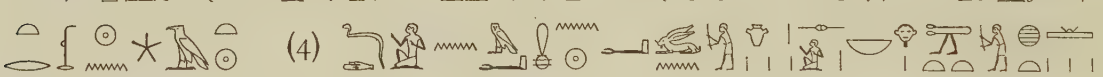
'Report of the first phylē (i.e. company) of the priesthood of this temple which is entering upon (lit. rising up in) the month(ly duties). What they said was: All thy business is safe and sound. We have received all the property of the temple—everything belonging to the temple being safe and sound—from the fourth phylē of the priesthood of this temple which is retiring from the month(ly duties). The temple is flourishing and in all prosperity.'

(*b*) *Translate into English*:

(1) 

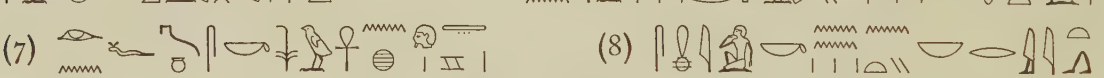
(2)

(3)

(4) 

(5)

(6)

(7) 

(8)

[1] From the Annals of Tuthmosis III; *p3 nty nb* is Late Egyptian for *nty nb*.

(*c*) *Write in hieroglyphs*:

(1) Now after three days had passed over this, His Majesty sailed southward, his heart rejoicing (lit. large). (2) A remedy for (lit. of) all limbs which are ill. (3) Behold, I have come to you. (4) She was silent at that moment, for (*ḫr-ntt*) she knew that the slave was there. (5) As to every prince (*ḥ3ty-ḥ*) who shall petition (lit. approach) the lord (l. p. h.) to pardon him, his property shall be taken from him. (6) Thou shalt be seated beneath the trees of thy garden. (7) How unhappy (*ḳsn*) is old age! All taste has gone. The mouth is silent and does not speak. (8) Whoever comes to us, he shall be listened to.

LESSON XXIV

THE IMPERATIVE

§ 335. As in other languages, the **imperative**[1] expresses a command or exhortation addressed directly to one or more persons. It is thus implicitly in the 2nd person.

The *singular* has no flexional ending, exx. *sḏm* 'hear', *in* 'bring'.

The *plural* had originally the ending *i*, and some rare Middle Egyptian instances may be quoted where this *i* has coalesced with a preceding radical *i* to form *y*, as in *my* (from *mi-i*), 'come',[2] *rmy* (from *rmi-i*) 'weep ye'.[3] The same ending *y* is found once, at least, with a strong verb, ex. *ithy* 'drag ye'.[4] The later ending seems to be *w*, but examples where this is written out are so rare as to be not beyond suspicion; so *ḏdw* 'say',[5] *šmw* 'go'.[6] As a rule the plural imperative presents the same appearance as the singular, exx. *ssnb* 'preserve',[7] *ir* 'make',[8] but it is by no means unusual to find the plural determinative , exx. *wḏȝ(w)* 'proceed',[9] *sḫȝ(w)* 'remember'.[10]

§ 336. Forms from the mutable verbs.—A final semi-vowel is never shown and gemination is also unusual. The forms quoted below are singulars, unless otherwise stated.

2ae gem. *mȝ* 'see';[11] but also *mȝȝ*,[12] as regularly in O.K.

3ae inf. *ir* 'wash';[13] *ḫn* 'row'.[14] 'Make', 'do' has *ir*.[15] In *is* 'go', 'hie thee',[16] the *i* is the prothetic *i* discussed in § 272; the verb-stem is uncertain, but doubtless began with *s*. (Note that in Old Egyptian the prothetic *i* is often found with imperatives of the *2-lit.* class;[17] Middle Egyptian examples are *irḫ* 'inquire'[18] and *ims* 'bring'.[19]) For the rather rare plurals in *y* see § 335.

4ae inf. *msḏ* 'spurn'.[20]

anom. Imperatives from the stems (*r*)*ḏi* 'give' and *ii*, *iw* 'come' are uncommon, exx. *ḏi*,[21] plur. , *dy*,[22] 'place'; *ii* 'come'.[23] Ordinarily they are replaced by imperatives from other stems, as follows:—

imi[24] 'give', 'place' is written with a determinative ,[25] sometimes differing from , but often identical with the latter. In early hieratic no distinction is made between and , and scholars conventionally use in transcribing from hieratic, thus [26] or .[27] Also in hieroglyphic texts for is not rare, exx. ,[28] .[29] The hieroglyphic variant (Dyn. XVIII)[30] is due to an ancient misinterpretation of hieratic as .

[1] See *Verbum* ii. §§ 492 foll. Also *ÄZ.* 31, 42.

[2] Lac. *TR.* 19, 36; *Th. T. S.* ii. 7. 22.

[3] *Adm.* 10, 3. Sim. *ršy*, *P. Pet.* 1116 B, 61; *dgy*, *Siut* 3, 43; *dy*, *ÄZ.* 58, 18*.

[4] *Urk.* iv. 1023, 16.

[5] *BH.* i. 8, 5.

[6] *Adm.* 10, 3.

[7] *Th. T. S.* ii. 11. Sim. *Pr.* 2, 5; *Sinai* 90, 19; Lac. *TR.* 78, 5. 19; *Urk.* iv. 656, 2.

[8] *Siut* 5, 46.

[9] *Sin.* B 282. Sim. *Urk.* iv. 100, 16—101, 6; 656, 1; 752, 9–12.

[10] *Adm.* 11, 3. 4. 6.

[11] *Sh. S.* 179; Lac. *TR.* 18, 17; 19, 36; *Urk.* iv. 1087, 4.

[12] *Peas.* B 1, 247.

[13] *Sh. S.* 13.

[14] *Westc.* 6, 6.

[15] *Peas.* R 52; B 1, 68. 81; *Sin.* B 188.

[16] See *ÄZ.* 48, 41–2.

[17] A different view, Erm. *Gramm.*[3] § 381, n. 2.

[18] *ÄZ.* 57, 104.

[19] *Meir* i. 10.

[20] *Pr.* 1, 4.

[21] *Rhind*, no. 41.

[22] *ÄZ.* 58, 18*.

[23] *Peas.* B 1, 67; *Eb.* 2, 2; 60, 17–19.

[24] *Urk.* iv. 651, 7. 9.

[25] An early example of the sign, *Ptah.* (E. R. A.), 32 (Dyn. V).

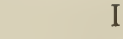
[26] *Sin.* B 73. 125. 257; *Sh. S.* 13.

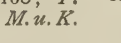
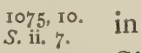
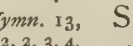
[27] *Sin.* R 103; *Peas.* R 111; *Leb.* 148.

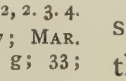
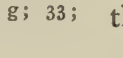
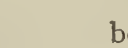
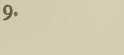
[28] *Meir* iii. 23.

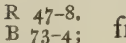
[29] *Kopt.* 8, 5; *Urk.* iv. 654, 16. 17.

[30] Budge, p. 126, 4. Sim. *Urk.* iv. 20, 11. 15; 101, 4. 6.

It is from  *imi* 'give' that has been borrowed as a biliteral sign for *mi* (also for initial *m*, § 41), chiefly introduced by *m* as , with the variants , ; so in the imperative *mi* 'come' next to be treated.

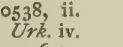
 *mi*[1] 'come' is more often written  , both in hieratic[2] and in hieroglyphic.[3] For a writing  *my* of the plural see above § 335.

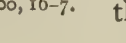
A similarly written word  *m* (Coptic ⲙⲟ) means 'take', and occurs rarely in ancient religious texts; ex.  *m n·k irty·k* 'take to thyself thy eyes'.[4] Since this *m* is always accompanied by a dative, use is occasionally made of the sign  *mn*, ex. *mn n·k* for *m n·k*;[5] this graphic peculiarity is similar to the writing of *n(y)-sw* 'he belongs to' with  , see above § 114, 2.

The negative verb *imi* forms an imperative  , which is dealt with below in § 340.

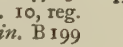
For 'bring' *in*[6] is common.

§ 337. Use of the imperative.—The independent use is quite common.

Exx.  *is in n·i ifd m pr·i* go fetch for me a cloth from my house.[7]

 *dwi(w) nsw N-mꜥt-Rꜥ* praise ye king Nemaʿtrēʿ.[8]

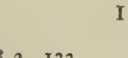
An imperative is often followed by a *śḏm·f* form continuing and elaborating the command.

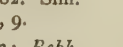
Ex.  *my, nṯrw, ir·ṯn mkt·f* come, ye gods, and give him protection, lit. make his protection.[9]

In such cases it is impossible to decide whether the *śḏm·f* form should be classified as expressing an exhortation (§ 40, 2) or as introducing a clause of purpose (§§ 40, 1; 219).

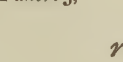
Often some adjunct is added to reinforce the meaning of the imperative. 1. This adjunct may be a *dependent pronoun.*

Exx. *wḏꜥ tw ḏs·k* give judgment thou thyself.[10]

 *wḏi(w) tn r ꜥḥnwti* proceed ye to the hall of audience.[11]

For other examples see below under 3 and § 338, 3. In the common  *is tw* 'haste thee',[12] *is* is probably transitive[13] and *tw*, accordingly, direct object.

2. Or again liveliness may be imparted to the imperative by adding a *reflexive dative.*

Ex.  *ꜥpr n·k bsw m nfrwt nbt nt ḥnw* equip for thyself a bark with all the fair ones of the Residence.[14]

3. Commoner than either of these modes of reinforcement is the use of *r* + suffix explained in § 252, 2, or else the employment of the related particle *irf* (§ 252, 3). A few typical examples are quoted again here.

[1] *Meir* i. 10. Sim. *Th. T. S.* ii. 22.

[2] *Sin.* B 160; *P. Kah.* 32, 17; *M. u. K.* 2, 9.

[3] *Urk.* iv. 1075, 10. Sim. *Th. T. S.* ii. 7.

[4] ERM. *Hymn.* 13, 4. Sim. *ib.* 12, 2. 3. 4.

[5] *Puy.* 57; MAR. *Abyd.* i. 26, g; 33; 39, a.

[6] *Peas.* R 48; *Westc.* 4, 6. 23; 8, 9.

[7] *Peas.* R 47–8. Sim. *Sin.* B 73–4; 274–5; *Sh. S.* 13; *Peas.* B 1, 67–9.

[8] Cairo 20538, ii. *c* 10. Sim. *Urk.* iv. 20, 9–16; 100, 16–7.

[9] LAC. *TR.* 17, 15. Sim. *Meir* i. 10, reg. 3 (*iry·k*); *Sin.* B 199 (*iwt·k*).

[10] *Peas.* B 2, 133. Sim. *ib.* B 1, 213.

[11] *Sin.* B 282. Sim. *Urk.* iv. 660, 9.

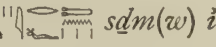
[12] *Paheri* 3; *Rekh.* 13; plur. *is(w) tn*, *Paheri* 3.

[13] Cf. *ḥr is·n* 'is hurrying us', *Paheri* 3, qu. § 330.

[14] *Westc.* 5, 2–3. Sim. *Sin.* B 188. 190; *Pt.* 233; see GUNN, *Stud.* p. 74.

Exx. *sḏ r·k* tarry thou.[1]

mḏ ir·ṯn Ḥr, nṯrw behold ye Horus, ye gods.[2]

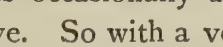
 *sḏm(w) irf ṯn* hearken ye.[3]

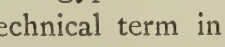
In the last instance the particle *irf* is accompanied by the dependent pronoun *ṯn*, this being used in the manner described above under 1.

4. The rather rare particle *m* 'pray' is similarly used with imperatives; examples have been quoted in § 250.

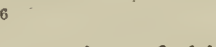
§ 338. Special uses of the imperative.—1. The imperative *ir* 'make' is occasionally used with an infinitive as a periphrasis for the simple imperative. So with a verb of motion.

Ex. *ir n·k ỉwt r Kmt* return thou (lit. make for thyself coming) to Egypt.[4]

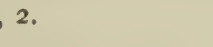
A technical term in Egyptian mathematics was  , *wsḫ-tp m X* 'multiply *x*' (*n* times), doubtless literally 'bow the head at' (or 'over'); instead of this imperative[5] is rarely found *ir wsḫ-tp m X* with the same meaning.[6]

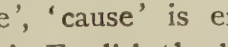
The negation of this form of periphrasis is  *m ir*, for the use of which see § 340, 2.

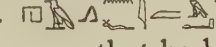
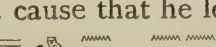
2. To express the equivalent of an imperative for the 3rd person, *ỉmỉ* 'give', 'cause' is employed, with following *śḏm·f* form as after (*r*)*dỉ*. Compare in English 'let him hear'.

Exx.  *hȝ n·f, ỉmỉ rḫ·f rn·k* go to him, let him learn thy name, lit. cause that he learn thy name.[7]

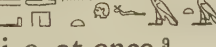
ỉmỉ sḏm n·n nb·n nḫt let our mighty lord hearken to us.[8]

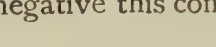
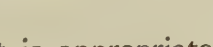
 *ỉmỉ dhn·t(w)·f m tȝ ȝt* let him be appointed at this moment, i. e. at once.[9]

To negative this construction use is made of  *m rdỉ* 'let not', see below § 340, 3.

3. It is appropriate here to discuss some phrases for 'beware lest'. The commonest is  *sȝw*, var.  , 'beware', lit. 'guard', followed by the *śḏm·f* form.

Exx. *sȝw ḏd·f sḫr·f* beware lest he say his plan.[10]

 *sȝw ḏd·ṯn* beware lest ye say.[11]

Sȝw is always regarded as an imperative, probably rightly, although the presence of the final radical *-w* does not altogether favour this view.[12] The imperative from this verb is perhaps also to be seen in  *sȝt*,[13] of which one variant is  *ḥȝt* 'fight',[14] in case these writings are to be analysed as *sȝ tw* and *ḥȝ tw*, i.e. imperative + dependent pronoun (§ 337, 1), respectively; such writings

[1] *P. Kah.* 3, 30.

[2] Lac. *TR.* 18, 17.

[3] *Urk.* iv. 367, 13.

[4] *Sin.* B 188.

[5] *Rhind*, nos. 21. 26. 43. 57.

[6] *Rhind*, no. 43. More often *ir·ḫr·k* (§ 431, 1) *wsḫ-tȝ*, *ib.* 45. 46. 50. 59.

[7] *Sin.* B 73–4. Sim. *ib.* B 125.

[8] *Urk.* iv. 65. Sim. *ib.* 651, 7. 9.

[9] *P. Kah.* 11, 19. Sim. *Kopt.* 8, 5–6; *Westc.* 8, 3.

[10] *Pt.* 419. Sim. *ib.* 438; *Pr.* 2, 2; *Peas.* B 1, 145; *P. Kah.* 29, 17; *Siut* 1, 270.

[11] *Urk.* iv. 365. Sim. *Pt.* 223; *Eb.* 95, 12.

[12] For *sȝw* as an imperative meaning 'guard' see *Mill.* 1, 5, qu. § 212.

[13] *Pt.* 300.

[14] *Pt.* 300. Sim. *ib.* 149. 281.

would, of course, be very abnormal, but the explanation is supported by the fact that *sꜣw ṯn* (plur.)[1] and *rḫꜣ tw* are actually found.[2] On the other hand, *sꜣt* might be interpreted as *sꜣ·t(i)*, 2nd sing. of the old perfective, the construction being that of § 313. In Dyn. XVIII *sꜣꜣ·ti* occurs for 'beware' in a number of places,[3] and can be nothing but the old perfective; for the unusual gemination see above § 310, end.

As to the construction of these various phrases, *sꜣw* alone seems to be followed by *śḏm·f*, which is sometimes replaced by a noun[4] or an infinitive.[5] After *sꜣt*, *rḫꜣt* and *sꜣꜣ·ti* we find either *ḥr* + a noun[6] (or infinitive[7]) or else the vetative *m* 'do not' (§ 340).[8] After *rḫꜣ tw* the vetative *m* is found.[9]

§ 339. Object of the imperative.—Like all other parts of the verb except the infinitive (§ 300), the imperative takes the dependent pronoun as its object, when the object is pronominal.

Exx. *mꜣ wi* see (thou) me.[10] *ṯs sw* raise him.[11]

§ 340. Negation of the imperative.—1. In order to effect the negation of the imperative use is made of *m*, the imperative of the verb *imi* (§ 342). This is followed by a special verb-form to be discussed hereafter (§ 341), to which the name *negatival complement* will be given.

Exx. *m snḏ* do not fear.[12]

m rdi kt m st kt do not put one thing in the place of another.[13]

m ir sw r tkn im·k do not make him an intimate, lit. into one-who-draws-nigh to thee.[14]

When the verb thus negated is an *adjective-verb*, a noun followed by the suffix of the 2nd pers. is apt to be added with the meaning of the Latin accusative of respect. See above § 88, 2, and further below §§ 343 Obs.; 345.

Exx. *m ꜥḏ ib·k r·f* let not thy heart be angry against him, lit. be not angry as to thy heart.[15]

m ꜥꜣ ib·k ḥr rḫ·k do not be puffed up (lit. great as to thy heart) on account of thy knowledge.[16]

2. From Dyn. XVIII onward the vernacular replaced the simple vetative *m* by *m ir* 'do not make', to which the infinitive was added as object. A few examples may be found already in texts of the Tuthmoside period.

Ex. *m ir snḏ* do not fear.[17]

3. The negation of the construction *imi śḏm·f* 'let him hear' (§ 338, 2) is *m rdi śḏm·f* 'do not cause (*or* allow) that he hear'.

Exx. *m rdi šm·n ḥr mṯn pf štꜣ* let us not go upon that difficult road.[18]

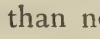
m rdi sḏm·tw n·sn let them not be listened to.[19]

[1] *Urk.* iv. 752, 12.
[2] *Pt.* 157 (=*rḫꜣt* 149); 611.
[3] *Pt.* 154. 260. 281. 300; *P. Pet.* 1116 A, 122; without gemination, *ib.* 48.
[4] *M. u. K.* 3, 7 foll.
[5] *M. u. K.* 8, 6–9.
[6] *Pt.* 154. 260. 300.
[7] *P. Pet.* 1116 A, 48.
[8] *Pt.* 149. 281. 475.
[9] *Pt.* 157. 611.
[10] *Sh. S.* 179. Sim. 2nd pers., *ib.* 13; *Pt.* 299.
[11] *Sin.* B 256–7. Sim. *Pr.* 2, 5.
[12] *Sh. S.* 111. Sim. *Pt.* 169. 476.
[13] *Peas.* B 1, 152. Sim. *Pt.* 389; *Urk.* iv. 1090, 9; 1091, 2.
[14] *Pt.* 486. Sim. *ib.* 477.
[15] *Pt.* 76. Sim. *ib.* 489–90. A very exceptional instance *Peas.* B 1, 222.
[16] *Pt.* 52. Sim. *ib.* 374; *Pr.* 2, 1; plural, *Urk.* iv. 752, 9.
[17] *Paheri* 3. Sim. *ib.* 7; *Th. T. S.* iii. 33.
[18] *Urk.* iv. 650 (slightly restored). Sim. *ib.* 1107, 3. 7. 14; *Peas.* B 1, 222. 224.
[19] *Urk.* iv. 1070, 4. Sim. *ib.* 1070, 7; 1107, 13; 1110, 6.

THE NEGATIVAL COMPLEMENT

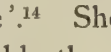
§ 341. The special verb-form[1] used after the vetative *m* 'do not' (§ 340, 1) will be called the **negatival complement**, since it is only employed after this and the other parts of what we shall term 'the negative verb' (below §§ 342–350). Hitherto it has been known, less suitably, as the 'predicative' form.

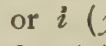
The principal characteristic of the negatival complement is the ending *w*, which, however, more often than not is left unwritten. Gemination appears in the case of the *2ae gem.* verbs, but not elsewhere; the *4ae inf.* display some curious full writings retaining the final radical. The details are as follows:

2-lit. Exx. *ȝd* 'be angry';[2] *mḥ* 'fill', 'be full'.[3] With *w*, ex.  *ȝdw* 'be eager'.[4]

ȝ-lit. Exx. *wšb* 'answer';[5] *snḏ* 'be in health'.[6] With *w*, exx. *mȝʿw* 'be right';[7] *twȝw* 'importune'.[8]

2ae gem. With gemination, exx. *ḫnn* 'destroy';[9] *šmm* 'be hot'.[10] From *wnn* is found *wnn* 'be'.[11] 'See' has *mȝȝ*.[12]

ȝae inf. Without gemination and without final radical, exx. *fȝ* 'lift up';[13] *ḥs* 'be humble'.[14] Showing *w*, exx.  *ḥzw* 'fall';[15] *stw* 'pierce'.[16] 'Make' yields the form *ir*,[17] and 'seize' both *iṯw*[18] and *iṯ*.[19]

caus. 2-lit. Exx.  *sʿrw* 'cause to go up';[20] *swḫw* 'make dark.[21]

caus. ȝ-lit. Exx. *shpr* 'create';[22] *sḫḏnw* 'make wrathful'.[23]

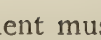
4ae inf. With final *w* or *i* (*y*), as well as the ending *w*, exx. *m(w)dww* 'speak',[24] *m(w)dyw*,[25] as well as *m(w)dw*;[26] *bȝgyw* 'be weary'.[27] Other verbs seeming to belong to this class are *ṯȝwyw* 'rob'[28] and *sȝwyw*[29] 'proclaim', var. *sȝw*.[30]

anom. 'Give' shows *rdi*.[31] 'Come' has only *iw*.[32] 'Bring' has *in*.[33]

The negatival complement is a verb inasmuch as it may take an object of its own—the dependent pronoun if the object is pronominal.[34] It appears always to have active meaning, since when such notions as 'untrodden' have to be expressed, it is the negative verb which is put into the passive voice, and not the negatival complement (§ 397, 1). The syntactical relation of the negatival complement to the negative verb which it follows is not very clear. It will be seen later (§ 344) that from Dyn. XVIII onwards the infinitive is apt to be substituted for the negatival complement, and must have been felt as the object of the negative verb; hence one might argue that the negatival complement is likewise the direct object. There is reason to think, however, that both stems of the negative verb (i. e. *imi* and *tm* § 342) were originally intransitive, and if so,

[1] See *Verbum* ii. §§ 1016 foll.

[2] *Pt.* 76.
[3] *Pt.* 53.
[4] *Pr.* 1, 9.
[5] *Pt.* 476.
[6] *P. Kah.* 7, 53.
[7] *Eb.* 49, 8.
[8] *Pt.* 164.
[9] *Siut* 1, 268.
[10] *Eb.* 91, 6.
[11] *Eb.* 75, 14.
[12] *Adm.* 8, 1.
[13] *Pt.* 178.
[14] *Pt.* 490 (489).
[15] *P. Kah.* 5, 56. 58.
[16] *Pt.* 124.
[17] Louvre C 15, 3; *Sin.* B 74; *Pt.* 99. 486.
[18] *Pt.* 474.
[19] *Pt.* 608.
[20] MAR. *Abyd.* ii. 30, 38.
[21] *Pt.* 460.
[22] *B. of D.* Nu, ch. 27, 3.
[23] *Pt.* 389.
[24] *Pr.* 1, 2.
[25] *Pt.* 159.
[26] *Pt.* 126; *Siut* 1, 229.
[27] *Eb.* 86, 13.
[28] *Pt.* 450.
[29] *Pt.* 453.
[30] *Pt.* 453.
[31] *Peas.* B 1, 152; *P. Kah.* 22, 6; *Pt.* 596. 609; *Eb.* 26, 14; 27, 2.
[32] *Pt.* 479.
[33] *Pt.* 608; *Westc.* 11, 22.
[34] *Pt.* 65, qu. § 349; 477; 486, qu. § 340, 1; 503.

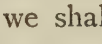
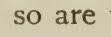
the negatival complement must be adverbial, not objective; for instance,  *m śḏm(w)* 'do not hear' may, at the start, have signified 'do not be (in) hearing', *śḏm(w)* being analogous to an adverbial predicate. It is possible, therefore, in spite of certain difficulties of form, that the negatival complement is a survival of the 3rd pers. m. of the active old perfective (§ 311), become stereotyped and invariable for all persons and numbers in this particular use.

THE NEGATIVE VERB

§ 342. The negative words *nn* and *n*, discussed in §§ 104–6 and again in § 235, have a very wide range of employment, which will, however, be found on examination to be almost confined to statements and to certain virtual subordinate clauses derived from these. In order to negate other kinds of clauses, as well as the nominal and adjectival parts of the verb (§ 297, 3), the Egyptians had recourse to what we shall term the **negative verb**. In English 'not' is a sentence-adverb, and so are the Egyptian negatives *nn* and *n*; the peculiarity of the Egyptian negative verb lies in the fact that here it is the negation which is conjugated, and not the verb which is to be negated; it is as though in English we were to replace 'if he does not heed (*or* heeds not) thy words' by 'if he *nots heed* thy words'.

The negative verb comprises forms from two stems, namely *imi* and *tm*. The verb-stem *imi*,[1] var. , is employed only in the *śḏm·f* form with hortative or optative meaning, and in the imperative, where, as we have seen, it is shortened to *m* (§ 336, end). The original meaning of the stem is unknown, but it may be conjectured from its analogy to *tm* and from its construction to have signified 'not be'.

[1] See *Verbum* ii. §§ 1009 *bis*—1015.

The *2-lit.* verb *tm*,[2] varr.  ,  , very rarely ,[3] has a much wider use (§§ 346–350). It is an interesting fact that the cases where *tm* is employed are, in the main, those in which *wnn* is substituted for *iw* 'is', 'are', and those in which the adjective-verb replaces the adjective itself, as explained on many previous occasions (§§ 118. 143. 150. 157. 186. 326). The meaning of *tm* seems to have been 'be complete' (cf. § 317) in the sense of being 'finished'; *tm·f śḏm(w)* would thus mean 'he is finished (with) hearing', i. e. 'he does not hear'.

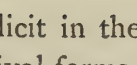
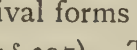
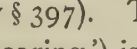
[2] See *Verbum* ii. §§ 994 *bis*—1009.

[3] Cairo 20512, *b*.

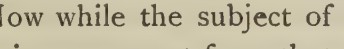
OBS. In a few difficult passages *tm* appears to mean 'not exist' or 'cease'.[4]

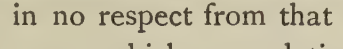
[4] *Eb.* 92, 13; 93, 14; 96, 21.

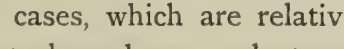
§ 343. The subject of the negative verb.—The negative verb has a subject of its own, either explicit or implicit. The subject is naturally explicit in the 'narrative' forms of the negative verb, like *imi·k śḏm(w)* 'thou shalt not hear', perhaps literally 'thou shalt not be (in) hearing', and like *tm·f śḏm(w)* 'he does not hear', lit. 'he is finished (with) hearing'. It

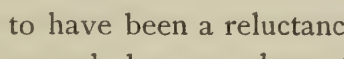
is implicit in the imperative  *m śḏm(w)* 'do not (thou) hear' and in such adjectival forms as the participle  *tm śḏm(w)* '(he who is) not hearing' (below § 397). The infinitive  *tm śḏm(w)* 'not to hear' ('to be finished with hearing') is, of course, subjectless as a rule.

Now while the subject of the negative verb, if expressed and *pronominal*, differs in no respect from that of any other verb, a curious transposition is seen in the cases, which are relatively rare, where the subject is a *noun*. There seems to have been a reluctance to separate the negative complement from the negative verb by any element more important than a mere suffix-pronoun. Consequently, *when the subject is a noun, this is placed, not before, but after, the negative complement.*

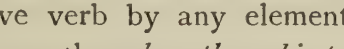
Exx.  *ỉr tm ḥzw n·s ḫt nbt* if nothing descends for her, i.e. if she does not menstruate.[1] With pronom. subj. we should have *ỉr tm·f ḥzw*.

 *tm spr bw ḏw r·k* lest (lit. in order that not, *śḏm·f*, § 40, 1) evil come to thee.[2]

 *tm ḥwỉ s m ḫr-nṯr* for a man not to rot in the necropolis.[3] Title of an incantation; *tm* is infinitive and *s* subject to it according to the unusual construction explained in § 301.

 *ỉm(ỉ) mỉỉ rmṯ* let not men see.[4]

Very rarely a similar transposition seems to occur even when the subject is a suffix.

Ex.  *ỉmỉ dn·ṯn Wrt* ye shall not sting the Great one.[5] *'Imỉ·ṯn dn* is the usual construction, see the third example in § 345.

[1] *P. Kah.* 5, 56. 58, *ỉr* restored.

[2] *Peas.* B 1, 214. Contrast, with suffix, *Pt.* 374, qu. § 347, 4.

[3] Lac. *TR.* 25, 1.

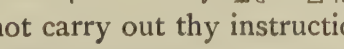
[4] *Destr.* 5. Sim. *Ḥarḫ.* 350; Lac. *TR.* 73, 6. 17; *ÄZ.* 57, 104; *B. of D.* Nu, 27, 3; 64, short 11 = long 22.

[5] Lac. *TR.* 33, 5. Sim. *ib.* 73, 18.

Obs. This postponement of the nominal subject must not be confused with the absolute use of the noun in the same position (§ 340, 1); in *m ỉỉ ỉb·k* 'be not puffed up', *m* is imperative and has the implicit subject 'thou', lit. 'be not great as to thy heart'. The postponement occurs also when the infinitive takes the place of the negatival complement (§ 344), see an example § 347, 2. That the word following the negative verb is the negatival complement and not the *śḏm·f* form, to which it usually bears a close resemblance, is indicated by the ending *-w* of *ḥzw* in the first example above. For the difference in word-order of noun and pronoun compare in Egyptian *ḏd n·k nṯr* beside *ḏd·f n·k*, and in French *il voit cet homme* beside *il le voit*.

§ 344. Use of the infinitive after *tm*.—In Late Egyptian the infinitive is regularly used after *tm* in place of the earlier negatival complement. Occasional examples are found already in Dyn. XVIII.

Exx. *ỉr ..... tm·f ỉrt sḫyt·k* if ..... he does not carry out thy instructions.[6]

 *tỉ-nṯr tmm ḫnd·f* the god's land which has never been trodden, lit. having-been-finished the treading of it.[7] The suffix as object shows that *ḫnd* must be infinitive (§ 300); *tmm* is perf. pass. participle, § 397, 1.

[6] *Pt.* 208 (L 2). Sim. *Urk.* iv. 32, 10; 655, 4; 693, 12, qu. § 346, 2.

[7] *Urk.* iv. 344.

§ 345. Use of *imi*.—Apart from its employment in the imperative form *m*, already illustrated in § 340, *imi* occurs only in the *śḏm·f* form to express a negative *wish* or *command* (prohibition); for the use of *śḏm·f* see § 40, 2.

Exx. *im(i)·k ir ḫt r·s* thou shalt do nothing concerning it.[1]

im(i)·f ḥwꜣ rsy let it not putrify at all.[2]

imi·tn bdš ḥrw·tn ḥr·s do not be downcast concerning it. Lit. ye shall not be faint as to your faces concerning it.[3]

The last example shows that the same absolute use of the noun as was illustrated above (§ 340, 1) in connection with the vetative *m*, may occur also when the negation is the *śḏm·f* form of *imi*.[4]

When the subject of *imi* is a noun, it is placed after the negatival complement, not before it; examples above § 343, end.

§ 346. *tm* in main clauses.—In Egyptian main clauses the negative word is usually *nn* or *n*, but the *śḏm·f* (or *śḏm·n·f*) form of *tm* occurs in certain cases translatable in English as main clauses.

1. In questions employing an interrogative word, though not after *in*.

Exx. *tm·t ḫn ḥr m* why dost thou (f.) not row?[5]

tm·tw ms in hnw ḥr m why, pray, have not vessels (with grain) been brought?[6]

For Egyptian feeling *tm·t ḫn* in the first example was doubtless a virtual noun clause (§ 188), just as in the English 'why is it that-thou-dost-not-row?'

2. The following example must be similarly explained:

tm·tw rdit rḫt·sn ḥr wḏ pn r tm sr̆ꜣ mdwt the number of them has not been put upon this record in order not to multiply words.[7] *Or*, that the number has not been put . . . is in order not, etc.

3. When a double negative is used for emphatic assertion; *tm* is here best translated 'fail'.

Exx. *nn tm·f ir bw nfr n ḫꜣst wnnty·sy ḥr mw·f* he will not fail to do good to the land which will be loyal to him, lit. be on his water.[8] *Nn tm·f* is future according to § 105, 2.

st mw, n tm·n·f ⸢nw the pourer of water (at the tomb), he never fails to return.[9] For *n śḏm·n·f* irrespective of time in generalizations, see § 105, 3.

4. After *iḫ* 'then', 'therefore' (§ 228).

Ex. Give me my property, *iḫ tm·i sbḥ* then will I not (*or* so that I may not) cry out.[10]

5. After *kꜣ* 'so', 'then' (§ 242).

Ex. *kꜣ tm·n rdit ib·n m-sꜣ ph n pꜣ·n mš⸢* then we will not trouble about (lit. place our heart after) the rear of our army.[11]

[1] *Eb.* 110, 3. Sim. *ib.* 56, 6; 79, 3–4; *Peas.* B 1, 131; *Pt.* 99. 205. 331; *Westc.* 10, 9. 16. 23.

[2] *Eb.* 91, 16. Sim. 3rd pers., *Pt.* 453. 460.

[3] *Sinai* 90, 4.

[4] Sim. *Pt.* 178.

[5] *Westc.* 6, 5. Sim. 5, 20; *Peas.* B 1, 180, qu. § 256.

[6] *Westc.* 11, 21–2.

[7] *Urk.* iv. 693.

[8] *Sin.* B 74–5. With *n śḏm·f*, see *Urk.* iv. 123, 11.

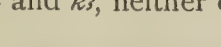
[9] *Urk.* iv. 519.

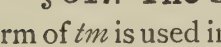
[10] *Peas.* B 1, 30. Sim. *Leb.* 46.

[11] *Urk.* iv. 655, *m* restored. Sim. *Hearst* 11, 14.

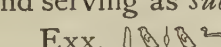
The similarity of the uses of *tm* to those of *wnn* 'be', mentioned above in § 342, is well illustrated in the last two cases; *tm·f* and *wn·f* are alike found after *ỉḫ* and *ḳꜣ*, neither of which could be followed by *nn* or *ỉw*.

§ 347. The *śḏm·f* form of *tm* in subordinate clauses.—1. The *śḏm·f* form of *tm* is used in virtual noun clauses. In § 346, 1. 2 we have really clauses of the kind serving as *subject*. They may also serve as the *object* of certain verbs (§ 184).

Exx.  *ỉw wḏ·n Gb, tf Wsỉr, tm·ỉ wnm ḥs* Geb, the father of Osiris, has ordered that I should not eat excrement.[1]

 *rḫ·n·k tm·sn sfn* thou knowest they will not be mild.[2]

2. Likewise, in a virtual noun clause serving as *predicate* of *pw* (§ 189, 1).

Ex.  *ỉr ʿmd ỉb tm mdt ḥsty pw* as for (the state) *ʿmd* of the heart, this means (lit. it is) that the heart does not speak.[3] *Tm* seems likely to be a *śḏm·f* form; for the construction see too §§ 343, Obs.; 344.

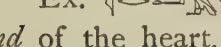
3. In a virtual clause of *time* (§ 212) or *condition* (§ 216).

Ex. *kt smꜣʿ mwyt tm·s mꜣʿw* another (prescription): to put right the water when it is not in order.[4]

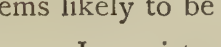
4. In virtual clauses of *purpose* (§ 219).

Ex. *m ḳꜣ ỉb·k, tm·f dḥỉ* exalt not thy heart, lest it (lit. that it may not) be humiliated.[5]

5. After *prepositions* (§ 222).

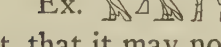
Ex.  *sgr ḳꜣ ḫrw r tm·f mdw* silencing the loud-voiced so that he does not speak.[6]

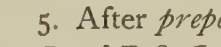
6. In *if*-clauses introduced by *ỉr* (§ 150).

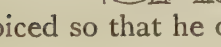
Ex.  *ỉr tm·f wšš st m ḥsbwt ỉr·ḫr·k n·f spw nw wsšt* if he does not pass it as worms, thou shalt make for him medicaments for passing water.[7]

It will be observed that the cases where *tm·f* is employed are, for the most part, the same as where the *śḏm·f* form of *wnn* or of the adjective-verb is found.

§ 348. *Tm* as negation of the infinitive.—In order to negate the infinitive, the negative verb *tm* is itself put into the infinitive and followed by the negatival complement.

Exx.  *tm wnm ḥs* not to eat excrements. Heading of an incantation.[8]

 *kt nt tm rdỉ rd šny m ỉrt* another (remedy) for not letting hair grow in the eye.[9]

 *tm rdỉ pw wnm·tw ỉt* that is the way to prevent the corn being eaten, lit. it is the not causing that the corn be eaten.[10]

[1] *Ḥarḥ.* 396–7.

[2] *P. Pet.* 1116 A, 53. Sim. after *sṯw*, Paris, outer coffin of *Sp*, 105.

[3] *Eb.* 100, 14; contrast *ib.* 98, 8 (n. 10 below), where *tm* is infinitive.

[4] *Eb.* 49, 8. Sim. *P. Pet.* 1116 A, 87.

[5] *Pt.* 374. Sim. *Peas.* B 1, 214, qu. § 343; *Urk.* iv. 1088, 12.

[6] *Siut* 1, 229. Sim. after *mỉ*, *P. med. London*, 17, 2.

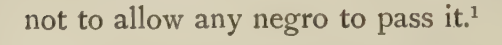
[7] *Eb.* 25, 7–8. Sim. *P. Kah.* 5, 56, qu. § 343; 7, 53; 13, 35; *Pt.* 208, qu. § 344; Budge, p. 147, 11.

[8] Lac. *TR.* 23, 2. Sim. *ib.* 63, 1; 75, 2; *P. Kah.* 6, 25; *Eb.* 66, 2.

[9] *Eb.* 63, 14. Sim. Lac. *TR.* 44, 1.

[10] *Eb.* 98, 8. Sim. *ib.* 98, 5–6.

tȝš rs ỉry m ḫȝt-sp 7 .... r tm rdỉ sn sw nḥsy nb the southern boundary made in year 7 ..... so as not to allow any negro to pass it.[1]

 *n pȝ sp·f tm ỉw* his time has never failed to come.[2] *Tm* is here direct object of *pȝ*, see § 484.

[1] Berlin *ÄI.* i. p. 255. Sim. *Urk.* iv. 693, 13, qu. § 346, 2. After *ḫr*, *P. Kah.* 22, 6; after *n-mrt*, *Bersh.* ii. 21, 15; *Urk.* iv. 840, 5.

[2] *Pt.* 479.

§ 349. *Tm* itself as negatival complement.—One example can be quoted:

m tm ḫsf sw do not fail to (lit. do not not) oppose him.[3]

[3] *Pt.* 65.

§ 350. *Tm* as negation of other parts of the verb.—We shall see later that *tm* is used to negate the participles, the *śḏmty·fy* form, and the relative forms (§ 397), as well as the *śḏmt·f* form (§ 408). There are also isolated instances of *tm* in the *śḏm·ḫr·f* form (§ 432), and possibly also in the passive *śḏm·f* form (§ 424, 2). In all these cases *tm* itself assumes the verb-form in question, and is followed by the negatival complement or, much more rarely, by the infinitive (§ 344).

OTHER MODES OF NEGATION

§ 351. *nfr* with the meaning of a negative word.[4]—Besides its senses 'good', 'beautiful', 'happy' the adjective *nfr* has sometimes the signification 'finished', 'at an end';[5] compare the related nouns *nfrw* 'lack',[6] *nfrw* 'end-room',[7] and *nfryt* 'end'[8] in the compound preposition *nfryt-r* 'down to', lit. 'end to' (§ 179). This signification gives rise to two idiomatic ways of expressing negative meaning.

[4] See *Rec.* 40, 79.

[5] See below § 389, 3 end.

[6] *Urk.* iv. 1114, 8.

[7] *JEA.* iv. 143, n. 4.

[8] *Urk.* iv. 1107, 12.

1. or *nfr n*;[9] for the writing of the preposition *n* as see above § 164, but here the negative meaning has doubtless helped. The construction of adjectival predicates with dativa l *n* was seen always to refer to a contingent, accidental qualification (§ 141); so too *nfr n* always denies an *occurrence.*

[9] See the literature quoted *Sphinx* 7, 211.

In the rather rare Middle Kingdom examples there is a doubt whether the following verb is an infinitive or the *śḏm·f* form introducing a noun clause (§ 188).

Exx. *ỉw·ṯn r drp n·ỉ m ntt m-ḫ·ṯn; ỉr nfr n wnn m-ḫ·ṯn, ỉw·ṯn r ḏd m r·ṯn* ye shall offer to me with what is in your hands; if there chance to be nothing in your hands, ye shall say with your mouths.[10] Other examples of the same formula write ,[11] ,[12] as invariably in earlier times. To indicate the literal sense we may paraphrase: if at-an-end (be) to there-is (*or* the being) in your hand.

[10] Cairo 20003.

[11] Turin 1447.

[12] Brit. Mus. 152.

ỉs gm·n ḥm·f nfr n ỉrt·s m ḫȝt lo, His Majesty had found that it had not been made in hard stone.[13]

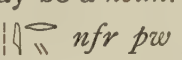
[13] *Rec.* 22, 20 (Dyn. XXVI, archaistic).

OBS. This idiom was commoner and had a wider use in the Old Kingdom.[14]

[14] Exx. *Urk.* i. 84, 17; 85, 5; *ÄZ.* 42, 7. 8. 9. 10; WEILL, *Decrets*, pls. I. 2. After *n-mrwt*, *P.Berl.* 8869, 3-4. After *r* ('so that not'), *Urk.* i. 102, 12. 13. 15. 16; 106, 5.

2. *nfr pw* 'there is (are) not', but with following *śḏm·f* simply 'not'. For *pw* after an adjectival predicate see § 140.

The subject may be a *noun.*

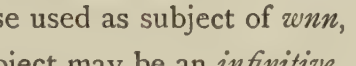
Exx.  *nfr pw pḥrwt ỉry* there are no remedies for it.[1] Lit. they are at-an-end the remedies thereof.

[1] *Adm.* 4, 11–12. Sim. Br. *Thes.* 1528, 4 (original *n ỉrr*).

ỉr wnn nfr pw ḏddt nḫt r·s if it be that there is nothing which has been said about it.[2] Here *nfr pw ḏddt nḫt r·s* constitutes a virtual noun clause used as subject of *wnn*, see § 188.

[2] *P. Kah.* 22, 7.

Or else the subject may be an *infinitive.*

Ex.  *nfr pw mꜥ tkꜣ ỉm* there was not (even) the offering of a taper there.[3]

[3] *Urk.* iv. 772, 6. Sim. *Westc.* 11, 23.

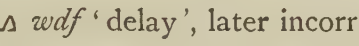
Lastly, the *śḏm·f* form may be employed as subject (§ 188), with *past* meaning.

Ex. *nꜣ n rmṯ . . . . nty nfr pw fꜣ·tw n·sn m sf* the people . . . . . to whom contributions were not made yesterday.[4]

[4] *P. Boul.* xviii, 18. See also *AZ.* 59, 26.

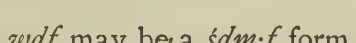
§ 352. *wdf* 'delay', later incorrectly written *wḏf*, is used in the *śḏm·f* form after *ỉr* 'if' with practically the same meaning as a negative word.

The subject of *wdf* may be a *śḏm·f* form used as a noun clause (§ 188).

Ex.  *ỉr wḏf rdỉ·k mꜣ·ỉ bꜣ·ỉ šwt·ỉ, gm·k ỉrt Ḥr ḫr·tỉ r·k* if thou failest to let me see my soul and my shadow, thou wilt find the eye of Horus standing up against thee.[5] Lit. if it delay that thou causest, etc.

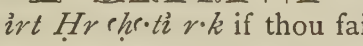
[5] Nav. 89, 7. Sim. *ib.* 89, 3 (so Ani); *P. Turin* 122, 1. So too already *Pyr.* 1223.

Or else the subject of *wdf* may be an infinitive.

Ex.  *ỉr ḥm wdf ỉn ntỉtỉ dmḏ n N pn ḫrdw·f* but if the joining to this N of his children be delayed, retarded, or waver.[6] In this example two almost synonymous verbs are co-ordinated with *wdf.*

[6] Lac. *TR.* 2, 25. Sim. Nav. 89, 3 (*Aa. Pt*); *Adm.* 10, 5.

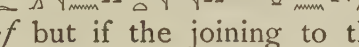
Quite unusual is the construction in

 *ỉr wdf·k m ḏd n·ỉ ỉn tw r ỉw pn* if thou failest to tell me (lit. delayest in saying to me) him who brought thee to this island.[7]

[7] *Sh. S.* 70–1.

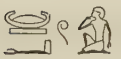
§ 352A. The negative word ***w.***[8]—Attention has recently been called to this ancient and exceedingly rare word for 'not', which is placed *after* the *śḏm·f* form in *prohibitions.* Only one example has been quoted from Middle Egyptian:

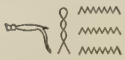
[8] *AZ.* 59, 63.

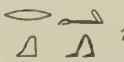
 *srw·ṯn w mꜥḫt ṯn* (for *tn*) *m st·s ỉn r nḥḥ* ye shall not remove this tombstone from this its place for ever.[9]

[9] Cairo 20539, i. *b* 20.

VOCABULARY

 *wḫʿ* interpret, explain.

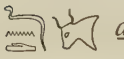
 *mḥ* drown.

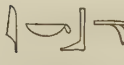
 *rḳ* incline.

spd be keen, ready; caus. *sspd* make ready.

sḏr spend all night, lie.

kꜣhs be harsh, tyrannical.

 *ḏnḏ* be wrathful; wrath (n.).

 *ỉkb* (*iꜣkb*) mourning.

btꜣw crime, wrong.

mḫꜣt balance.

mtrw witness.

ḫwrw poor man.

ḫprw forms, stages of growth or development.

var. *ḫr-nṯr* necropolis.

sgr peace, quiet.

ṯs utterance, sentence.

dnỉt dam.

ḏbʿw accusation, reproach.

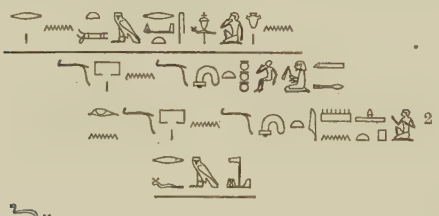
ḏꜣḏꜣt magistrates, assessors.

'Iwn-mwt·f Pillar-of-his-Mother, a name of Horus.

Ḫnmw Khnum, the ram-headed god of the First Cataract.

EXERCISE XXIV

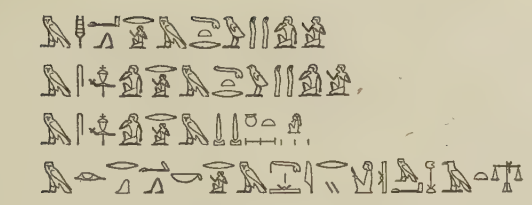
(*a*) *Reading lesson: beginning of chapter* 30B *of the Book of the Dead, the chapter usually inscribed on the heart scarabs, and referring to the weighing of the heart* (*psychostasia*) *before Osiris*[1]:



R n tm rdỉt sḫsf ỉb n
ỉmy-r pr n ỉmy-r sḏꜣt(?) *Nw, msʿ-ḫrw,*
ỉr·n (§ 361) *ỉmy-r pr n ỉmy-r sḏꜣt* (?) *'Imn-ḥtp,*
r·f m ḫr-nṯr.

ḏd·f:
ỉb·ỉ n mwt·ỉ (*sp sn*),
ḥꜣty·ỉ n ḫprw·ỉ,

[1] From the papyrus of *Nu*; the heading is an addition borrowed by us from ch. 30A in the same papyrus.
[2] The name and titles of the deceased and his father are written in black for superstitious reasons. Though they are part of the rubric, they are not written in red, that being the Typhonic colour and unlucky.

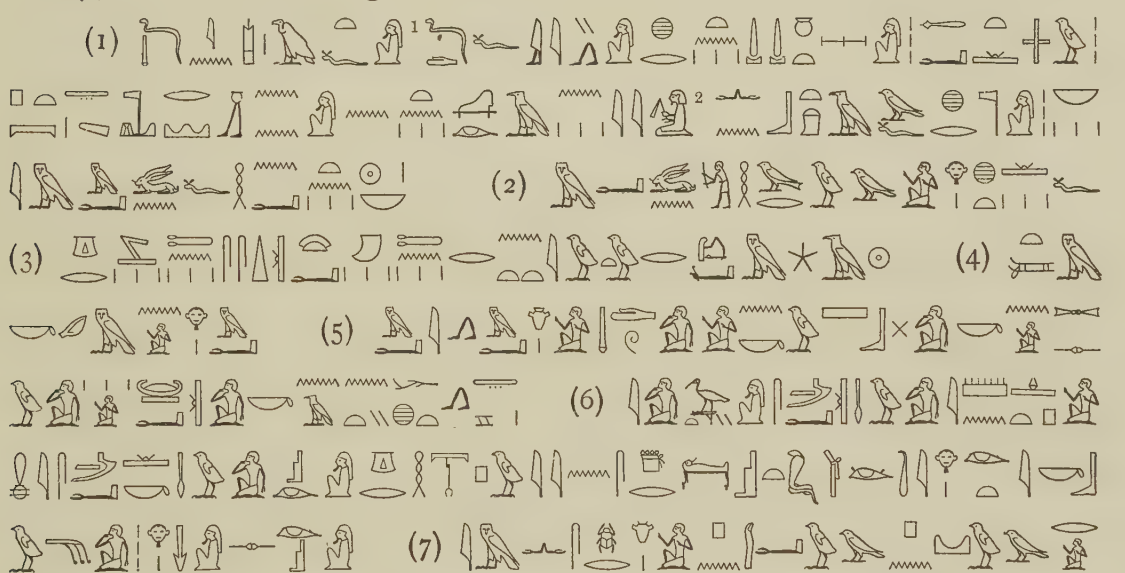


m rḫr r·i m mtrw,
m sḫsf r·i m mtrw,
m sḫsf r·i m ḏ3ḏ3t,
m ir rḳ·k r·i m-bḥ irry mḫ3t.
ntk kꜣ·i imy ḫt·i,
Ḫnmw[1] *swḏꜣ* (§ 357) *rwt·i.*

[1] The ram-headed god of Elephantine, reputed to have fashioned mankind on a potter's wheel.

'Spell for not allowing the heart of the steward of the treasurer Nu, justified, son of the steward of the treasurer Amenḥotpe, to create opposition against him in the necropolis. He says:—O my heart of my mother! O my heart of my mother! O my heart of my different ages (lit. my forms)! Stand not up against me as witness. Create not opposition against me as a witness. Create not opposition against me among the assessors. Do not weigh heavy (lit. make thy inclination) against me in presence of the keeper of the scales. Thou art my soul which is in my body, the Khnum who makes to prosper my limbs.'

(*b*) *Translate into English*:



[1] *Ỉwn-mwt·f* 'Pillar-of-his-Mother', a name of Horus in his aspect of a pious son, clad in a leopard skin and making offerings to his parents.

[2] The person named Any is here identified, as was every dead man of rank, with Osiris.

(*c*) *Write in hieroglyphs*:

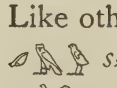
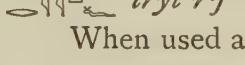
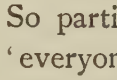
(1) If it is not given (lit. one does not give it) to thee, then thou shalt write (lit. send) to me concerning it. (2) Thou wast placed to (be) a dam for the poor man, take heed lest he drown. (3) Mayest thou not be loud (*ḳꜣ*) of voice in the

house of the lord of quiet. (4) Hearken ye who (*ntyw*) shall come-into-existence (*ḫpr*), I have not done iniquity. (5) Place (lit. give) me in thy presence, so that I may see thy face; then will I not fear (*n* because of) thy wrath. (6) Avaunt from me, ye evil ones (*ỉsftyw*)! (7) Be not tyrannical in proportion to (*ḫft*) thy power, lest mischief (*bw ḏw*) approach thee. (8) Welcome to thy house, our good lord! (9) I built my tomb near (*m-sỉḫt*) my lord, in order (*n-mrt*) not to be far from (*r*) him eternally. (10) Do not let these evil things (*mdt*) be said.

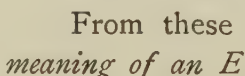
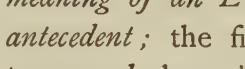
LESSON XXV

THE PARTICIPLES

[1] See *Verbum* ii. §§ 827 foll.

§ 353. The **participle**[1] in Egyptian is an adjective displaying the meaning of a verb as exercised actively by, or passively upon, somebody or something. Like other adjectives, it can be used either as an *epithet* or as a *noun*; exx.  *sỉ sḏmw* 'a hearing son',[2] beside *sḏmw* '(one) hearing', 'a hearer';[3]  *ḏwt ỉryt r·f* 'the wrongs done to (lit. against) him',[4] beside  *ỉryt r·f* '(that) done to him'.[5]

[2] *Pt.* 588.
[3] *Pt.* 540, 553.
[4] *Eb.* 1, 13.
[5] *Peas.* B 1, 25.

When used as a noun, the participle may itself be qualified by an adjective. So particularly with *nb* 'every', 'any', exx.  *wn nb m st tn* 'everyone who had been (lit. having been) in this place';[6]  *wddt nbt* 'all that has been (lit. having been) commanded'.[7]

[6] Cairo 20543, 19. Sim. fem., *Urk.* iv. 1105, 5–7.
[7] *P. Kah.* 22, 6. Sim. *ib.* 12, 10.

From these examples we perceive that *the Egyptian participle has the meaning of an English relative clause in which the subject is identical with the antecedent;* the first four examples might have been translated equally well 'a son *who* hears', 'one *who* hears', 'the wrongs *which* were done to him', '*what* was done to him'; see above § 204, 3.

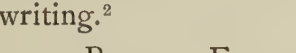
It should be noted that the Greek and English use of the participle as equivalent to a clause of time or circumstance (e. g. *τὸν δ' ἀπαμειβόμενος προσέφη*.... 'then answering him spoke.....') is alien to Egyptian. See, however, § 405 below.

Obs. The equivalence of the participles to English relative clauses explained above is of importance as showing their close relationship to the relative forms (below Lesson XXVI), as well as their distinction from them—a distinction which we may characterize by saying that the participles express 'who'-clauses, while the relative forms express 'whom'- or 'whose'-clauses; see below § 376 for some qualification of this statement as regards the passive participles. The equivalence to English relative clauses may also serve to distinguish the old perfective from the participles; if a form like *sḏmw* or *sḏmt* cannot be translated as a relative clause, there is some likelihood that it may prove to be an old perfective; on the other hand, we have seen that the old perfective has itself an occasional use in virtual relative clauses (§ 317).

§ 354. **Concord, etc.**—The participles agree in number and gender with their antecedent or pronoun, whether this be expressed or merely implied. The marks of number and gender are the same as in the ordinary adjective.

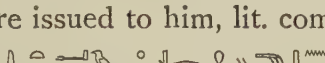
Feminine Singular. Exx. *tpt-r prt m r* the utterance which had come forth (lit. having come forth) from the mouth.[1]

mi gmyt m sš like what was found (lit. that having been found) in writing.[2]

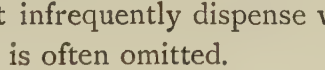
Masculine Plural. Exx.  *irw isft* those who do (lit. doing) wrong.[3]

rḫ·kwi rn n nṯr 42 wnnyw ḥnʿ·k I know the name of the 42 gods who are (lit. being) with thee.[4]

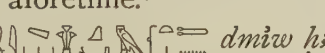
Feminine Plural. Exx. *gmḥwt prrt n·f* the candles which are issued to him, lit. coming forth for him.[5]

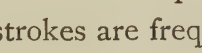
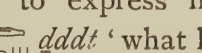
 *rdyt ʿntyw r šny·sn* (women) on whose hair myrrh has been placed, lit. placed myrrh on their hair.[6]

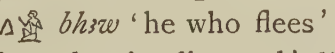
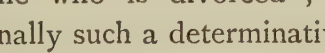
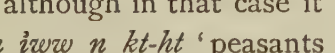
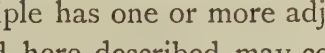
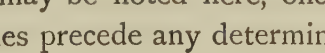
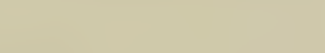
As with the ordinary adjective (§ 74), the f. plur. ending *-wt* is never written in full. When the participles are used as epithets of a preceding plural noun, they not infrequently dispense with the plural strokes, and the ending *-w* of the m. plur. is often omitted.

Exx.  *ityẇ·i ḫpr ḫr ḥst* my fathers who were (lit. having existed) aforetime.[7]

dmiw ḫsḳ m rnpt ṯn towns sacked in this year.[8]

 *inbw ḫḳs iry r ḫsf Styw* the walls of the Prince which were made to repel the Asiatics.[9]

The plural strokes are frequently added to feminine participles used without antecedent noun to express neuter ideas; exx.  *ḫprt* 'that which has happened';[10]  *ḏddt* 'what has been said';[11] *irrt* 'what is done'.[12]

When a participle is used as a noun, a determinative indicating the nature of the person or thing which it serves to describe is sometimes added; exx.  *bḥsw* 'he who flees';[13]  *ḥsy* 'one who is praised';[14]  *wḏṯt* 'she who is divorced';[15]  *ḥsyw* 'those who are praised'.[16] Occasionally such a determinative occurs even when the participle is used as an epithet, although in that case it is superfluous; ex.  *sḫtyw·sn iww n kt-ḥt* 'peasants of theirs who have come to others'.[17] When a participle has one or more adjuncts closely dependent on it, a determinative of the kind here described may conclude the entire phrase (compare above § 61); ex.  *dd n·f sꜣ* 'one who turns the back to him'.[18]

It may be noted here, once and for all, that the flexional endings of the participles precede any determinative or determinatives that there may be.

[1] *BH.* i. 25, 25-6.

[2] *Sin.* B 311.

[3] *Leb.* 123. Sim. *rmw*, Lac. *TR.* 30, 9.

[4] Nav. 125, Einl. 3 (*Aa*).

[5] *Siut* 1, 305.

[6] *M.u.K.* 3, 5.

[7] Munich 3, 19. Sim. *P. Boul.* xviii. 44. 46 (*spr*).

[8] *Urk.* iv. 704. Sim. *ib.* 695, 16 (*itp*); 698, 6 (*kft*).

[9] *Sin.* B 17. Sim. *P. Kah.* 13, 1. 30.

[10] *Sin.* B 37; *Pt.* 116. 638.

[11] *Pt.* 634.

[12] *Westc.* 12, 2; *Eb.* 53, 14.

[13] *Sin.* B 56.

[14] *Peas.* B 1, 68-9.

[15] *Peas.* B 1, 63.

[16] *Peas.* B 1, 69.

[17] *Peas.* B 1, 45-6. Sim. *Sin.* B 245 (*iw*); 251 (*stw*).

[18] *Sin.* R 81. Sim. *Peas.* B 1, 68; *Adm.* p. 106, qu. § 357.

§ 355. The four kinds of participle.—The Egyptian participle distinguishes an active and a passive voice, as well as two tenses, which we shall describe as imperfective and perfective respectively, see above § 295, Obs. Thus there exist four separate varieties of participle: 1. **imperfective active** (§ 357); 2. **imperfective passive** (§ 358); 3. **perfective active** (§ 359); 4. **perfective passive** (§§ 360–1).

The distinctions of meaning corresponding to the terms perfective and imperfective have been outlined in § 295, and will be discussed in detail in §§ 365–70. They refer to the duration and the frequency of the verbal action rather than to its time-position relatively to that of the speaker. But we discern a tendency for these more primitive aspects of verbal action to become subordinated to the time-standpoint—the standpoint which alone appears important to the modern mind.

The **imperfective** referred originally only to action which was *repeated* or *continuous*, and is regularly used whenever one or other of these aspects is stressed. This tense is better adapted, as we shall see, for the description of *present* and *future* action than for that of past action; but it may be used of past events if their repetition or continuity is to be made very prominent ('who was hearing', 'who used to hear').

The **perfective** seems to have been free of any such implications, presenting the verbal action simply as occurring. Thus it may be used in reference to any time-position, but it is specially useful for reference to the *past* when there is no notion of repetition or continuity ('who heard', 'has heard', 'had heard'). Of the present it is used either when the action is definitely momentary, or when it is in fact habitual, but that aspect is not stressed; see below § 367.

To express the meaning of the future active participle ('who will hear') a particular form known as the *śḏmty·fy* form has been evolved (§ 363). This form is, however, built on too different lines to be included among the participles.

Obs. The existence of a third participial tense, to be known as the 'prospective' tense, has recently been maintained, and supposed examples of both active and passive have been quoted.[1] These are not, however, sufficiently differentiated in form from the perfective participles for their separate existence to be admitted. The most striking characteristic would be an ending *-tỉ* instead of *-t* for the feminine sing.; but see below § 387, 2.

[1] See Gunn, *Stud.* chs. 2. 3.

§ 356. The forms of the various participles.—The four kinds of participle (§ 355) were distinguished formally both by differences of vocalization and by differences of flexional (participial) ending. Since, however, the flexional endings are comparatively seldom written and the differences of vocalization have left no trace in the hieroglyphic writing of the immutable verbs, the determination of voice and tense must often depend solely upon the context. Thus the

m. sing. and the f. sing. may be translated in many different ways, of which the following are the principal: 'who hears', 'who is hearing', 'who was hearing', 'who heard', 'who has heard', 'who had heard', 'who is being heard', 'who was being heard', 'who was heard', 'who has been heard', and 'who had been heard'.

In the *mutable* verbs, tense at least can be discerned. The important general rule is that *the imperfective participles, whether active or passive, show the gemination, while the perfective participles do not.*

To the second half of this rule there is an apparent exception, since certain *2-lit.* verbs show a doubling of the last consonant in the perf. pass. part., ex. *ḏddt* 'what was said' (§ 360). But this exception is doubtless really only apparent, the doubling being of the nature of reduplication, a phenomenon different from the gemination seen in the geminating and weak verbs. See §§ 274, end; 278.

Obs. The problem of the gemination, outlined in § 269, here presents itself in crucial form. On the one hand, there seems some connection between the gemination which is the outward characteristic of the imperfective participles and the notion of repetition or continuity which is characteristic of their meaning. On the other hand, it is striking that the gemination persists in the imperfective participles whether they are active or passive, both in masculine and in feminine, alike in singular and in plural, and irrespective of their syntactical function as *status absolutus*, as *status pronominalis* (§ 78) or as *status constructus* (§ 85, Obs.). This persistence of the gemination seems due to some more potent factor than the mere fortuitous position of the vowels, particularly of the accented vowel. The only close analogy in the Semitic languages appears to be the *pirēl* of double *ʿayin* verbs in Hebrew, corresponding to the second form of geminating verbs in Arabic; there the doubling of the medial consonant serves, not only to indicate intensive or iterative meaning, but also to necessitate the twofold writing of the geminating consonant in all circumstances, see above p. 207, n. 2. Thus the hypothesis suggests itself that the Egyptian imperfective participles may likewise contain a doubled medial consonant. Though based solely on an analogy, this possibility seems well worth consideration.

§ 357. Imperfective active participle.[1]

m. sing. As a broad practical rule, it may be said *that the imperf. act. part. shows no special participial ending, while the imperf. pass. part. ends in* -w.

Exx. *ỉḫ n ỉrr r ỉrrw n·f* it is more useful for him who does (it) than him for whom (it) is done, lit. than (the one) done for him.[2]

dd ḥr m ddw n·f ḥr he who used to give command is (become) one to whom command is given, lit. given to him command.[3]

On closer examination it is found, however, that the imperf. act. part. possessed a participial ending, and that this ending is sometimes written. From the m. plur. *-yw*, older *-ỉw*, it may be inferred that the original ending was *-ỉ*, which would later appear as *-y*. The original *-ỉ* survives in the noun *sḏmỉ*

[1] *Verbum* ii. §§ 858 foll. The non-geminating forms there given are here assigned to the perf. act. part.

[2] Berl. *ÄI.* i. p. 180. Sim. Cairo 20609, *a* 6; Florence 1540; *Cat. d. Mon.* i. 89, no. 76. *Cf.* also *Urk.* iv. 1114, 5 (*dhn, dhnw*); 1115, 7 (*ỉrr, ỉrrw*); 1116, 7, qu. § 377, 2 (*šs, šsw*).

[3] *Adm.* p. 106.

'hearer', apparently in the technical sense of 'judge'.[1] The rare *-y* is found in *sḏmy* 'one who listens';[2] *ḥddy* 'which flows downstream';[3] also in *ʿnḫy* 'living' in the common phrase *bꜣ ʿnḫy* 'living soul';[4] so too in the nouns *sꜣꜣy* 'loiterer';[5] *wršy* 'watchman',[6] if these are really participial. Less rare, but still uncommon, is the ending *-w*, exx. *sḏmw* 'who hears';[7] *ḥḏḏw* 'one who confounds';[8] *wšʿw* 'which bites'.[9] The more nominal in character a participle is, the greater the tendency to write the participial ending, ex. *ỉn sḏmw sḏm ḏd* 'it is a hearer who hears a saying'[10] (*sḏmw* and *sḏm* both imperf. act. participles), but here again no rule can be made.[11]

m. plur. The fullest writing, which is not rare, is *-yw*, exx. *sḏmyw* 'hearers';[12] *šnʿyw* 'darting' (fishes);[13] *wnnyw* 'who exist'.[14] Other writings show simply *-w*, exx. *mrrw* 'who love';[15] or more rarely simply *-y*, ex. *mrry* 'who love';[16] or else no ending at all, exx. *wnn* 'which are';[17] *msḏḏ* 'who hate'.[18]

f. sing. and plur. It may be inferred from m. plur. *-yw* (old *-ỉw*) that these forms ended in *-yt* (old *-ỉt*) and *-ywt* (old *-ỉwt*) respectively. Nevertheless only the gender ending *-t* is written.

Exx. *prrt* 'which goes (go) forth';[19] *wnnt* 'which is (are)'.[20] The participial inflexion is exceptionally written in *sdyt* 'which breaks', *wbꜣyt* 'which opens'.[21]

The following imperf. act. participles from mutable verbs are quoted mainly to exhibit the gemination of the verb-stem; see above for all details as to the participial ending and as to the marks of gender and number.

2ae gem. *mꜣꜣ* 'who sees',[22] var. ;[23] *tkkw* 'who attack'.[24] For *wnn* see the examples quoted above under the head of m. plur. and also below § 396.

3ae inf. *prr* 'which comes forth';[25] *mrr* 'loving';[26] *ḫrr* 'who shines forth'.[27] 'Make' shows two forms, both to be read *ỉrr*: is the commoner,[28] but is not infrequent.[29] 'Take' has a geminating form *ỉtt* (for *ỉtt*).[30]

caus. 2ae gem. *sgnn* 'who makes weak'.[31]

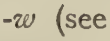
4ae inf. With gemination, *msḏḏw* 'who hate'.[32] Without gemination, *ḫnt* 'who used to sail upstream';[33] *mdw* (*mwdw*) 'who speaks',[34] varr. *mdwy*,[35] *mdwy*,[36] and *mdww*.[37]

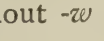
caus. 3ae inf. *shrr* 'who makes pleased';[38] *sỉddy* 'making powerless(?)'.[39]

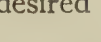
[1] *Urk.* iv. 1111, 16–1112, 1 (wrongly divided); *Pt.* 536 (contrasted with *sḏmw* 'one who hearkens'). [2] *Pt.* 248 (L 2).
[3] *Urk.* iv. 85, 14. So too *mdwy*, *ib.* 1076, 3.
[4] *Urk.* iv. 113, 11; 147, 6; BUDGE, p. 1, 13; 51, 3; see also *ib.* 323, 2. Sim. *mdwy* 'who speaks', *Peas.* R 71; *sỉddy*, Cairo 20539 i. *b* 10. [5] *Sin.* B 151.
[6] *Sin.* R 44. Sim. *ʿwỉy* 'robber', *Peas.* B 1, 302; *spry* 'petitioner', *Peas.* B 1, 284, qu. § 148, 3.
[7] *Pt.* 534. 536. 540. 553. 588. Many exx. Berl. *AI*, i. p. 257, if not perf.
[8] *Pt.* 81. Sim. *ỉwn*, *Pt.* 141; *shprw*, *ib.* 173.
[9] *Eb.* 89, 6. [10] *Pt.* 553.
[11] The ending *-w* in the construction with *ỉn*, *Pt.* 141. 173.
[12] *Pt.* 30. 72; *Urk.* iv. 1152, 11. Sim. *ỉrryw*, NAV. 68, 12; *msddyw*, Leyd. V 38.
[13] *Peas.* B 1, 61. Sim. *ʿḥbyw*, *ib.* R 42; *sʿkyw* *Eb.* 1, 6.
[14] BUDGE, p. 159, 14; 249, 10; 252, 9; *D. el B.* 125.
[15] *Pt.* 413. Sim. Turin 1447 (*mrrw*, *msḏḏw*); ERM. *Hymn.* 1, 3 (*ḥỉỉw*).
[16] Cairo 20003.
[17] *Eb.* 109, 9.
[18] Cairo 20003.
[19] Sing., *Siut* 1, 275; plur., *ib.* 305; dubious, e. g. *Urk.* iv. 1105, 5. 7.
[20] Sing., *Westc.* 12, 6; plur., *Eb.* 76, 12.
[21] *M. u. K.* 1, 4. So too in *ʿḳyt* 'serving maid', *Th. T. S.* ii. 12.
[22] *Bersh.* ii. 7 top; 21 top, 3. [23] *Siut* 1, 4. 217.
[24] *Urk.* iv. 556, 2; 614, 10.
[25] *Siut* 1, 302. 303.
[26] *Sh. S.* 147; *P. Kah.* 29, 7; *Urk.* iv. 198, 2.
[27] *Urk.* iv. 806, 13.
[28] *Siut* 1, 215; 2, 7; Louvre C 14, 2; *Hamm.* 114, 3; *Urk.* iv. 1112, 12. 14; 1113, 6. 7.
[29] Louvre C 3, 3; Cairo 20026. 20541; *Urk.* iv. 541, 14.
[30] PIEHL, *IH.* iii. 75, 4; ERM. *Hymn.* 11, 5.
[31] *Sin.* B 54.
[32] *BH.* i. 8, 4; Louvre C 177. [33] *Sin.* B 94.
[34] *Peas.* B 1, 21.
[35] *Peas.* R 71.
[36] *Urk.* iv. 1076, 3.
[37] Brit. Mus. 581.
[38] *Hamm.* 114, 4; Cairo 20539, i. *b* 2.
[39] Cairo 20539, i. *b* 10.

anom. 'Give' has regularly ,[1] *dd*[2] 'who gives', very rarely .[3] From 'come' the forms *ỉỉ* and *ỉy* appear to belong to the perf. act. part. (§ 359). 'Bring' has *ỉnn*.[4]

§ 358. Imperfective passive participle.[5]

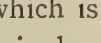
m. sing. The ending *-w* (see above § 357, at beginning) is much more frequently written than omitted, exx. *sḫrw* 'who is remembered';[6] *sftw* 'which is slaughtered';[7]  *ỉrrw* 'which is made'.[8] Examples without *-w*, *wḥỉ* 'which is sought';[9] *šdd* 'one (over whom is) recited'.[10] Altogether exceptional is a form in *-y*, namely *ḥssy* 'he who is praised';[11] this might possess a special meaning.

m. plur. Only one *-w* is written, and this may well be the participial ending, exx. *ỉpw* 'paid';[12] *ỉnnw* 'which are brought';[13] *ddw* 'which are placed'.[14] Forms without *-w* are occasionally met with, ex.  *ỉrr* 'which are made'.[15]

f. sing. and *plur.* Only *-t* is shown. Exx.  *ḏdt* 'what is spoken';[16] *ỉbbt* 'what is desired';[17] *ỉrrt* 'what is done'.[18]

The forms from the mutable verbs display the gemination and are often indistinguishable from the imperf. active forms. Some of the verbs to be quoted are intransitives; see below § 376.

2ae gem. *mɜɜw* 'who is seen'.[19]

3ae inf. *nḫḫw* 'being prayed (for)';[20]  *prrw* 'being gone forth';[21] *gmmt* 'which is found'.[22] 'Make' has usually forms writing one *r*, ex. *ỉrrw* 'which is done';[23] more rarely the *r* is repeated, ex. *ỉrrw*;[24] a plur. without *r*[25] is certainly a mistake. 'Take' shows a form *ỉṯṯw*.[26]

4ae inf. *msddt* 'she who is hated'.[27]

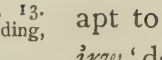
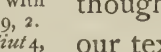
anom. 'Give' shows forms like *ddw*,[28] *ddt*.[29] 'Bring' shows *ỉnnw*,[30] *ỉnnt*.[31]

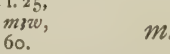
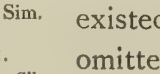
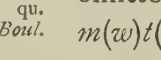
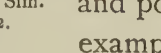
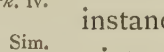
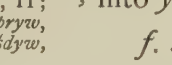
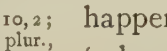
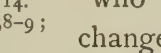
OBS. The imperfective relative form, to be treated in Lesson XXVI, will there be seen to be nothing more than the imperfective passive participle in an extended use.

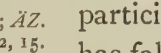
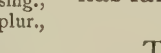
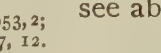
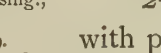
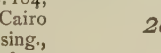
§ 359. Perfective active participle.[32]

m. sing. As a rule no ending is shown, exx. *ḥỉb* 'he who sent';[33] *wtt* 'he who begat';[34] *ỉr* 'who made',[35] 'who makes'.[36] Nevertheless sporadic writings point to the existence of a flexional ending *-w* or *-y*, exx. *mɜw* 'one who saw';[37] *ỉṯw* 'taker';[38] *thw* 'transgressor';[39] *ỉrw* 'one who does', 'makes';[40] *rdỉw* 'giving';[41] *ḳmɜy* 'which has created';[42] *m(w)ty* 'he who has died'.[43] Such writings are especially

[1] *Siut* i. 310; Cairo 20539, i. *b* 2.
[2] *Siut* i. 237; *Adm.* p. 106, qu. p. 273, n. 3.
[3] *Urk.* v. 76, 2.
[4] Cairo 20530, *b* 10.
[5] See *Verbum* ii. §§ 941 foll.
[6] Brit. Mus. 581.
[7] *Siut* i, 302.
[8] *Siut* i, 318. Sim. *M. u. K.* vs. 2, 7 (*šddw*).
[9] *Sinai* 90, 10. Sim. Cairo 20571, *a* 2 (*smỉ*).
[10] *Urk.* v. 96, 7 (*šdd*); *Sinai* 90, 12 (*gɜỉ*); *Urk.* iv. 415, 3 (*dd*).
[11] *Pt.* 137. Sim. *mrry*, *Sinai* 30; *Menthuw.* 10; perhaps also *ḥɜby*, *ib.* 5; *wbỉy*, *Urk.* iv. 546, 12; *prry·s Eb.* 25, 5; 52, 4.
[12] *Rekh.* 5; cf. perhaps *P. Kah.* 13, 25 with plur. strokes.
[13] *Urk.* iv. 344, 11.
[14] *Sin.* B 304.
[15] Leyd. V 4, 12; Louvre C 3, 19. Var. *ỉrrw*, Brit. Mus. 567, 15.
[16] *Eb.* 108, 13.
[17] *Urk.* iv. 975, 6.
[18] *Sin.* B 307; *Eb.* 30, 9; *Kopt.* 8, 7.
[19] Cairo 20538, ii. *c* 12.
[20] *Urk.* iv. 972, 14.
[21] Cairo 20359.
[22] *Eb.* 66, 1.
[23] *Siut* i, 318; *Pt.* 282; *Eb.* 61, 6.
[24] *M. u. K.* vs. 4, 6; Berl. *ÄI.* i. p. 180, qu. p. 273, n. 2.
[25] Cairo 20024, *b* 7.
[26] *Ann.* v. 239, 33.
[27] *Eb.* 67, 4. 5.
[28] *Siut* i, 302.
[29] *Rhind*, no. 62; *Eb.* 56, 18.
[30] *P. Boul.* xviii. 12; *Ann.* v. 239, 32.
[31] Brit. Mus. 614, 5. 6.
[32] See *Verbum* ii. §§ 840 foll.
[33] *Siut* i, 215.
[34] Berl. *ÄI.* i. p. 258, 19.
[35] BUDGE, p. 213, 16; *Mitt.* 1, 7; *Sin.* R 8; *Urk.* iv. 194, 15.
[36] *Bersh.* ii. 13, 15; *Hamm.* 114, 17; *Leb.* 116.
[37] *Menthuw.* 4.
[38] *Peas.* B 1, 164.
[39] *Peas.* B 1, 237.
[40] *Urk.* iv. 429, 2; 533, 8.
[41] *Urk.* iv. 506, 3; 507, 15.
[42] *P. Kah.* 5, 18; *Eb.* 19, 17.
[43] *Menthuw.* 4.

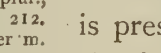
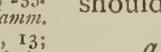
apt to occur when the participle is used as a noun (cf. § 357), ex.  *ir r irw* 'doing to the doer (him who does)',[1] or when it is component of a compound, ex. *irw bnrt* 'confectionery-maker',[2] var.  ,[3] and it might be thought that here some nominal formation is exemplified, not a participle. But our texts, at least, hardly warrant such a distinction.[4]

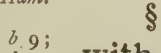
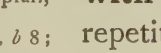
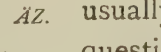
m. plur. The ending *-w* is sometimes written, exx.  *ḫprw* 'who had existed',[5]  *iww* 'who have come',[6]  *irw* 'who made',[7] but is sometimes omitted, exx.  *ḫpr* 'who had existed',[8]  *rdi* 'who had placed',[9]  *m(w)t(w)* 'who have died',[10]  *iw* 'who had come'.[11] Difficult to explain, and possibly in some cases faulty writings of the imperf. act. part., are some rare examples with *-yw*, ex.  *pṯyw* 'who once did';[12] in this particular instance, however, the *y* may be due merely to the *ṯ* of the stem, the change of *ṯ* into *y* being frequent.

f. sing. and *plur.* Only the fem. ending  *-t* is shown, exx.  *ḫprt* 'which happened', 'has (have) happened';[13] *prt* 'which came forth';[14]  *mst* 'who has borne'.[15] In some rare cases where *-yt* is found, this may be due to change of the radical *ṯ* of the verb-stem into *y*, possibly under the influence of the participial ending; exx.  *pṯyt* 'which once did';[16]  *ḥṯyt* 'what has fallen'.[17]

To the perfective active participle must be assigned all active participles from the *2ae gem.* and *3ae inf.* class which do not geminate; possible exceptions, see above under m. plur. The gemination is not found in any verbal class.

2-lit. The only point needing remark is the existence of some rare forms with prothetic *i*. On these see § 272.

2ae gem.  *mꜣ* 'who sees', 'has seen';[18]  *wn* 'which was'.[19]

3ae inf. *pr* 'who went (goes) forth';[20] *šd* 'who fostered';[21]  *rmw* 'who bewept'.[22] 'Make' writes  *ir*,[23] only very rarely  ,[24] which latter is presumably the perfective counterpart of the imperfectives written as and should accordingly be read *ir*, not *irr*. 'Take away' shows a form *iṯ*.[25]

anom. 'Give' has usually the form *rdi*;[26] much rarer are forms without *r*, namely [27] and *di*.[28] 'Come' has forms both in *-w* and in *-i*, namely *iw*[29] and *ii*,[30] var. *iy*.[31] 'Bring' shows *in*.[32]

§ 360. Perfective passive participle: A. forms from *2-lit.* verbs with reduplication.[33]—Contrary to expectation, some biliteral verbs show a repetition of the last radical consonant in the perf. pass. part. The m. sing. is usually written without ending, but occasionally *-y* appears. The forms in question are:—

[1] *Urk.* iv. 910, 13. Contrast without ending, *Leb.* 116.
[2] Spieg.-Pörtn. i. no. 9.
[3] Cairo 20418, *b*.
[4] Compare *ir sw* (§ 374) *ḏit* in *Hamm.* 114, 7 with *irw ḏḏt*, *Urk.* iv. 429, 2.
[5] *Hamm.* 191, 5; *Siut* 4, 26. Sim. *wnw*, *BH.* i. 25, 103; *Adm.* 3, 6. 14; *mtw*, *Leb.* 79; *ḳdw*, *Leb.* 60.
[6] *Peas.* B 1, 45. Sim. *šmw*, *ib.* R 91.
[7] *Urk.* iv. 665, 11.
[8] Munich 3, 19, qu. § 354. Sim. *spr*, *P. Boul.* xviii. 44. 46.
[9] *Urk.* iv. 665, 3. Sim. *ii*, *P. Boul.* xviii. 42.
[10] *Leb.* 64.
[11] *Sin.* B 245; *Urk.* iv. 691, 13.
[12] *Pt.* 32 (L 2). Sim. *wnyw*, *Urk.* iv. 151, 11; *Adm.* 4, 9; *imy*, *ib.*; *pryw*, L. *D.* iii. 72, 5; *šdyw*, *M. u. K.* vs. 4. 8.
[13] Sing., *Hamm.* 110, 2; *Eb.* 104, 6. 13. 15; plur., *Eb.* 20, 17. 23; 21, 14.
[14] *BH.* i. 25, 26. 58–9; *Eb.* 1, 18. 19.
[15] *Eb.* 90, 19. 21.
[16] *Urk.* iv. 168, 11; *ÄZ.* 45, 76.
[17] *Eb.* 42, 15.
[18] *Sin.* B 278; f. sing., Lac. *TR.* 47, 5; m. plur., *Leb.* 79.
[19] *Sin.* B 296; *Adm.* 8, 3; f. sing., Brit. Mus. 614, 14; m. plur., *Adm.* 3, 6; 6, 14.
[20] *Urk.* iv. 540, 2; 953, 2; m. plur., *Hamm.* 87, 12.
[21] *Siut* 5, 23; f. sing., *Eb.* 97, 10.
[22] Lac. *TR.* 29, 9.
[23] *Hamm.* 87, 9; *Pt.* 184; Brit. Mus. 159, 12; Cairo 20012, 3; *Siut* 2, 9; f. sing., *Urk.* iv. 21, 6; m. plur., *Leb.* 123; *Urk.* iv. 66, 16.
[24] *Siut* 3, 14; Berl. *ÄI.* i. p. 257, 5 (*irw*); m. plur., perhaps *BH.* i. 26, 212. See too above under m. sing.
[25] *Siut* 1, 233.
[26] *Sin.* B 308; *Hamm.* 110, 8; *P. Kah.* 2, 13; *Westc.* 11, 12; *Urk.* iv. 970, 3.
[27] Leyd. V 4, 7; *Urk.* iv. 358, 8.
[28] *Urk.* iv. 1094, 17.
[29] *Peas.* B 1, 44; m. plur., *ib.* 45; *Sin.* B 245; *Adm.* p. 99.
[30] Cairo 20499, *b* 9; 20530, *b* 17; m. plur., *P. Boul.* xviii. 42.
[31] Cairo 20539, i. *b* 8; *M. u. K.* vs. 2, 8.
[32] *Sh. S.* 69. 71; *ÄZ.* 45, Pl. 8, A.
[33] See *Verbum* ii. § 927.

wḏḏt 'what had been commanded',[1] var. *wddt*,[2] f. sing.

rḫḫy 'one who is known',[3] m. sing.

ḥmmy 'which are unknown',[4] m. plur.; *ḥmm*,[5] m. sing.

šsṯt 'which had been decreed',[6] f. sing.; *šsṯt* 'what had been decreed',[7] f. sing. (§ 354).

tmm 'which had not been', lit. perhaps 'which had been completed',[8] m. sing.; *tmmt*,[9] f. sing.

ṯsst 'what was knotted',[10] f. sing.

ḏddy '(to) who(m) has been said',[11] m. sing.; *ḏddt* 'what has been said',[12] f. sing., var. (§ 354).[13]

In several cases forms without the reduplication are also found, exx. *wḏt* 'what has been commanded',[14] var. ;[15] *ḏdt* 'what had been said'.[16] For this and for other reasons, it seems necessary to consider the forms above quoted as a special formation, standing outside the general system of the participles. Hebrew possesses some rare verb-forms which likewise show reduplication of the last radical consonant—the so-called *pu'lal* conjugation, see above § 274.

Obs. These forms have hitherto been supposed to exhibit real gemination, i. e. to be survivals indicating that the *2-lit.* verbs in question once belonged to the *3ae inf.* or *2ae gem.* class, a fact which indeed is demonstrable in the case of *wḏ* (Arab. *waṣa*) and *tm* (Arab. *tamma*). But in the *3ae inf.* and *2ae gem.* gemination is found only associated with imperfective meaning, and no reason has been vouchsafed why it should be found here associated with perfective meaning. As we shall see, the passive *śḏmm·f* form (§ 425) helps to corroborate the view taken above. Moreover, only non-geminating forms are found for the *2-lit.* verbs both in the imperf. relative form (§ 387, 1) and in the passive *śḏm·f* (§ 420); since these forms are derivatives of the perfective passive participle, it seems likely that the original forms of the perfective passive participle in the *2-lit.* class lacked the gemination, cf. *wḏt*, *ḏdt* quoted above.

§ 361. Perfective passive participle: B. the normal forms.—The perf. pass. part. agrees with the perf. act. part. in the absence of the gemination.

m. sing. Writings without participial ending are fairly common. So from immutable verbs, exx. *ḥzb* 'who had been sent';[17] *ḥsḳ* 'which has been cut off';[18] 'who has been said (to)';[19] and likewise with *3ae inf.* and *anom.*, exx. *ms* 'born';[20] *pr* 'gone forth (for)';[21] *rdi* 'given (to)'.[22] With the verb-classes just named, however, an ending *-y* is far more frequent, exx. *mry*, *iry*, *rdy*, *iny*. It is possible that this *-y* may represent a fusion of the last weak radical with an ending *-w* or *-i*, but an extremely rare writing is found where a flexion *-w* is written in addition to *-y*, ex. *mryw* 'beloved',[23] and there are grounds for thinking that this may be the original form. Other possible examples with the ending *-y*, like

[1] *Siut* I, 220. Sim. Brit. Mus. 574, 13.
[2] Louvre C 11, 5. Sim. *P. Kah.* 22, 6; *Urk.* iv. 325, 17.
[3] *Urk.* iv. 119, 3.
[4] *Adm.* p. 97.
[5] *Leb.* 124; Lac. *TR.* 2, 63; *Adm.* 7, 4.
[6] *Sin.* B 262.
[7] *Pr.* 2, 5.
[8] *Urk.* iv. 331, 12; 344, 7; 780, 13.
[9] *Mill.* I, 3.
[10] Louvre C 168, 1; 170, 5; Cairo 20538, i. *c* 7; *Urk.* iv. 47, 12.
[11] *Pt.* 557.
[12] *Pt.* 568; Louvre C 167, 7. 8; *Urk.* iv. 194, 1.
[13] *Pt.* 632; *Adm.* p. 97.
[14] *Siut* I, 350.
[15] *Westc.* 4, 17; *Urk.* iv. 363, 13.
[16] *BH.* i. 8, 15; *Rhind* 66. Sim. *ḏdw*, *P. Kah.* 13, 24.
[17] *Hamm.* 114, 16.
[18] *Westc.* 7, 4. Sim. *sḫp*, Leyd. V 4, 2.
[19] *Leb.* 100.
[20] *Sin.* B 276. See further below under *3ae inf.*
[21] Louvre C 14, 13.
[22] *BH.* i. 32; *Siut* I, 233.
[23] *Pt.* 2. 43 (L 2).

ḏdy·k 'said by thee', will be quoted below, p. 303, n. 19. A participial ending *-w* is sometimes found with immutable verbs where perfective passive meaning seems required, exx. *ḏdw* 'stated';[1] *nisw* 'he who is summoned';[2] and correspondingly *-w* occurs with some non-geminating *ȝae inf.* forms, apparently as intentional (archaistic?) modifications of the usual type in *-y*, exx. *mrw* 'beloved',[3] *iṯw* 'overtaken'.[4]

[1] *P. Kah.* 13, 24.
[2] *Westc.* 8, 11. Sim. *stpw*, *BH.* i. 8, 12; *snkw*, *ḳmiw*, LAC. *TR.* 5, 1–2.
[3] *Sin.* B 206; Cairo 20538 ii. *c* 20; *Urk.* iv. 465, 1. Sim. *ḫsw*, *Sin.* B 206; *Peas.* B 1, 196.
[4] *Sin.* B 254.

OBS. 1. In investigating the participial ending of the perf. pass. part. attention must be paid to its derivatives the passive *śdm·f* (§ 420, with old endings *-w* and *-y*), the perf. relative form (§ 387, 3, ending *-w*), and probably also the prospective relative form (§ 387, 2, with marked preference for *-y*). Gunn assumes the existence of a special prospective passive participle as origin of the prospective relative form, but his contention[5] can hardly be regarded as proven; however, the question is at least legitimate, whether what we call the perf. pass. participle does not conceal more than one form.

[5] GUNN, *Stud.* ch. 2.

OBS. 2. Certain forms in *-y*, above assigned to the imperf. pass. part.,[6] might conceivably belong to the perf. pass. part.

[6] P. 275, n. 11.

m. plur. Forms identical with m. sing. are commonest (see above § 354); so for example in the case of forms with no ending at all, participial or otherwise, like *ḥsḳ* 'sacked';[7] *in* 'carried off';[8] the same is true of forms from *ȝae inf.* and *anom.* stems showing the characteristic *-y* of m. sing., exx. *iry* 'made';[9] *fȝy* 'carried';[10] *dy* 'placed'.[11] Writings with *-w* also occur, exx. *ȝtpw* 'laden'[12] (if not 3rd masc. sing. of the old perfective 'being laden'); *ḥsyw* 'praised ones';[13] these are naturally preferred when the participle is used as a noun. A curious *ȝ-lit.* m. plur. is *stȝy* 'introduced';[14] compare with this another doubtfully plural form *sipy* 'entrusted'.[15]

[7] *Urk.* iv. 704, 5, qu. § 354.
[8] *Urk.* iv. 795, 11.
[9] *Sin.* B 17, qu. § 354; *P. Kah.* 13, 1, 30, qu. § 377, 1.
[10] *P. Boul.* xviii. 72; sim. *ib.* 18. 38. Other verbs: *iṯy*, *P. Kah.* 19, 1; *iny*, *Meir* i. 10; *msy*, *P. Kah.* 11, 22.
[11] Louvre C 1, 6.
[12] *Sh. S.* 146; cf. *Sin.* B 244.
[13] *Peas.* B 1, 69; *Urk.* iv. 119, 2.
[14] *P. Boul.* xviii. 60. 74.
[15] *Rhind* 67.

f. sing. and *plur.* The immutable verbs show only *-t*, exx. *ḥibt* 'sent';[16] *swḏt* 'what was bequeathed'.[17] An ending *ti* or *t* *-ti* occurs in the Middle Kingdom rarely, but becomes rather frequent in Dyn. XVIII, exx. *ḏdti* 'what is said';[18] *irti* 'what is done';[19] and it has been maintained that this ending marks a special form with prospective meaning;[20] the thesis is far from proven, however, the alternative to it being that *-ti* is a mere approximative miswriting of the f. ending *-t*. In forms from *ȝae inf.* and *anom.* verbs the characteristic *-y* is usually present, exx. *iryt*, *inyt*, *rdyt*; see further below. A genuine f. plur. form is *.[21]

[16] Leyd. V 88, 10.
[17] Berl. *ÄI.* i. p. 257, 5.
[18] *Pt.* 153 (L 2); *Urk.* iv. 897, 15.
[19] *Urk.* iv. 162, 8.
[20] GUNN, *Stud.* chs. 1. 2.
[21] *M. u. K.* 3, 5, qu. § 354.

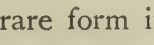
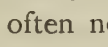
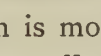
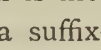
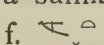
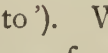
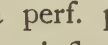
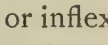
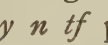
We now turn our attention to the various verbal classes.

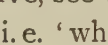
2-lit. A few forms without reduplication of the second consonant are found, but the reduplication is more usual; see above § 360.

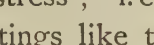
2ae gem. No example appears to have been noted.

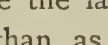
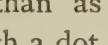
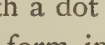
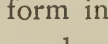
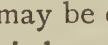
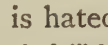
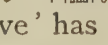
ȝae inf. The ending *-y* is characteristic of all genders and numbers, see above; exx. m. sing. *mry* 'loved';[22] *f. sing.* *gmyt* 'what was

[22] *Pt.* 2. 43; *Siut* 1, 234. 246; *P. Kah.* 12, 11; Cairo 20538, ii. *b* 26; 20539 i. *b* 13.

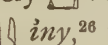
found';[1] m. plur.  *ḥsyw* 'praised ones'.[2] There is no gemination. 'Make' has *iry*,[3] much more rarely written with *r*, ex.  *iryt*.[4] 'Take away' shows  *ity*,[5] besides a form in *-w*,  *itw*.[6] Forms showing *-w* instead of *-y* have been discussed in connection with m. sing., together with a very rare form in *-yw*. Examples have also been given of writings without either *-y* or *-w*; often no reason can be assigned for these, but it is noticeable that the omission is more frequent if a closely connected word follows. So, for instance, when a suffix-pronoun follows, exx.  *mr·f* 'his beloved'[7] (later variant),[8] f. *mrt·f*,[9] beside ,[10] f. .[11] And again, when the preposition *n* follows, especially in the very common expressions of filiation *ir n*,[12] f.  *irt n*[13] 'made by' (lit. 'to') and  *ms n*,[14] f.  *mst n*[15] 'born to' (lit. 'borne to'). We shall see later (§ 386) that the perfective relative form originated in a perf. pass. part. + preposition *n*, and that there the ending, whether radical or inflexional, is usually omitted (rarely *-w* with m. sing.). There is just possibly a slight distinction of meaning between the participles in (e. g.) *mry n tf* perhaps 'the beloved of his father'[16] (*n* may here be genitival adjective, see below, § 379, 3) and  *mr n ḥnwt·f* 'beloved for his mistress',[17] i. e. 'whom his mistress loved', and it might be well to describe all writings like the latter (including *ir n*, *ms n* above) as perfective relative forms, rather than as perf. pass. part. + *n*; in this case we should have to transliterate with a dot (*mr·n*, *ir·n*, *ms·n*).

4ae inf. A form in *-y* is *sḫyt* 'what has been recalled',[18] though possibly the *-y* may be due in part to the preceding *ś*. A form in *-w* is  *msdw* 'one who is hated'.[19]

caus. 4ae inf.  *sḫnty* 'promoted'.[20]

anom. 'Give' has the form  *rdy*,[21] f.  *rdyt*,[22] as well as a writing without *-y*, namely  *r·dì*;[23] also a form  *dy*,[24] var.  .[25] 'Bring' has forms with *-y*, exx.  *iny*,[26] f. *inyt*,[27] rarely writings without *-y*, ex.  *in*.[28]

§ 362. Forms of the participles: summary.—The student cannot be expected to retain in his memory more than a small portion of the details set forth in the last few paragraphs. We shall endeavour, therefore, to provide a concise statement which will serve as a rule of thumb.

Gemination, in the participles, is a sign of the imperfective tense, whether active or passive; a doubt arises only in the case of the *2-lit.* verbs, where a repetition of the second radical consonant indicates the perf. pass. part. 'Give' shows the gemination as *dd-* in both imperfectives, while the verb-stem appears as  *rdì-* in both perfectives.

The fem. ending is *-t* and that of the m. plur. is *-w*; but the latter is often not written, and the *-w* of the f. plur. *-wt* is never shown.

[1] *Sin.* B 311; *Sh. S.* 187.

[2] *Peas.* B 1, 69.

[3] *Sin.* B 236. 309; *Rhind*, title 4; fem., *Westc.* 4, 11; 6, 16.

[4] *Peas.* B 1, 25; *BH.* i. 25, 24. Sim. m. *iry*, *Peas.* B 1, 236.

[5] *P. Kah.* 19, 1, m. plur.

[6] *Sin.* B 254.

[7] Cairo 20457, *i*; 20458, *c*; *Siut* 1, 233. 234; often without *r*, *ib.* 20017, *a* 4; 20024, *h*.

[8] *Th. T. S.* i. 3. 18; f., *mrt·f*, *ib.* 1. 3.

[9] Cairo 20004; 20005; often without *r*, 20002; 20029.

[10] *Siut* 1, 234; Cairo 20012, *i*; often without *r*, 20026, *f*.

[11] Cairo 20531, *d*.

[12] Regularly of mother, *Hamm.* 17, 14; 47, 14; Cairo 20020, *d*; 20022, *i*; 20167; but of father, if *ms n* introduces mother, *ib.* 20039, *b*; 20084; 20089, *d* 13.

[13] Of mother, Cairo 20020, *d*; 20023, *aa*; 20028, *h*.

[14] Only of mother, Cairo 20017, *a* 5; 20025, *h*; 20026, *c*.

[15] Only of mother, Cairo 20025, *h*; 20032, *c*.

[16] Cairo 20501. Sim. *ib.* 20008.

[17] Cairo 20506, *b* 3. Sim. *ḥs n*, *Siut* 1, 236, parallel to *mry n*.

[18] *Peas.* B 1, 189. Sim. m. sing., *ib.* B 1, 21.

[19] *Leb.* 101.

[20] *Siut* 1, 339. 351.

[21] *P. Kah.* 29, 15; *Hamm.* 43, 6; *Urk.* v. 72, 6.

[22] Nav. 112, 3; *Urk.* iv. 97, 8.

[23] *Siut* 1, 233; *BH.* i. 32.

[24] Cairo 20089, *d* 5.

[25] Louvre C 1, 6; *Urk.* iv. 7, 6; 84, 7, m. plur.

[26] *Urk.* iv. 686, 2; 688, 3; 690, 17.

[27] *Urk.* iv. 664, 17; *Eb.* 95, 10.

[28] *Urk.* iv. 795, 11.

All four participles possessed a special participial inflexion, which in the case of verbs with final weak radical (*-i* or *-w*) is liable to confusion with this. The ending, whether radical or participial, is frequently omitted, but more often in the active participles than in the passives. Characteristic of the imperf. pass. part. is an ending -*w*, yet the three other participles occasionally present forms with the same ending. A final -*y* is similarly characteristic of the perf. pass. part. from *ȝae inf.* and *anom.* stems, but -*y* appears also rarely and exceptionally in both imperf. act. and imperf. passive; particularly noticeable is the m. plur. ending -*yw* in the imperf. act. part. The participial inflexion, like those of gender and of number, precedes the determinative, if any.

THE *ś<u>d</u>mty·fy* FORM

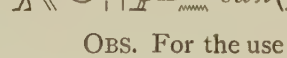
§ 363. Before passing on to discuss the uses of the participles, it seems desirable to describe the so-called *ś<u>d</u>mty·fy* form,[1] which, but for the peculiar mode of its formation, would have to be regarded as a future active participle. Like the true participles, the *ś<u>d</u>mty·fy* form is an adjective, and may be used either as an *epithet* or as a *noun*; in the latter case, it may be qualified by *nb* 'every', 'any'. It is best translated as a relative clause in which the subject is identical with the antecedent (a 'who'-clause). The meaning is always *future* and *active*.

[1] See *Verbum* ii. §§ 965 foll.; Gunn, *Stud.* ch. 4.

Exx. *ḫȝst wnnty·sy ḥr mw·f* a country which will be loyal to him, lit. be on his water.[2]

ir grt sḫȝt(y)·fy rn·i nfr but as for him who shall remember my good name.[3]

ỉḫt n sd̲mt(y)·fy what is good for him who shall hear.[4]

 *swȝt(y)·fy nb ḥr wd̲ pn* everyone who shall pass by this stela.[5]

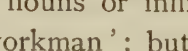
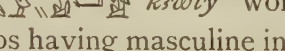
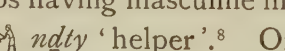
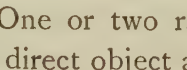
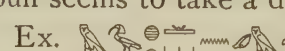
[2] *Sin.* B 75. Sim. Cairo 20538, i. *d* 1; ii. *c* 23; *Westc.* 10, 13; *Siut* 1, 224–6; 3, 1; *Urk.* iv. 1083, 17.

[3] Cairo 20539, i. *b* 21. Sim. Berl. *ÄI.* i. p. 258, 19.

[4] *Pt.* 49. The form in other syntactic positions, exx. *Pt.* 622; *Urk.* iv. 85, 10; *Adm.* p. 98.

[5] Turin 1547 = *Rec.* iii. 123. Sim. *Urk.* iv. 1110, 11.

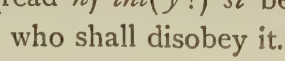
Obs. For the use of the negative verb *tm* to negate the *ś<u>d</u>mty·fy* form see § 397, 2.

§ 364. Structure and forms from the mutable verbs.—The *ś<u>d</u>mty·fy* form appears to have at its base a noun ending in -*ty* and expressing an habitual activity as exerted by someone or something. Such nouns are frequently derived from feminine nouns or infinitives, like  *wpwty* 'messenger',  *ḳnwty* 'workman'; but examples also occur which are related to verbs having masculine infinitives, like  *sprỉ* 'petitioner',[6] var.  *sprty*;[7]  *n<u>d</u>ty* 'helper'.[8] One or two rare examples may be quoted where such a noun seems to take a direct object as a participle would do.

[6] *Siut* 3, 11.

[7] *Urk.* iv. 1110, 7; 1111, 2. 9. 15.

[8] Berlin, *ÄI.* i. p. 258, 18; *Urk.* iv. 611, 17.

Ex.  *m ỉḫt n sd̲mt(y?) st, m wgȝt nt* (read *n*) *tht(y?) st* being profitable to him who shall obey it and harmful to him who shall disobey it.[9]

[9] *Pt.* 49–50 (L 2). Sim. Cairo 20030, *i* 5.

To some such noun was added a suffix-pronoun of the 3rd person, often accompanied by the *-y* which we noted after duals and nouns affecting the appearance of duals (§§ 75, 2; 76). This pronoun is perhaps to be thought of as in apposition, *śḏmty·fy* thus meaning literally 'he-hearer'.

The endings exhibit the following writings, apart from the familiar variations of the suffix-pronouns:—

m. sing. , , rarely [1] *-ty·fy*.

f. sing. , or *-ty·sy*.

c. plur. or , more rarely [2] [3] or [4] *-ty·sn*.

When the formative *-ty* is written simply *-t*, it occasionally precedes the determinative of the verb-stem, instead of following it, as is more usual, exx. *iḳrt(y)·fy* 'who will be excellent';[5] *swɜt(y)·sn* 'who will pass by'.[6] Rare examples occur with *t* in both positions, ex. *swɜt(y)·fy*.[7]

From the mutable verbs the following forms are found:

2ae gem. Shows the gemination; exx. *mɜɜt(y)·sn* 'who shall see';[8] *wnnty·sy* 'which shall be'.[9]

3ae inf. Without gemination, exx. *ḥḏt(y)·sn* 'who shall destroy';[10] *šḏt(y)·sn* 'who shall recite'.[11] Occasionally the weak radical *-w* appears before the ending, exx. *ḥrwt(y)·fy* 'who shall go down';[12] *ḫḏwt(y)·sn* 'who shall sail down'.[13] 'Make' shows forms without *r*, ex. *irt(y)·fy* 'who shall make'.[14]

4ae inf. The form *ḫntt(y)·sn* 'who shall sail up'[15] shows no feature of special interest.

anom. 'Give' shows a form *rdit(y)·fy*;[16] 'come' a form *iwt(y)·sn*.[17]

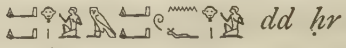
[1] Cairo 20043, *h* 2.
[2] *Pt.* 622. 626.
[3] *Pt.* 600.
[4] *Sinai* 114, W 5.
[5] *Pt.* 567. Sim. Berlin, *Ä.Z.* i. p. 258, 17 (*srwdty·fy*); 19 (*fḫty·fy*); *Siut* 1, 296 (*ḥrwty·fy*); LAC. *TR.* 17, 11 (*ḳḳity·fy*).
[6] Louvre C 5. Sim. *BH.* i. 41 (*šɜsty·sn*).
[7] *Urk.* iv. 133, 9. Sim. *ib.* 966, 1 (*šdty·fy*).
[8] *Siut* 1, 226. Sim. *Pt.* 600.
[9] *Sin.* B 75. Sim. *Pt.* 563; Turin 1447.
[10] *Siut* 1, 224.
[11] Cairo 20538, i. *d* 2. Sim. *Urk.* iv. 966, 1.
[12] *Siut* 1, 296. 316.
[13] *Siut* 3, 1.
[14] *Siut* 3, 14; *Westc.* 10, 13. 21; 11, 1.
[15] *Siut* 3, 1.
[16] *Siut* 1, 282. 311.
[17] *Siut* 3, 1. Sim. *Sinai* 53, 3; 90, 3; 114, W 5.

LESSON XXVA

USES OF THE PARTICIPLES AND OF THE *ŚḌMTY·FY* FORM

§ 365. Distinction of the tenses.—Since, in certain circumstances, both the perfective and the imperfective participles in Egyptian may refer to verbal actions occurring in the past or the present or the future, it seems clear that the distinction between them was not fundamentally one of time-position. As already stated in §§ 295. 355, a careful scrutiny shows that the imperfectives, i. e. the participles showing gemination in the mutable verbs, originally conveyed a notion of *continuity* or *repetition*, while the perfectives expressed the verbal action quite simply and without implication either of such a notion or of its reverse.

The fundamental absence of time-distinction in the participles is drastically shown in an example already quoted for a different purpose:

 *dd ḥr m ddw n·f ḥr* he who used to give command is (become) one to whom command is given, lit. given to him command.[1]

[1] *Adm.* p. 106. Similar and equally instructive, *Peas.* R 130–8 (=B 1, 84–6).

Here the writer is contrasting a past condition of things with the present condition. Nevertheless he uses the imperfective participle in each case, preferring to stress the *habitual* character of the action rather than to bring out the seemingly so vital contrast between past and present. The recognition of that contrast he left to the reader's intelligence.

Every language needs, however, to be able to distinguish between past, present, and future action. It is not difficult to see how the original meanings attributed above to the Egyptian participles might, in practice, amount to time-distinctions. What we call 'present' time is not, as a rule, a mere point of time, namely the precise moment of speaking, but a more or less indefinite span lying partly behind, and partly in front of that moment. An action belonging to the present is not unnaturally regarded as *continued* over the said span, and for this reason the Egyptian imperfective participle was peculiarly adapted to convey present time, the more so, since an action which one 'does' is more often than not of *repeated*, *frequent*, or *habitual* occurrence. When, on the contrary, an action in the past is alluded to, its extension in time is apt to dwindle to a mere point; the stretch of hours or days over which it was continued is forgotten, all that is retained being the mere happening. Hence the Egyptian perfective participle becomes, like the aorist in Greek, the natural instrument for reference to past time. The future active participle, as we have seen, was often expressed by the *śḏmty·fy* form, at the base of which appears to lie a noun conveying a habitual and predictable activity (§ 364). Thus far, therefore, we have the following scheme for the Egyptian active participles:—

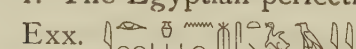
Past time. *rdì* 'who gave', perfective active participle.

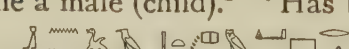
Present time. *dd* 'who gives', imperfective active participle.

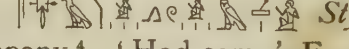
Future time. *rdity·fy* 'who will give', *śḏmty·fy* form.

Before we proceed to show how this scheme is complicated by apparently contradictory facts, testimony to its approximate truth must be given.

1. The Egyptian perfective active part. in reference to *past* actions.

Exx.  *irtt nt mst ṯzy* the milk of (a woman) who has borne a male (child).[2] 'Has borne', English present perfect tense.

 *in n·f ṯzbt m dd pr·st* he who fetched corn for himself is one who (now) causes it to go forth.[3] 'Fetched', English past tense.

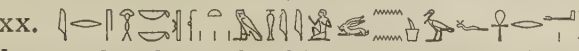
 *Styw iw m-sr·i* the Asiatics who had come in my company.[4] 'Had come', English past perfect.

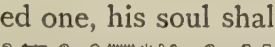
[2] *Eb.* 26, 1. Sim. *ib.* 42, 15 (*ḥtyt*); *Peas.* B 1, 44 (*iw*); Louvre C 12, 13 (*ir*).

[3] *Adm.* 9, 5. Sim. *Sh. S.* 71 (*in*); *Sin.* B 80 (*wnt*); 156. 229 (*šs*); *Th. T. S.* ii. 11 (*mst*); *Sinai* 90, 11 (*ii*).

[4] *Sin.* B 245. Sim. *ib.* R 8 (*ir*); *BH.* i. 25, 26, qu. § 354 (*prt*).

2. Imperfective active participle in reference to *present* actions.

Exx.  *ir skk rnpwt m ḥsy, wnn bꜣ·f ꜥnḫ r-ꜥ nb-r-ḏr* as for him who passes (Engl. present tense) the years as a praised one, his soul shall live beside the lord of the universe.[1]

 *i mrrw ꜥnḫ, msḏḏw mwt* O ye who love life and hate death.[2]

3. *Śḏmty·fy* form in reference to *future* actions.

Ex. *sꜣ·i nb srwḏty·fy tꜣš pn* every son of mine who shall strengthen this boundary.[3]

Other examples have been quoted in § 363.

[1] *Urk.* iv. 62. Sim. *Siut* 1, 302 (*prr*); *Sin.* B 54 (*sgnn*); *Eb.* 76, 12 (*wnnt*).

[2] *BH.* i. 8, 4. Sim. *Peas.* B 1, 61 (*ỉnʿyw*); *Urk.* iv. 556, 2 (*tkkw*).

[3] Berl. *ÄI.* i. p. 258.

§ 366. Repeated or continued action in the past.—To express these notions use is made of the imperf. act. participle, not the perf. act. part. usual in reference to past events (§ 365, 1).

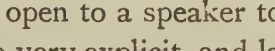
Ex. *wpwty ḫdd ḫnt r ḫnw ꜣb·f ḥr·i* the messenger who used to go north, or he who used to go southward to the Residence, tarried on my account.[4]

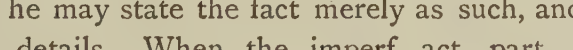
Under this head often fall the characterizing epithets to be described in the next section.

[4] *Sin.* B 94–5. Sim. *Adm.* p. 106 (*dd*), qu. § 365; also *Peas.* B 1, 86, qu. § 373.

§ 367. The active participles in laudatory epithets.—1. Laudatory epithets are so common in Egyptian inscriptions that it is worth while to devote an entire section to them. The meritorious actions or qualities attributed to the bearers of such epithets are, as a rule, habitual characteristics involving *repetition* or *continuity*. For this reason the imperf. act. part. is very often employed. But almost equally often we find the perf. act. part., and at first sight this alternation seems inexplicable. The cause is, however, a simple one. It is always open to a speaker to describe the same actual fact in different ways. He may be very explicit, and lay stress on the precise way in which an event occurs; or else he may state the fact merely as such, and leave it to his audience to fill in the details. When the imperf. act. part. is used, the former mode of expression is that adopted, and the full English translation would be 'he who is (*or* was) wont to do' something; the perf. act. part. substitutes 'who does (*or* did)' something, stating the fact, but not the custom.

The following examples display pairs of similar or identical epithets, where sometimes the imperfective, and sometimes the perfective, participle is employed.

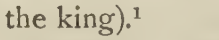
 *rdi pr s 2 ḥtp* who causes (perf. act. part.) two men to go forth contented.[5]

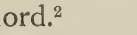
 *dd pry s 2 ḥtp m prw n r·f* who habitually causes (imperf. act. part.) two men to go forth (from the court of justice) contented with the utterance of his mouth.[6]

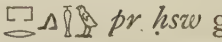
[5] *Urk.* iv. 1170, 6.

[6] *Urk.* iv. 49, 1–2. Sim. Cairo 20539, i. *b* 5. A like pair of epithets with *rdi* and *dd*, *Urk.* iv. 968, 1 and *ib.* 988, 5.

ir ỉḫt n Ḥr·f who does (perf. act. part.) good to his Horus (i. e. the king).[1]

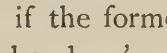
 *irr ỉḫt n nb·f* who habitually does (imperf. act. part.) good to his lord.[2]

 *pr ḥsw* going forth (perf. act. part.) praised.[3]

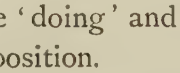
 *prr ḥsw mrw* always going forth (imperf. act. part.) praised and loved.[4]

In many such cases the choice between the perf. and imperf. part. has clearly nothing whatever to do with the time-standpoint, one and the same text employing first the imperfective and then the perfective.[5] There is a doubt whether the Egyptian funerary stelae mean to speak of their possessors as still living or as dead; if the former, English must translate the participles with the present tense ('who does', or 'habitually does'), if the latter, with a past tense ('who did', or 'who used to do'), but the alternative is open to us to employ the participle 'doing' and so, like the Egyptians themselves, to avoid any reference to time-position.

2. It remains to be noted that in the case of particular verbs a preference is naturally given either, on the one hand, to the perfective participle or, on the other, to the imperfective. With, for example, *irỉ* in the meaning 'do', 'make' the imperf. act. part. or *irr*[6] is, in the Middle Kingdom, rather commoner than the perf. act. part. *ir*;[7] the latter, on the contrary, is more frequent in Dyn. XVIII.[8] The preference in this case seems to be a mere matter of habit or fashion. In both periods, however, the perf. part. *ir* is invariably used when the meaning is 'achieving', 'accomplishing'.

Ex.  *nḫt pw grt, ir m ḫpš·f* he is a mighty man, achieving with his strong arm.[9]

It is probable that the perf. part. is used in this case because the imperf. *irr*, expressing a prolonged action, would not have conveyed the vigour and immediacy of the verbal notion as here intended. Similarly, since 'finding' is essentially a sudden act, the Egyptian *gmỉ* shows a preference for the perf. part., even though it is implied that the finding in question was a habit of the person to whom it is attributed.

Ex.  *gm ḫt gꜣw r·s* finding a thing for which there is a lack, lit. lacked in respect of it.[10] Note the curious combination of perf. act. part. *gm* with the imperf. pass. *gꜣw*.

It seems not impossible, similarly, that the imperf. part. *mꜣꜣ*[11] is preferred when the sense is 'seeing', and the perf. part. *mꜣ*[12] when the act of 'looking' is intended; and a like distinction may sometimes be intended between *mrr* 'loving'[13] and *mr* 'wishing'.[14]

[1] *Urk.* iv. 515, 14. Sim. *ib.* 456, 12; 466, 2; 909, 5.

[2] *Urk.* iv. 960, 3.

[3] *Urk.* iv. 953, 2; 984, 11; 1018, 8.

[4] *Urk.* iv. 453, 12.

[5] Exx. Cairo 20539, i. *b* 5 *dd*; 6 *ir*; 7 *gm*; 8 *dd*, *gm*, *rdỉ*. Sim. *Urk.* iv. 967, 9 *rdỉ*, 10 *dd*; 1184, 12 *ir*, 13 *dd*.

[6] *Siut* 1, 215; 2, 7; Cairo 20026, 5; Louvre C 3, 3; 14, 2; *Hamm.* 114, 3.

[7] *Hamm.* 113, 15; Cairo 20012, 3; *Siut* 2, 9.

[8] *Urk.* iv. 587, 2; 967, 7; 970, 16; 1051, 15; 1055, 1; 1184, 12. 14. But *irr*, *ib.* 960, 3; 1050, 9.

[9] *Sin.* B 52 = R 76. Sim. Cairo 20001, 1; *Urk.* iv. 809, 1. Other like epithets, Cairo 20499, 7; *Bersh.* ii. 13, 15; *Urk.* iv. 427, 12; 456, 11.

[10] Cairo 20539, i. *b* 8. *Gm* also *ib.* ii. *b* 4; *BH.* i. 9; *Dend.* 8; written *gmw*, PETR. *Court.* 22, 2.

[11] *Bersh.* ii. 21, 3. 13; Cairo 20359, 3.

[12] *Sin.* B 278.

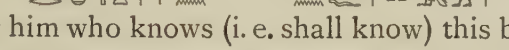
[13] *BH.* i. 8, 4; *Sh. S.* 147; *P. Kah.* 29, 7; *Urk.* iv. 198, 2.

[14] *BH.* i. 24 A. B.

Obs. Similarly *rḫ* 'know' affects the perf. tense,[1] as opposed to the imperf. of the same verb in the sense 'learn'; see above § 320, below §§ 389, 3; 414, 4. The distinction of perf. and imperf. is, however, not visible in the active participles of this immutable verb.

[1] Exx. above § 272.

§ 368. The active participles in reference to future events.—While the *śḏmty·fy* form provides the most precise method of referring to future events, a participle may attain approximately the same result.

Ex.  *ir rḫ mḏꜣt ṯn . . . . wnn·f ḥr šmt tp tꜣ* as for him who knows (i. e. shall know) this book, ... he shall walk upon earth.[2]

[2] Budge, p. 152, 10. Sim. *ib.* p. 130, 10; 141, 3.

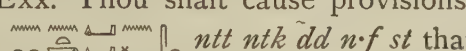
Here *rḫ* is probably perfective (§ 367, Obs.). The context itself yields the future meaning without recourse to the *śḏmty·fy* form.

Elsewhere, however, we find the imperf. part., even occasionally when a single event, neither continuous nor repeated, is in question.

Ex. *mk nn ink is inn n·k sy* behold, it is not I who (will) bring it to thee.[3]

[3] *Westc.* 9, 6.

Perhaps the imperfective was felt in such cases to be appropriate through a vague consciousness that the future is a kind of *projection* forwards of the present. Whatever the reason, the imperf. is not seldom used in reference to future events. This use is naturally most frequent when the event in question is to be repeated or is a customary one; in English we may best translate with the present, or the present continuous, tense.

Exx. Thou shalt cause provisions to be given to him, without letting him know  *ntt ntk ḏd n·f st* that thou art giving them to him.[4]

[4] *Peas.* R 130; see too § 373.

di·f prt ḫrw (*m*) *tꜣ ḥnḳt iḫw ꜥpdw ḫt nbt nfr*(*t*) *wꜥbt prrt ḥr wḏḥw n nb-r-ḏr* may he give invocation-offerings of bread and beer, oxen and geese, and all things good and pure which go (i. e. shall from time to time go) up upon the altars of the lord of the universe.[5]

[5] *Urk.* iv. 48, 8–9. Sim. *ib.* 52, 15; 74, 10.

In the first of these examples another MS. has the perf. part. *rdi*;[6] in the common type of formula illustrated in the second example the Middle Kingdom stelae have usually the perf. part. *prt*.[7] Two explanations are possible. Either the perfective participles here express the notions of 'giving' and 'going up' bereft of all implications alike of time and of repetition, or else they are chosen as the participles ordinarily used in reference to the *past*. The actions in question are, in fact, past relatively to the preceding verb, and could be translated in English by the present perfect ('without letting him know that thou hast given', 'all good things which have gone up'). Latin would express both the futurity of the action and its nature as past relatively to another action by using the future perfect, *omnia quae ascenderint*. The second of the two explanations seems the more probable.

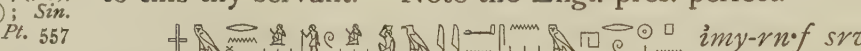
[6] *Peas.* B 1, 84.

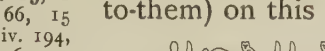
[7] Cairo 20012, 20024, 20534; Brit. Mus. 573. 575. 805.

§ 369. Tense-distinction in the passive participles.—Generally speaking, the same standpoints which hold for the active participles, hold also for the passive; the imperfective expresses *repetition* or *continuity*, the perfective is free from these implications.

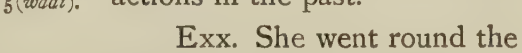
1. The perf. pass. part. in reference to *past* occurrences.

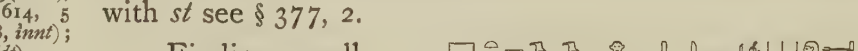
Exx. *sš pn iny n bȝk im* this letter that has been brought to this thy servant.[1] Note the Engl. pres. perfect.

 *imy-rn·f srw fȝy n·sn m hrw pn* list of officials to whom things were brought (Engl. past tense, lit. who were brought-to-them) on this day.[2]

 *mi gmyt m sš* according to what had been found (Engl. past perfect) in writing.[3]

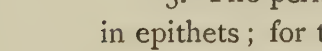
2. The imperf. pass. part. in reference to *continued* or *repeated* (*habitual*) actions in the past.

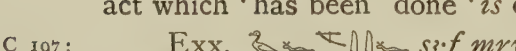
Exx. She went round the room,  *n gm·n·s bw irrw st im* but could not find the place where it was being done.[4] For the construction with *st* see § 377, 2.

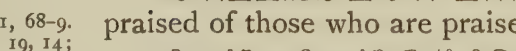
Finding a well . . . . .  *prt ḥȝt ḥr gs·sy in mšʿw n tp-ʿwy* which had been passed by (lit. come and gone beside it) by the expeditions of former times.[5]

In this second example only one of the parallel participles (*ḥȝt*) shows the gemination of the imperfective; in the other (*prt*) it is omitted, perhaps by mistake, but perhaps rather because the gemination of *ḥȝt* sufficed for both verbs.

3. The perf. pass. part. in reference to *present* states. This use is common in epithets; for the corresponding use of perf. act. part. see § 367. An additional reason why this employment should be common in the passive voice is that an act which 'has been' done '*is* done', and remains done.

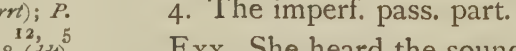
Exx.  *sȝ·f mry·f* his son beloved of him, i.e. his beloved son.[6]

 *ḥsy ḥss ḥsyw* thou praised one who art (habitually) praised of those who are praised.[7]

 *mk fȝ pw n iṯȝ iry·k* behold, it is the supporting of the thief which is done by thee.[8]

If the person thus qualified is regarded as dead, or if the context employs past tenses, such epithets are translated in English as pasts, ex. 'my pen made me *m rḫḫy* one who was known, i.e. celebrated'.[9] See above § 367.

4. The imperf. pass. part. of actions *continued* or *repeated* in the present.

Exx. She heard the sound of singing and jubilation  *irrt nbt n nsw* and of all things which are done (*or* are wont to be done) for a king.[10]

[1] *P. Kah.* 35, 38. Sim. *Westc.* 7, 4 (*ḥsḳ*); 8, 11 (*nisw*); *Sin.* B 254 (*iṯw*); *Pt.* 557 (*ddy*).

[2] *P. Boul.* xviii. 11. Sim. *P. Kah.* 13, 1 (*iry*); *Eb.* 66, 15 (*iryt*); *Urk.* iv. 194, 1 (*ddt*); 726, 14 (*iny*).

[3] *Sin.* B 311. Sim. *ib.* B 17 (*iry*); *BH.* i. 25, 24 (*iryt*); *Hamm.* 114, 16 (*ḥtb*); Louvre C 11, 5 (*wddt*).

[4] *Westc.* 12, 3. Sim. Cairo 20543, 19 (*irrw*); Brit. Mus. 614, 5 (above p. 138, *innt*); *Sin.* B 299 (*ddt*).

[5] *Hamm.* 191, 5.

[6] Louvre C 197; Cairo 20012; *Th. T.S.* i. 3. 18 *et passim.*

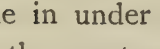
[7] *Peas.* B 1, 68–9. Sim. *Urk.* iv. 19, 14; 119, 2.

[8] *Peas.* B 1, 235–6. Sim. *ib.* B 1, 21.

[9] *Urk.* iv. 119, qu. § 84.

[10] *Westc.* 12, 2. Sim. *Kopt.* 8, 7 (*irrt*); *P. Boul.* xviii. 12, 5 (*innw*); 12, 8 (*ddt*), qu. Exerc. 20, *a*; *Eb.* 66, 1 (*gmmt*).

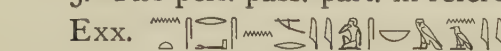
prrw hɜw ḫr sḏm·f one who is gone out and come in under his will, i. e. one by whose authority men go out and come in.[1] For the construction see § 376.

 *mrrw nb·f* one who is loved (habitually) of his lord.[2] *Mry* might have been used, see under (3), but then no stress would have been laid on the continuous nature of the king's affection.

[1] Cairo 20359, 4–5. Sim. *Urk.* iv. 269, 8 (*ḥtʿw*); 546, 8 (*hrrw*); 972, 14 (*nḫḫw*).

[2] *Siut* I, 214.

5. The perf. pass. part. in reference to *future* events.

Exx.  *nts rdi·s n mry·s nb m nɜy·s n ḫrdw* she shall give (it) to anyone she likes (lit. any who is *or* shall be desired of her) of her children.[3]

ḫr·f šd·f šdt he shall apportion what is to be apportioned.[4] It is the context which here yields the future meaning.

[3] *P. Kah.* 12, 10. Sim. *Siut* I, 272; *Sinai* 139, 7 (*ỉry·ỉ*), qu. § 382.

[4] *Urk.* iv. 1111, 12. Sim. *Pt.* 153 (*ḏdtỉ*).

Obs. Probably it is from such uses that the prospective relative form is derived. See below §§ 387, 2; 389, 2.

6. The imperf. pass. part. in respect of *continued* or *repeated* events to occur in the future.

Ex. *m tp-tr nb ỉrrw m ḥt-nṯr tn* in every seasonal feast which is (i. e. is henceforth to be) made in this temple.[5]

[5] *Siut* I, 318. Sim. *ib.* 302 (*sftw*).

§ 370. Tense-distinction in the participles: summary.—This subject is of so much importance that many pages have been devoted to its discussion and illustration. As the net result, the beginner has mainly to remember that the imperfective participle implies *repetition* or *continuity*, while the perfective has no such implications; and, as the inevitable outcome of this position, that the *perfective* participle becomes the natural medium for alluding to events in the *past*, while the *imperfective* is more adapted to the expression of events in the *present* or *future*. Either of the last statements, however, is liable to exception if repetition or continuity are deliberately kept in or out of view; that is to say, the imperfective participles may be used of the past if continued or repeated past action is envisaged, or the perfective participles may be used of present or future action if it is desired to refer to this quite simply as merely occurring. The *śḏmty·fy* form has, on the contrary, no other function than that of a future active participle.

§ 371. Use of the participles to express obligation or the like.—Egyptian lacking equivalents for such notions as 'ought', 'have to', these may be implicit in the meaning of simple participles, whether active or passive.

Exx. *mk tw m . . . . ỉmy-r w ḫsf ḥꜥḏ* behold, thou art . . . a district superintendent who has to punish robbery.[6]

ɜḏ·k ḫr ɜdt ḫr·s thou shalt be angry about that which deserves anger, lit. (that) angered upon it.[7]

[6] *Peas.* B 1, 192–3. Sim. *ib.* B 1, 100–2; *Urk.* iv. 1111, 3. 7. 8 etc.

[7] *Urk.* iv. 1091, 3. Sim. *ib.* 6; *Peas.* B 1, 147. 219; *Pt.* 581.

§ 372. The participles as predicate.—Two constructions, in each of which the predicate is a participle, have now to be considered. The more frequent of the two, which will be called the **participial statement** (A), follows the model of the sentence with *nominal* predicate (§ 125); the subject precedes, and is either an independent pronoun or a noun introduced by the particle *in*. In the other construction (B), the participle comes first and is followed either by a noun or by a dependent pronoun as subject; here, accordingly, the model is that of the sentence with *adjectival* predicate (§ 137).

§ 373. A. The participial statement.[1]—This construction was explained in some detail above § 227, 3. The scheme is

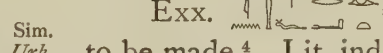
{ *in* + noun / *or* independent pron. } + { perf. act. part. for *past* time / *or* imperf. „ „ „ *present* time }

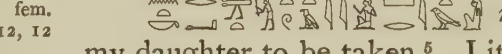
The construction corresponds in meaning to English 'it is he who hears', or to French *c'est lui qui entend*. For a reason that will be explained in § 391 some degree of emphasis rests on the subject, though this emphasis is not always calculated to make the grammatical subject into the logical predicate; see above § 227, 3.

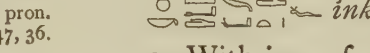
Note that the participle, as here used, is *invariable* in number and gender, and hence must be literally translated 'the-one-who-hears (heard)', not 'he (she)-who-hears (heard)'. In very ancient times the participle seems to have taken the number and gender of the subject.[2]

No certain examples of this construction with a passive participle are known.[3]

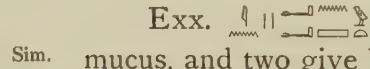
1. With perf. act. part. for English *past* time.

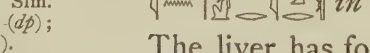
Exx.  *in ḥm·f rdỉ ỉr·t(w)·f* it was His Majesty who caused it to be made.[4] Lit. indeed, His Majesty was the-one-who-caused, etc.

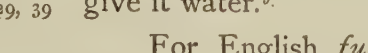
 *ntk rdỉ ỉṯ·tw tzy·ỉ šrỉt* it is thou who hast caused my daughter to be taken.[5] Lit. thou wast the-one-who-caused, etc.

 *ỉnk šʿd ḏrt·f* it was I who cut off its (the elephant's) trunk.[6]

2. With imperf. act. part. for English *present* time.

Exx.  *in 2 dd nšwt, in 2 dd snf* two (vessels) give mucus, and two give blood.[7] Lit. indeed, two are the-ones-which-give, etc.

 *in nṯr ỉrr ỉḳr* it is god who makes prosperity.[8]

The liver has four vessels;  *ntsn dd n·s mw* it is they which give it water.[9]

For English *future* time the *śḏmty·fy* form is very rarely used.[10] The corresponding idiom for the *future* is *ntf śḏm·f* or *in* + noun + *śḏm·f*, as we saw in § 227, 2; see also § 450, 5, *e*.

[1] See *Verbum* ii. §§ 752–3; GUNN, *Stud.* pp. 59–64.

[2] See *Verbum* ii. § 753.

[3] But see GUNN, *Stud.* p. 59, under 6.

[4] *Sin.* B 308. Sim. *Mill.* 1, 7 (*ỉr*); *Urk.* iv. 194, 15 (*ỉr*); 766, 5 (*rdỉ*). With fem. subj., *Urk.* iv. 12, 12 (*sʿnḫ*).

[5] *ÄZ.* 55, 85. With the old indep. pron. *swt*, LAC. *TR.* 47, 36.

[6] *Urk.* iv. 894, 1. Sim. *ib.* 895, 1.

[7] *Eb.* 99, 6. Sim. *ib.* 99, 14 (*ỉrr*).

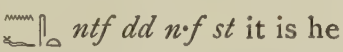
[8] *Pt.* 184. Sim. *Peas.* B 1, 215 (*dp*); *Eb.* 103, 18 (*šȝʿ*).

[9] *Eb.* 100, 8–9. Sim. *P. Kah.* 29, 39 (*ntk ỉrr*).

[10] *Urk.* iv. 221, 14.

The above rules as to the tenses are liable to the following exceptions:

(*a*) For *past repeated* action the imperf. act. part. may be employed; see above § 366.

Ex.  *ntf dd n·f st* it is he who used to give it to him.[1]

[1] *Peas.* B 1, 85–6.

(*b*) When the imperf. part. is used for *present* time, as in the examples quoted above under (2), the sentence normally expresses a statement of custom, a generalization or the like. It may happen, however, that it is important to avoid suggesting that the act described occurs more than once; in this rare case the perf. part. is used.

Ex. *in 5 pr, wḏt m 10* five is subtracted (lit. goes out), the remainder is ten.[2]

[2] *Rhind* 28. *Pr* similarly in another construction *AZ.* 57, 6* qu. § 503, 4.

(*c*) Occasionally the imperf. act. part. refers to a *future* event; two cases have been quoted above § 368, one in which there is no implication of repetition or continuity,[3] the other of the commoner type where custom is clearly implied.[4]

[3] *Westc.* 9, 6.

[4] *Peas.* R 130. Sim. *Urk.* iv. 1111–6, *passim* (cf. Exerc. XXX, iii).

§ 374. B. The participle as adjectival predicate.—In this construction the participle comes first, according to rule (§ 137), and the following subject, if pronominal, is a dependent pronoun.

Exx. *ḥr sw ỉm r sprw nb* he rejoices (lit. is one-rejoicing) thereat more than any petitioner.[5]

sḫḏw sw tꜣwy r ỉtn he is one who illuminates the two lands more than the sun.[6]

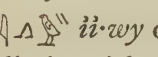
[5] *Pt.* 270; also with *ḥr*, *Sin.* B 66; MAR. *Abyd.* ii. 30, 35; *Urk.* iv. 162, 5. Sim. with other verbs, *Pt.* 314 (*ỉrw*); 410 (*ꜥnḫ*).

[6] Cairo 20538, ii. *c* 12. Sim. with object, *Hamm.* 114, 7 (*ỉr sw ḏḏt*).

Sometimes the participle thus used is accompanied by the exclamatory ending *·wy* (§ 49).

Exx. *rš·wy sḏd dpt·n·f* how joyful (lit. rejoicing) is he who relates what he has experienced![7]

ỉy·wy tw m-ꜥḥ sḫwt·k how welcome (lit. come) art thou amidst thy meads![8]

 *ỉỉ·wy* occurs also alone as an exclamation 'welcome!',[9] and is probably to be distinguished from a similar use of the old perfective *ỉw* (§ 313).

[7] *Sh. S.* 124. Sim. with nom. subject, *Sin.* B 70; *Pt.* 557; (*rš·wy*); *P. Kah.* 2, 1 (*ḥr·wy*); *Peas.* B 1, 117 (*nḥ·wy*); LEDR. 25, 17 (*ỉy·wy*).

[8] *Urk.* iv. 990; sim. *Amarn.* i. 14. Other verbs, *Cem. of Abyd.* ii. p. 117 (*mn·wy tw*); Brit. Mus. 551, 3 (*ḥr·wy tw*).

[9] *Pt.* 347; *Urk.* iv. 117, 5; 990, 9.

The participle employed in this construction is almost invariably the perfective active. No imperfective examples occur, and passive ones only when these are more adjectival than truly participial in meaning.

Ex. *ḥsp st r sḫrw dwꜣt* it is more recondite (lit. hidden) than the fashion of the netherworld.[10]

[10] *Urk.* iv. 99. Some late exx. *Nominals.* §§ 80 *a.* 82.

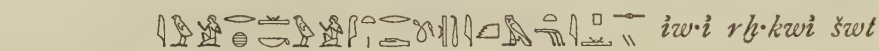
The examples show how often this construction is used in comparisons.

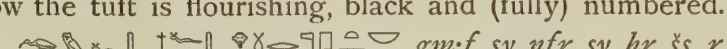
Note that when the subject is a noun or the dep. pron. 3rd sing. f. in its older writing *s(y)*[11] the participial predicate is indistinguishable from the *śḏm·f* form.

[11] So perhaps *Pt.* 88. 97.

As a rule, the construction participle + subject is found in main clauses. A peculiar use occurs, however, with the pronoun 3rd sing. f. *sy*, the participle + *sy* being substituted for the corresponding form of the old perfective in a number of cases where the latter is habitually used as a virtual adverb clause.[1] The reason for this substitution, which is confined to the 3rd sing. f., is quite obscure.

Exx. *dpt nbt ỉḳ sy* all taste is perished.[2] Cf. § 322.

 *ỉw·ỉ rḫ·kwỉ šwt rd·tỉ km·t(ỉ) ỉp sy* I know the tuft is flourishing, black and (fully) numbered.[3] Later MSS. *ỉp·tỉ*.

 *gm·f sy nfr sy ḥr šs r ḥt-nṯr nbt* he found it more perfectly beautiful than any temple.[4] One expects *nfr·tỉ*, § 315.

ʿwt nbt nty mr sy all members that are ill.[5] Cf. § 328, 1.

[1] In constructions not exemplified below: § 314, *Urk.* iv. 879, 4; 882, 12; § 316, *Eb.* 25, 6 = 52, 4; § 317, *Urk.* iv. 1160, 7; § 323, *Eb.* 107, 7; see too § 482, 2.

[2] *Pt.* 25.

[3] *ÄZ.* 57, 10*.

[4] CHAMP. *ND.* ii. 424.

[5] *Hearst* 6, 11. Sim. *Eb.* 60, 10, *ṯḥn sy* corrected out of *ṯḥn·tỉ r·s*.

VOCABULARY

var. *wȝḏ* be green, fresh; caus. *swȝḏ* make green.

wtt (old *wtṯ*) beget.

bȝgỉ, var. *bgỉ*, be remiss, slack.

ntry be divine.

sḫr overlay.

ṯḥn (old *ṯḫn*) be dazzling; *stḥn* make dazzling.

ȝbw cessation.

ỉ(ȝ)mw splendour, brilliance.

ỉwʿw heir.

var. *ỉnb* wall.

ỉrw form, nature.

ỉrt duty.

abbrev. *ṗḥty* might, strength.

mʿnḏt (written *ʿdt*) the morning-bark of the sungod.

old *mskttỉ* the evening-bark of the sungod.

var. *rpʿty* prince, hereditary prince.

Ḥʿpy Ḥaʿpy the Nile-god; the Nile.

ḥḏḏwt brightness.

st-ỉb pleasure, affection.

var. *sḫm* power, divine power (*or* powerful one?)

ssmt horse.

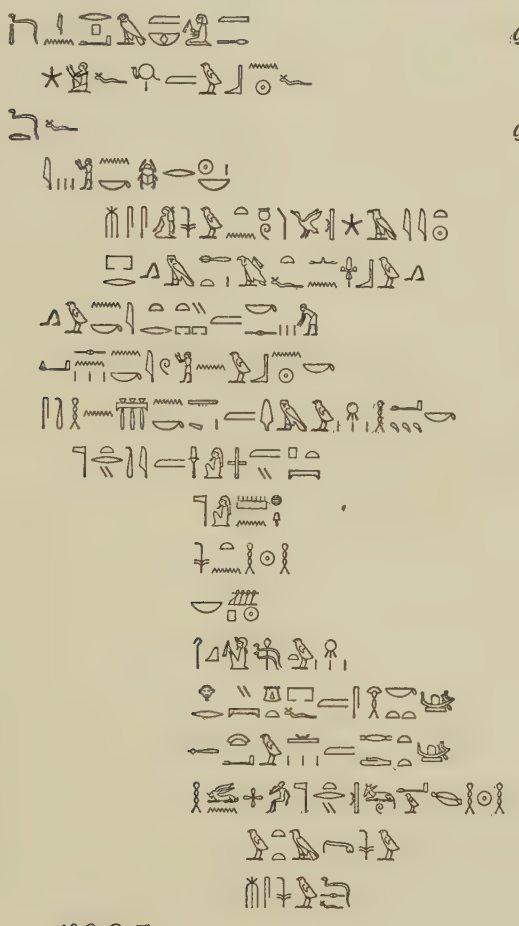
sḏȝwty (?) treasurer.

šndyt apron, skirt.

šsp (old *sšp*) light.

EXERCISE XXV

(*a*) *Reading lesson. Part of hymn to Rēʿ from the door-jamb of the tomb of the general, afterwards king, Ḥaremḥab; end of Dyn. XVIII.*[1]



ḏd mdw in rpʿ(ty) Ḥr-m-ḥb, mɜʿ-ḫrw,
dwɜ·f Rʿ m wbn·f,
ḏd·f:
i(ɜ)w n·k ḫpr rʿ nb,
mss sw tnw dwɜyt,
pr m ḫt mwt·f, nn ɜbw.[2]
iw n·k itrty[3] *m ksw,*
di·sn n·k i(ɜ)w n wbn·k,
sthn·n·k[4] *tɜ m iɜmw ḫʿw·k,*
ntry·ti m sḫm imy pt,
nṯr mnḫ,
nsw ḥḥ,
nb šsp,
ḥkɜ ḥḏḏwt,
ḫry nst·f m msktt,[5]
ʿɜ ḫɜw m mʿnḏt,[5]
ḫwn[6] *ntry iwʿw ḥḥ,*
wtt[7] *sw,*
ms sw ḏs·f.
dwɜ tw psḏt[8] *ʿɜ(t),*
hnw n·k psḏt nḏst,
dwɜ·sn tw m irw·k nfr.

[1] Brit. Mus. 552 = SHARPE, *Eg. Inscr.* ii. 92.

[2] The sign for *iɜb* is substituted for *ɜb*, as often at this period.

[3] Lit. 'the two sides', i.e. Upper Egypt (*šmʿ*) and Lower Egypt (*tɜ-mḥw*); see *AZ.* 44, 17.

[4] The sign for *tɜ* is here used simply for *t*.

[5] *Mʿnḏt* 'the bark of the dawn' and *msktt* 'the bark of the dusk' are the names of the ships in which the sun was supposed to perform his day-journey from east to west and his night-journey from west to east respectively. *Mʿnḏt* here has borrowed the ending *tt* from *msktt*.

[6] Mixture of two different writings and .

[7] The sign for *tyw* seems superfluous.

[8] *Psḏt* 'ennead' or 'cycle of nine gods', see § 260. The Great Ennead consisted of Atum, Shu and Tefēnis, Geb and Nut, Osiris and Isis, Seth and Nephthys.

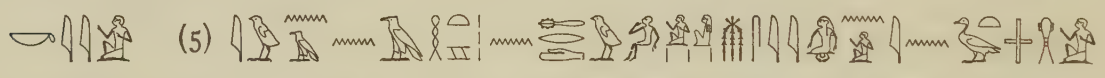
'Words recited (lit. the saying of words) by the prince Ḥaremḥab, justified, when he adores Rēʿ at his rising; he says:—Praise to thee, who comest into existence every day, who givest birth to thyself every morning, who comest forth from the womb of thy mother without cessation. The two countries come to thee doing obeisance (lit. in bowing), they give thee praise at thy rising, thou hast made dazzling the land through the splendour of thy body, being divine as the Power which is in heaven, the beneficent god, the king of eternity, the lord of light, the prince of brightness, who is on his seat in the Bark of the Dusk, great in (his) appearances in the Bark of the Dawn, divine stripling, heir of eternity, who begot his (own) self and bare his own self. The Great Ennead adores thee, the Little Ennead makes jubilation to thee; they adore thee in thy beautiful forms.'

(*b*) *Translate into English*:

(1) (2)

(3)

(4)

(5) 

(6)

(7)

[1] Names of persons.

(*c*) *Write in hieroglyphs*:

(1) He maketh green the earth more than a great (*ʿ3*) Nile. (2) He did this with loving heart for his father Khnum. (3) It is not I who say it, it is Horus who says it. (4) All that is (use *wnn*) in my house, I have given it to thee. (5) May there be said to thee 'Welcome, welcome' in this thy house of the living! (6) Tribute which was brought to His Majesty in this year: 1056 horses, 183 chariots wrought (§ 317) in gold. (7) Let (*imi*) him who has done it stand up. (8) My statue was overlaid with gold, its apron with fine gold. It was His Majesty who caused it to be made. (9) Who will bring me these books?

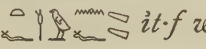
LESSON XXVI

SYNTAX OF THE PARTICIPLES AND OF THE *ŚḌMTY·FY* FORM

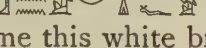
§ 375. Expression of the semantic object.—The active participles and the *śḏmty·fy* form may be followed, like the *śḏm·f* form, by such adjuncts as a direct object or a dative.

Exx. *smỉ nfr n hỉb sw* who reported good to him who sent him.[1]

ỉr grt fḫt(y)·fy sw now as for him who shall lose it.[2]

 *ỉt·f wḏ n·f ỉdbwy* his father who allotted to him the two lands.[3]

ntf dd n·f st it is he who used to give it to him.[4]

 *wʿb nb rdỉt(y)·f(y) n·ỉ tȝ-ḥḏ pn* every priest who shall give me this white bread.[5]

These examples show that the dependent pronouns are used when the object is pronominal, and that the same rules of word-order apply as in any main clause (§§ 27. 66).

[1] Louvre C 174. Sim. *Urk.* iv. 767, 13; 781, 4.

[2] Berl. *ÄI.* i. p. 258, 19. Sim. MAR. *Abyd.* ii. 30, 36.

[3] *Urk.* iv. 198.

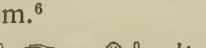
[4] *Peas.* B 1, 85-6.

[5] *Siut* 1, 282.

OBS. If a pronominal object or dative follows the participle, and this is also qualified by the adjective *nb* 'every', 'all', that adjective is usually placed after the entire phrase; if, however, both object and dative occur together, *nb* may precede them. See the 2nd and 3rd examples in § 377, 2.

§ 376. Extended use of the passive participles.—The passive is, by definition, a name given to verb-forms which treat the direct semantic object (i.e. the grammatical object of the active voice) as a grammatical subject or nominative. It follows that any passive participle ought to be translatable, like any active participle, as a 'who'-clause; and such is, of course, very frequently the case, exx. *mry* 'who is loved', *hỉb* 'who was sent'. But just as in English a person may be said, not only to be 'sent', but also to be 'sent to', so Egyptian may stretch the meaning of the passive participles in such a way that the antecedent (the word, implied or expressed, with which they agree) is no longer identical with the direct semantic object but with an indirect one, i.e. the case after some preposition.

Exx. *smỉw n·sn* those who are reported to, lit. (those) reported to them.[6]

 *ỉdt ḥr·s* a thing to be angry at, lit. (a thing) angered upon it.[7]

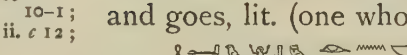
Two points have to be noticed. First, this extended meaning of the passive enables passive participles to be formed from intransitive verbs like *ỉḏ* 'be angry', no less than from transitives like *smỉ* 'report'. Second, Egyptian, unlike English, regularly employs a resumptive pronoun (*n·sn*, *ḥr·s*, § 146).

[6] *Bersh.* i. 7. Sim. *ỉrrw·n·f*, Berl. *ÄI.* i. 180, qu. § 357.

[7] *Urk.* iv. 1091, 3. Sim. intrans. vbs., *ib.* 1091, 6; 415, 12; 972, 12; *Pt.* 344.581; *Peas.* B 1, 147.

Had English employed a resumptive pronoun, nothing could have prevented a still further extension of this construction, so that the pronoun would refer, not merely to indirect semantic objects, but even to persons and things still more remotely involved; from 'a person confided in him' (instead of 'a person confided in'), it would have been no far cry to 'a person confided in his judgement', i.e. a person in whose judgement one confides. Egyptian, since it regularly employs a resumptive pronoun, has been able to take this step.

Exx. *prrw ḥɜw ḫr sḫr·f* by whose will one comes and goes, lit. (one who is) gone out and come in habitually under his will.[1]

 *ḥ‘ˁw m ỉrt·n·f nbt* over all whose actions one rejoices, lit. one habitually rejoiced at all that he has done.[2] For *ỉrt·n·f* see § 382.

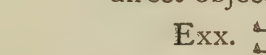
[1] Cairo 20359. Sim. *Hamm.* 47, 10–1; Cairo 20538, ii. *c* 12; *Rifeh* 4, 57.

[2] *Urk.* iv. 269. Sim. *ib.* 546, 8.

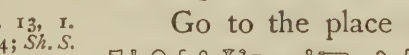
Nothing is more characteristic of Egyptian than such complex constructions with the passive participle. The student will find them easy enough to cope with if he will make a practice of looking for the resumptive pronoun first of all, and then translating the phrase in which it occurs in such a way that the resumptive pronoun appears as an English relative. For example, *ḫr sḫr·f* 'under his will' is transformed into 'under whose will'. Next, the Egyptian passive participle must be turned into an English active verb; and since the Egyptian has not indicated the doer, the English must insert 'one' or 'people' as a quite indefinite subject; *prrw ḥɜw* is therefore rendered 'one goes and comes'. Thus is obtained the complete rendering 'under whose will one goes and comes', or more idiomatically, 'by whose will one comes and goes'.

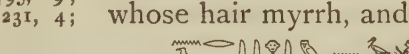
§ 377. The retained object after the passive participles.[3]—1. English, because it uses the phrases 'to find fault with', 'to think much of', can also say 'he was found fault with', 'she was thought much of'. This retention of the direct object[5] is exceedingly common with the Egyptian passive participles.

[3] See *Rev. ég.*, n. s. ii. 45.

Exx.  *dd(w) n·f nbw n ḥswt* to whom the gold of favour was repeatedly given, lit. (one) given to him the gold of favour.[4]

ỉmy-rn·f rmṯ ỉry nn r-gs·sn list of people in whose presence this was done, lit. done this in their presence.[5]

Go to the place where thy fair ones are,  *m rdyt ḫntỉw r šny·sn, snṯr wɜḏ r ḥṯṯwt·sn* (women) upon whose hair myrrh, and upon whose shoulders fresh incense has been placed.[6]

 *nɜ rdy ḫr ỉm n bȝk ỉm* that concerning which a charge was given (lit. given a charge therein) to this thy servant.[7]

Note that the resumptive pronoun is regularly employed; in the last instance, however, *ỉm* 'therein' serves as a substitute for *m* + suffix.[8] Observe further that in all the above examples, unlike those quoted in § 376, the passive voice can be kept in translation, the retained direct object[5] becoming its subject.

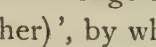
[4] *Urk.* iv. 415. Sim. *ib.* 46, 15; *P. Kah.* 35, 28; *Pt.* 557; *Sin.* B 309; Cairo 20498, *a* 5–6; *Adm.* p. 106, qu. § 357.

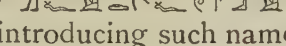
[5] *P. Kah.* 13, 1. Sim. *ib.* 11, 24; *Sh. S.* 141–2; *Leb.* 100; *Urk.* iv. 795, 9; BUDGE, p. 231, 4; 268, 6.

[6] *M. u. K.* 3, 5–6.

[7] *P. Kah.* 29, 15.

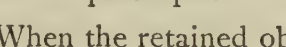
[8] Sim. *Siut* 1, 296; *Westc.* 12, 3; *Pt.* 282.

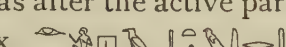
Here belongs the formula  *ḏdw n·f*, f. *ḏdt n·s* 'called', lit. 'said to him (her)', by which secondary personal names are introduced.

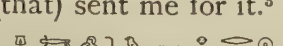
Ex.  *'Intf ḏdw n·f 'Iw-snb* Entef who is called Yewsonb.[1]

In introducing such names the *śḏm·f* form *ḏd·tw* is occasionally used in place of the passive participle.[2]

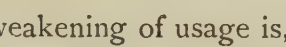
2. When the retained object is a *personal pronoun*, the dependent pronoun is used, as after the active participles (§ 375) and after the *śḏm·f* and *śḏm·n·f* forms.

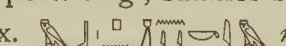
Exx.  *ir·n·i ḥbt wi r·s* I had done what I had been sent for, lit. (that) sent me for it.[3]

 *ir grt šdd sw nb ḥr·f r nb* but as to everyone over whom it (this spell) is read every day.[4] Lit. every read-it-over-him.

 *ntf śꜣ ḫtw r šnw nb n·f sw* he assigns boats in respect of everyone to whom they have to be assigned.[5] Lit. every assigned-it-to-him.

A weakening of usage is, however, occasionally found in the case of the 2nd and 3rd pers. sing., suffixes being employed instead of the dependent pronouns.

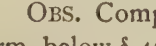
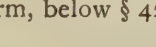
Exx.  *m bw pn inỉ·k im* in this place from which thou wast brought, lit. brought thou thence.[6]

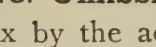
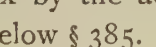
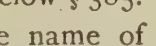
 *it·ṯ 'pw msy·ṯ n·f*, this thy father to whom thou wast born.[7]

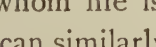
One may perhaps compare the substitution of these same suffixes for dependent pronouns after *ntt*; see above § 223, end.

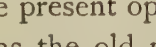
Obs. Compare further the use of the suffixes as subject of the passive *śḏm·f* form, below § 421.

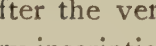
§ 378. Omission of the resumptive pronoun.—The replacement of *m* + suffix by the adverb *im* was noted in § 377, 1. So too after the relative forms, below § 385.

The name of a reigning Pharaoh is often accompanied by the phrase  *dỉ ꜥnḫ*, f.  *dỉt ꜥnḫ*. This must be considered as a shortening of *rdy n·f ꜥnḫ* 'to whom life is given' or perhaps rather of *rdy ꜥnḫ·f* 'given that he live'. English can similarly shorten to 'given life' its equivalent of the Egyptian phrase.

The present opportunity must be taken to allude to the use of  , f.  , as well as the old perfectives  *ꜥnḫ(w)*, *ꜥnḫ·tỉ* (2nd m. sing.), etc. (§ 313) as object after the verb *irỉ* 'make'. This use is frequent at the conclusion of dedicatory inscriptions in the temples.

Exx.  *ir·f ꜥnḫ(w) ḏt*, may he make 'he-lives-eternally'.[8]

 *ir·k ꜥnḫ·tỉ ḏt*, mayst thou make 'thou-livest-eternally'.[9]

 *ir·f dỉ ꜥnḫ*, may he make 'given-life'.[10]

[1] *P. Kah.* 11, 18. Sim. Cairo 20213, 6. 9; Vienna 57; Louvre C 72; fem., *P. Kah.* 12, 8.

[2] Ex. *Urk.* iv. 32, 12 (*ḏd·tw n·f*); Cairo 20141, *a* 2 (*iw ḏd·tw r·f*).

[3] Leyd. V 88, 10–1. Sim. *Westc.* 12, 3, qu. § 369, 2; *Pt.* 282. 623; *Cat. d. Mon.* i. p. 89, no. 76; *Urk.* iv. 1108, 12; 1109, 7.

[4] *Urk.* v. 96.

[5] *Urk.* iv. 1116.

[6] Budge, p. 124, 3–4.

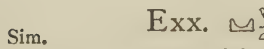
[7] Lac. *TR.* 21, 9. Sim. 3rd pers., *AZ.* 47, 122.

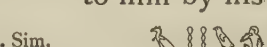
[8] *Urk.* iv. 871, 12; 873, 11. Fem. exx., *ib.* 214, 3; 296, 7; 334, 12.

[9] *Urk.* iv. 214, 9; 569, 4; 570, 10; 864, 6. Fem. exx., *ib.* 358, 10; 375, 10.

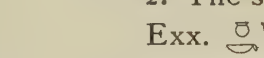
[10] Petr. *Abyd.* ii. 28; *Urk.* iv. 340, 15; 584, 12; 596, 6. Fem. exx., *ib.* 312, 16; 340, 8; 343, 3. Var. *ir·f n·f dỉ ꜥnḫ*, *Kopt.* 10, 1; *Urk.* iv. 881, 13; see also *ib.* 43, 16, where word-order shows that the dative refers to the god, see below § 507, 1.

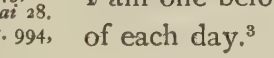
§ 379. The semantic subject after the passive participles.—1. There are several ways in which the semantic subject, i.e. the performer of the action of the verb as actively conceived, can be expressed after the passive participles. It is sometimes expressed, as after other passives and after the infinitive, in the form of an *agent*, i.e. with the help of the preposition *ỉn* (§ 39, end).

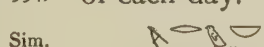
Exx.  *ḏwt ỉryt r·f ỉn sn·f Stḫ* the evils done to him by his brother Seth.[1]

 *nḥḥw n·f snb ꜥnḫ ỉn rmṯt nbt* one for whom health and life are prayed for by all people.[2]

2. The same meaning can, however, be conveyed by the *direct genitive*.

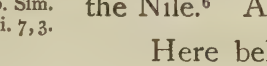
Exx.  *ỉnk mry nbt·f, ḥsy·s m ḫrt-hrw nt rꜥ nb* I am one beloved of (*or* by) his mistress and praised of (*or* by) her in the course of each day.[3]

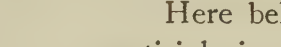
 *mrrw nb·f* one beloved of his lord.[4]

 *ỉryt ḫry-ḥb* that done by (lit. of) the lector-priest.[5]

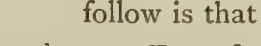
ḫt nbt nfrt wꜥbt ddt pt, ḳmɜt tɜ, ỉnnt Ḥꜥpy all things good and pure, given of heaven, created of earth, brought by (lit. of) the Nile.[6] A common formula.

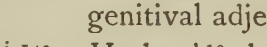
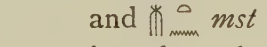
Here belong the examples where the semantic subject after the passive participle is expressed by a *suffix-pronoun*. We have frequently had occasion to point out that the relation of the suffix-pronouns to the words which they follow is that of the direct genitive.

Exx.  *sỉ·f mry·f* his son who is beloved of him.[7]

 *ỉrr ḥsst·sn nbt* doing all that is praised of them.[8]

3. An ambiguity arises when the semantic subject is introduced by *n*.

Ex.  *mry n tf, ḥsy n mwt·f* beloved by his father, praised by his mother.[9]

It is not clear whether *n* here is to be regarded as the preposition or as the genitival adjective. Feminine instances like  *ḥsyt nt Ḥt-ḥr* 'praised of Hathor'[10] show that the genitival adjective may really be used to introduce the agent. On the other hand, we have seen (§ 361, under *ȝae inf.*) that *ỉr n* 'engendered by' and *ms n* 'born to' (lit. 'borne to') make as feminines  *ỉrt n* and *mst n* with the preposition *n*. Possibly the use of the preposition *n* to introduce the agent entailed certain changes in the passive participle, whereby this + the preposition assumed the form of the perfective relative form to be described below. Conversely, we may perhaps conjecture that where the participle is written in its full form, as in *mry n, ḥsy n* above quoted, the *n* is the genitival *n*(*y*).

[1] *Eb.* 1, 13. Sim. *P. Kah.* 11, 22; *Urk.* iv. 689, 17.

[2] *Urk.* iv. 972. Sim. *Hamm.* 191, 5, qu. § 369, 2.

[3] Cairo 20543, *a* 6–7. Sim. *Sinai* 28. 35. 71; *Urk.* iv. 994, 16.

[4] *Urk.* iv. 68. Sim. *Sinai* 27; Louvre C 1, 7 (*ḥssw*).

[5] *Westc.* 4, 11–2.

[6] Cairo 20540. Sim. *ib.* 20430; *BH.* i. 7, 3.

[7] Cairo 20501 and *passim*. Sim. *Peas.* B 1, 21 (*sḫỉy·k*); 118 (*sky·k*); 236 (*ỉry·k*).

[8] Louvre C 1, 4. Sim. *Sinai* 1, 267 (*mrrt·f*).

[9] Cairo 20501. Sim. *Urk.* iv. 19, 14; 153, 9; 1011, 10.

[10] Piehl, *IH.* i. 143. Sim. Brit. Mus. 43.

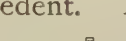
THE RELATIVE FORMS

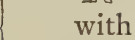
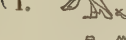
§ 380. It was seen in § 353 that the Egyptian participles may nearly always be translated into English by what can be described briefly as 'who'-clauses, i.e. relative clauses in which the subject is *identical with* the antecedent. We have now to consider a class of verb-forms best translated by relative clauses in which there is an expressed subject *different from* the antecedent. Where these verb-forms occur, the relative word in the English rendering appears as 'whom', 'whose', 'where', and so forth, only not as the nominative 'who' or 'which'. Two typical examples may serve as a concrete basis for the discussion to follow:

sḏmw n·f sḏmw one to whom (lit. to him) judges listen.[1]

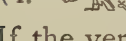
ḳmɜt·n bɜw 'Iwnw nfr·s one whose beauty (lit. her beauty) the souls of Heliopolis created.[2]

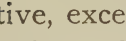
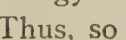
The verb-forms here in question are known as the **relative forms**[3] and at first sight seem peculiar to Egyptian. When the antecedent is masculine, they are often outwardly indistinguishable from the narrative *śḏm·f* and *śḏm·n·f* forms, though fuller writings showing a gender-ending *-w* (in one case *-y*) indicate their independent existence as distinct verb-forms. When the antecedent is feminine, the gender-ending *-t* is written after the stem to agree with the antecedent. Thus from the immutable verbs we have the forms

m.  *sḏm(w)·f*, very seldom written with *-w* when the subject is a suffix; with nominal subject the writing *sḏmw* is not rare.

f.  *sḏmt·f*, much more rarely written or even  .

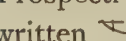
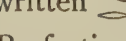
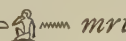
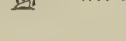
m. *sḏm(w)·n·f*, only rarely written with *-w* *sḏmw·n·f*.

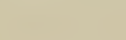
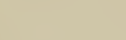
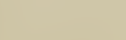
f.  *sḏmt·n·f*.

If the verb-stem has a determinative, the gender-ending precedes the determinative, except in the unusual feminine forms with  or , ex.  , where the analogy of the old perfective has evidently influenced the writing.

Thus, so far as the immutable verbs are concerned, only two varieties of relative form can be detected, one resembling narrative *śḏm·n·f* and the other resembling narrative *śḏm·f*. The mutable verbs show that the latter really comprises two forms, one with gemination and the other without. Taking now *mrỉ* 'love' as type-verb and quoting only the forms with nominal subject, we obtain:—

Imperfective relative form: m. *mrrw*, also written ; f. *mrrt*.

Prospective relative form: m.  *mry*, also written  ; f. *mrt*, also written  ,  .

Perfective relative form: m.  *mr(w)·n*, rarely written  ; f.  *mrt·n*.

[1] *BH.* i. 26, 155–6.

[2] *Urk.* iv. 361.

[3] See *Verbum* ii. §§ 737 foll.; *Rev. ég.* n. s., ii. 42 foll.; *ÄZ.* 54, 98–103.

These three forms correspond approximately to our present, future, and past tenses; a clear insight into their true meanings can be obtained only when their origin has been elicited. Contrary to our custom, we shall defer the discussion of the forms exhibited by the different verb-classes until after the uses of these parts of the verb have been examined.

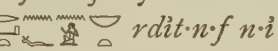
OBS. It has been maintained that the prospective relative ended in *-y* for the masc., and in *-tỉ* for the fem., alike in the mutable and the immutable verbs. See, however, § 387, 2.

§ 381. The relative forms as epithets or as nouns.—Like the participles (§ 353), the relative forms can be used either with or without an expressed antecedent, i.e. either as *epithets* or as *nouns*. See below, *passim*.

When the relative form is used as a noun, it may be qualified by the adjective *nb* 'all', 'every', 'any'.

Exx. *kȝp sy ḥr ssnt·s nbt m ỉšr* fumigate her over anything which she smells as roast.[1]

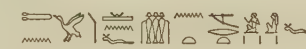
ỉr·n·k mỉ wḏt·n nbt ḥm·ỉ thou hast done according to all that My Majesty commanded.[2]

 *rdỉt·n·f n·ỉ nbt* all that he gave to me.[3] For the position of *nbt* after the dative *n·ỉ*, see above § 375, OBS.

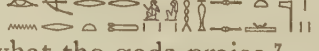
§ 382. The relative forms with direct semantic object identical with the antecedent.—In this case (true 'whom'-clauses) *no resumptive pronoun is ever used.*

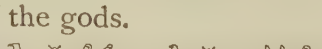
Exx. *ḫt nbt ddt sr nb nḏs nb r ḥt-nṯr* anything which any official or any commoner places in the temple.[4]

r rḫ dỉt·ỉ m r·ỉ in order to find out what I could put in my mouth.[5]

 *ṯn·n·f ḫnt mrt·f* whom he distinguished among his servants.[6]

It is extremely significant that Egyptian does not here write *ddt st sr*, *dỉt·ỉ st* and *ṯn·n·f sw*. This absence of the dependent pronoun as object has a remarkable consequence, namely that in the case of the imperf. and prospect. relative forms (see the first two examples above) it would be equally possible to regard the verb-form as a passive participle followed by a direct genitive (above, § 379, 2). This becomes still clearer when no adverbial phrase is appended.

Exx.  *ỉr·n·(ỉ) mrrt rmṯ, ḥsst nṯrw* I did what men love and what the gods praise.[7] *Or*, I did what was loved of men and what was praised of the gods.

 *ỉw šȝ·n·ỉ bȝkw ỉry·ỉ* I determined the work I was going to do; *or*, the work to be done (§ 371) by me.[8]

[1] *P. Kah.* 5, 8. Sim. *Urk.* iv. 618, 11, qu. § 386, 1.

[2] *Ikhern.* 9. Sim. *Urk.* iv. 353, 12.

[3] *P. Kah.* 12, 9.

[4] *Siut* 1, 280. Sim. *ib.* 292. 295; *Pt.* 146; *Urk.* iv. 1107, 11.

[5] *Sh. S.* 46. Sim. *Siut* 1, 298, qu. § 389, 2.

[6] *BH.* i. 25, 10. Sim. *Sin.* B 148. 162; *Urk.* iv. 684, 14; 734, 14; 743, 5; 780, 5; fem., *ib.* iv. 1071, 8; 1074, 3; Brit. Mus. 614, 10; *P. Kah.* 12, 9, qu. § 381.

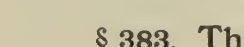
[7] *Siut* 1, 266. Sim. *Sin.* B 213.

[8] *Sinai* 139, 6–7.

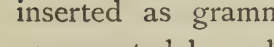
It is obvious that, in particular, the first of these two examples is inseparable, as regards its construction, from *mrrw nb·f* 'one beloved of his lord' quoted in § 379, 2 as an example of the imperf. pass. part. + direct genitive as subject[s]. In other words, we begin to see that the relative forms originated in an extension of the use of the passive participles.

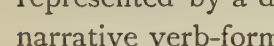
§ 383. The relative forms with direct semantic object different from the antecedent.—In this case the direct object[s] has naturally to be inserted as grammatical object of the relative form, and, if pronominal, is represented by a dependent pronoun. The word-order is the same as after the narrative verb-forms.

Exx. *mḫɜt tw nt Rˁ fɜɜt·f Mɜˁt im·s* this balance of Rēˁ in which he weighs Right.[1]

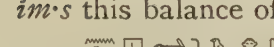
 *nɜ ḥd·k sw ḥr·s* that for which thou punishest him.[2] For the masculine gender of *ḥd(w)·k* see above § 111.

ḫssw nb·f šmwt·f whose goings his lord praises.[3] *Or*, whose lord praises his goings.

 *sḫnt·n mnḫw·f st·f* whose efficiency advanced his position.[4]

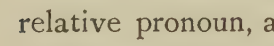
 *rdi·n ˁr·f rḫ·tw·f* whom his pen caused to be known.[5] *Or*, whose pen caused him to be known.

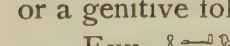
ỉpɜt nsw nbt . . . . . rdỉt·n·f ỉry·(ỉ) n·s wpt every private department of the king . . . . . for which he caused me to do business.[6]

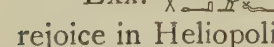
The article  *ḏd·n nb·ỉ* (*ˁ.w.s.*) : *ỉnk rdỉ·ỉ ỉr·tw·f n·k* of which my lord (l. p. h.) said : I will cause it to be made for thee.[7]

The important point to be observed here is that the English relative pronoun ('in which', 'for which', 'whose', etc.) is represented in Egyptian by a resumptive pronoun. Save for the presence of the semantic subject and, in the perfective relative form, of the *·n* which introduces it, these examples show a very close parallelism to the examples of the passive participle quoted above in § 377.

§ 384. The relative forms from intransitive verbs.—Again, with intransitive verbs a resumptive pronoun must be used to represent the English relative pronoun, and may be, for example, a suffix-pronoun after a preposition or a genitive following a noun.

Exx.  *ḫˁˁw n·f ḫnmmt m ỉwnw* at whom the sun-people rejoice in Heliopolis.[8]

 *wɜt ỉt·n·f ḥr·s* the road on which it (the statue) came.[9]

 *šmw bw nb m šw·f* in whose shadow everyone walks.[10]

[1] Lac. *TR.* 37, 3. Sim. Quib. *Saqq.* 1906–7, p. 32, xii. 3.

[2] *Urk.* iv. 1090, 14.

[3] Louvre C 1, 8–9. Sim. *Siut* 1, 247; *Hamm.* 113, 6.

[4] *Urk.* iv. 957. Sim. *Siut* 1, 221; *Hamm.* 17, 6; *P. Kah.* 1, 6; *Urk.* iv. 361, 9, qu. § 380; 780, 6.

[5] *Urk.* iv. 127.

[6] Brit. Mus. 614, 10.

[7] *P. Kah.* 28, 27. Rather similar after pass. part., *P. Boul.* xviii, 68.

[8] Cairo 20498. Sim. *ib.* 20539, i. *b* 15; *Siut* 1, 234; *Eb.* 99, 15; Erm. *Hymn.* 11, 2–3; *Urk.* iv. 350, 9.

[9] *Bersh.* i. 14, 1. Sim. *Sin.* B 101; *P. Boul.* xviii. 6; *Urk.* iv. 350, 9; 807, 12.

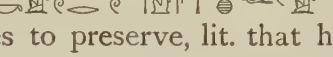
[10] Cairo 20539, i. *b* 11. Sim. *Sin.* B 44–5, qu. § 389, 1; Erm. *Hymn.* 1, 2; *Urk.* iv. 938, 10; 993, 8, qu. § 389, 1.

Note that these examples closely resemble the passive participles quoted in § 376; the only difference, indeed, so far as the imperfective relative form is concerned, is that the semantic subject is here expressed.

§ 385. Omission of the resumptive pronoun.—We saw in § 382 that the resumptive pronoun is regularly absent when the direct semantic object is identical with the antecedent ('whom'-clauses). It may, however, happen that the direct object[s] of the relative form is a dependent verb (*śḏm·f* or infinitive) and that it is the direct object[s] of this dependent verb which is identical with the antecedent. In such cases the resumptive pronoun is sometimes used for the sake of clearness.

Exx. *kꜣt·n·f ỉrt st r·ỉ, ỉr·n·ỉ st r·f* what he had planned to do (lit. to do it) to me, I did it to him.[1]

[1] *Sin.* B 144–5. Sim. *Pt.* 267.

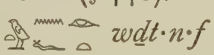
 *ỉnk pw mrrw nṯr sʿnḫ·f wỉ* it is I whom the god wishes to preserve, lit. that he should preserve me.[2] In this instance the 1st pers. *wỉ* is illogically and exceptionally substituted for *sw*.

[2] *Eb.* 1, 10.

Sometimes, on the other hand, the resumptive pronoun is omitted.

Exx. *ḏʿm dỉ·n·f ỉnt ḥm·ỉ m-ḫnt Tꜣ-sty* the gold which he had caused My Majesty to bring out of Nubia.[3] *Ỉnt* here is an active *śḏm·f* form (§ 448).

[3] *Ikhern.* 4.

 *wḏt·n·f ỉrt* what he had commanded to be done, lit. to do.[4]

[4] *Urk.* iv. 750.

Elsewhere the absence of the resumptive pronoun is common only in association with *ỉm* in its various meanings; so too after the passive participles, § 378.

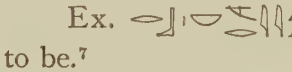
Exx. *bw wršw ỉb·ỉ ỉm* the place where my heart dwelleth.[5]

[5] *Sin.* B 158. Sim. Turin 1447, 8; BUDGE, p. 129, 9–10.

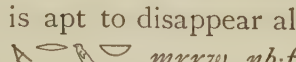
ḥtpt ḏfꜣw mrrt šḫw wnm ỉm the offerings whereof the spirits love to eat.[6]

[6] Brit. Mus. 614, vert. 2. With the meaning 'wherewith', QUIB. *Saqq.* 1906–7, p. 32, xii. 3.

In this connection we must note an apparent ellipse of the infinitive *wnn* 'to be' after *mr(ỉ)* 'love', 'wish'.

Ex.  *r bw nb mry·ỉ ỉm* to any place where I may wish to be.[7]

[7] BUDGE, p. 150, 12. Sim. *P. Kah.* 6, 21; LAC. *TR.* 83, 25.

§ 386. Origin of the relative forms.[8]—1. Throughout our account of the uses of the relative forms (§§ 381–385), the close analogy to similar uses of the passive participles (§§ 353. 376–378) has everywhere been apparent. Indeed, in the case of the imperfective and the prospective relative forms, the distinction is apt to disappear altogether; it does not matter whether we explain *mrrw* in  *mrrw nb·f* 'one beloved of his lord', 'one whom his lord loves' (§ 379, 2) as imperfective relative form, or whether we regard it as an imperfective passive participle with the semantic subject *nb·f* in the form of a direct genitive.

[8] For a different theory see *ÄZ.* 59, 65.

So, too, more complex constructions of the imperfective passive participle may be considered as imperfective relative forms from which subject[s] has been omitted as unessential; *dd(w) n·f nbw n ḥswt* (§ 377, 1, first example) needs only the insertion of *nb·f* to turn it into a typical example of the imperfective relative form: *dd(w) n·f nb·f nbw n ḥswt* 'one to whom his master repeatedly gave the gold of favour'. It thus seems evident that the relative forms are simply an extension of the passive participles. Whereas English can only retain the direct semantic object ('the boy found fault with'), Egyptian feels no difficulty in the simultaneous retention of the semantic subject ('the boy found-of-his-father-fault-with-him'), and thus obtains an exceedingly compact method of producing the equivalent of an English relative clause ('the boy whom his father finds fault with').

This explanation of the relative forms is confirmed by the absence of the resumptive pronoun when that pronoun would be the direct object of the relative form (§ 382); the reason why Egyptian does not say **mrrw sw nb·f* 'one whom his lord loves' is because *mrrw* is, in its origin, a passive participle, and so has inherent in itself the direct semantic object (§ 376, beginning); 'one who is beloved' is not **mrrw sw*, but simply *mrrw*. This point is the corner-stone of the theory of the relative forms here maintained.

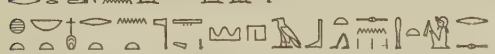
There are, however, some good reasons why the relative forms should be classified apart from the passive participles in which they originated. The semantic subject in *mrrw nb·f* had to be explained (§ 379, 2) as a direct genitive. But we saw (§ 85) that it is almost impossible to separate a direct genitive from its noun, whereas the subject of the relative form may be readily separated from it in accordance with the rules of word-order given in §§ 27. 66.

Exx. *mrrt nbt kȝ·i* all that my soul desires.[1]

[1] *Urk.* iv. 618.

ptr ḏdt n·i nb·i what is (it) that my lord says to me?[2]

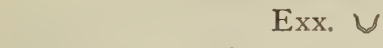
[2] *Sin.* B 261. Sim. *BH.* i. 26, 155–6, qu. § 380.

 *ḫt nbt nfrt nt Tȝ-nṯr ḥȝbt sn ḥmt·i r·s* all good things of the Divine Land for which My Majesty sends them.[3]

[3] *Urk.* iv. 346.

It seems clear that these final extensions of the use of the passive participles can only have come about when the semantic subject had ceased to be felt as a direct genitive, and was now, though doubtless not fully consciously, regarded as a nominative, or as on a par with other nominatives. But this is only another way of saying that these involved constructions with the passive participle had come at last to be felt to contain a quasi-narrative *active* form, having a nominative as subject[s] and an accusative as direct object[s]; compare above § 301, Obs. 2. It is at the precise moment when the verb-forms in question were first felt as actives instead of as passives that the relative forms became differentiated as separate grammatical entities from the passive participles.

2. This conclusion is borne out by the perfective relative form, which we must take to have originated in the perfective passive participle followed by the preposition *n* 'to', 'for' (§ 379, 3); for example, *ḫrw śḏmw n·f* would mean literally 'the voice heard to him', and this would subsequently be felt as active just as the Low Latin *ego habeo factum*, containing a passive participle, becomes the active French tense *j'ai fait*. Note that it is the less common type of perfective passive participle having the ending *-w* even in the *ʒae inf.* (§ 361) which lies at the base of the perfective relative form, and perhaps this had undergone some shortening, seeing that the ending *-w* is so rarely shown. At all events the preposition has in course of time become detached from its noun and, in cases where the word-order demands, cleaves closely to the verb-form.

Exx.  *wpt tn rdit·n w(i) ḥm·f im·s* this mission wherein His Majesty placed me.[1]

[1] Leyd. V 88, 9.

ḫt nbt rdiw·n n·i pɜy·i sn all the things which my brother gave to me.[2]

[2] *P. Kah.* 12, 8. Sim. *ib.* 11; *Urk.* iv. 862, 6. 13.

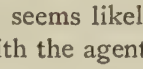
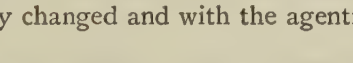
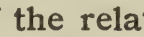
It seems hardly likely that the preposition *n* could have become detached from its noun so long as it preserved intact its prepositional value 'to'. Its detachment may, therefore, serve as evidence that the verb-form was by this time no longer felt as a passive participle, but rather was interpreted, in combination with the element *·n*, as the quasi-narrative active form which we call the perfective relative form.

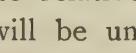
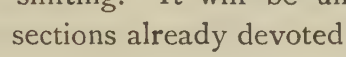
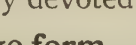
The decisive proof of the correctness of this view lies, however, in the quite obvious parallelism of the relative forms to the narrative *śḏm·f* and *śḏm·n·f* forms, the former possessing two varieties corresponding respectively to the imperfective and prospective relatives. The active force of the two narrative forms in question is of course undoubted, and this is enough to enable us to ascribe active force also to the corresponding relative forms, although it remains true and certain that these last were derived from passive participles. For further details see below § 387 and, for the relation to the narrative forms, below § 411. This last argument will be better appreciated when the student has mastered the contents of the next two Lessons.

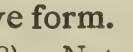
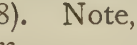
The question now arises as to where the boundary-line between passive participle and relative form is to be set. A necessary condition for every relative form is the presence of the semantic subject. Cases like *mrrw nb·f* are perhaps best classified as passive participle + direct genitive (§ 379, 2); on the other hand, we have inclined to take the *ir·n*, *ms·n* expressing parentage as relative forms (p. 279). But when a clause-like appearance is given to the whole phrase by any addition, whether direct object[s] or an adverbial phrase, then it is doubtless best to treat the verb-form as a relative form. So too when *nb* 'every', 'all' separates the verb-form from its subject[s], as in the examples quoted § 381.

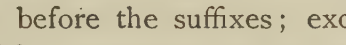
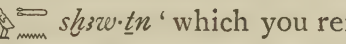
Obs. For the origin of the narrative *śḏm·n·f* form see below § 411, 2, where further considerations bearing upon the origin of the perfective relative form will be found. For the secondary separation of the agential *n* in Egyptian from the noun governed by it, compare the Greek verbs compounded with prepositions like *κατηγορεῖν*. Another evidence of the origin of the *śḏm(w)·n·f* relative in the perf. pass. part. is afforded by the construction *šmt pw ỉr(w)·n·f*, the passive of which is *šmt pw ỉry* (below § 392); from this it seems likely that *ỉr(w)·n·f* is merely the perf. pass. part. *ỉry* slightly changed and with the agential phrase *n·f* added to it.

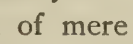
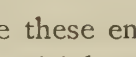
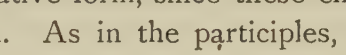
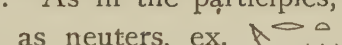
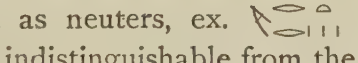
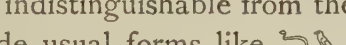
§ 387. The writing of the relative forms.—We have just seen that the boundary-line between the relative forms and the passive participles is precarious and shifting. It will be unnecessary, therefore, to do more than supplement the sections already devoted to the originating passive participles.

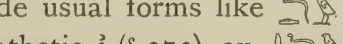
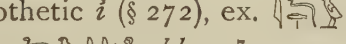
1. **Imperfective relative form.** Generally speaking, the forms are those of the imperf. pass. part. (§ 358). Note, however, that the m. ending *-w* is very seldom written before the suffixes; exceptions are  *ddw·ṯn* 'which you give';[1]  *sḫsw·ṯn* 'which you remember'.[2] As regards the feminine, all writings with or instead of mere *-t* must perhaps be assigned to the prospective relative form, since these endings are never found in company with the gemination. As in the participles, the plur. strokes sometimes accompany feminines used as neuters, ex.  *mrrt* 'what (X) loves';[3] the plurals themselves are indistinguishable from the singulars.

2-lit. Beside usual forms like *ḏdw*,[4]  *ḏdt*,[5] occurs, as a great rarity, a form with prothetic *ỉ* (§ 272), ex.  *ỉḏdw*.[6] For 1st pers. sing. we have an example written  *ḏdw·y*.[7]

2ae gem. Forms from 'be' are  *wnnw*,[8]  *wnn·ṯn*.[9]

ȝae inf. Only geminating forms occur, since forms without gemination are to be assigned to the prospective relative form, see below under 2. Exx.  *ḥrrw* '(at) which rejoice';[10]  *fȝȝ·f* '(in) which he weighs'.[11]

anom. 'Give' has  *ddw·ṯn* (see above) and 'bring'  *ỉnnt* (fem.),[12] i. e. forms in both cases identical with the imperf. pass. part. 'Come' shows forms from both the *-ỉ* and the *-w* stem, exx.  *ỉyw*,[13] f.  *ỉt*[14] and  *ỉww*,[15] var.  *ỉw*.[16]

2. **Prospective relative form.**[17] This form, instances of which with adjuncts beside the subject[s] are much less common than with the two other relative forms, must be viewed as derived from the perf. pass. part. (§ 361), unless we are to assume as its original a special prospective passive participle.[18] In both these hypothetical prospective forms there have been postulated the special endings  *-y* for the masculine and  , *-tỉ* for the feminine. However, the cases where *-y* occurs,[19] apart from the *ȝae inf.*, where this ending is quite normal for the perf. pass. part., are rare and doubtfully prospective in meaning;

[1] *Siut* 1, 276; *ddw·sn*, *ib.* 289. 292. 298.

[2] Turin 1447. Sim. m. plur., *ḏdw·ṯn*, *Urk.* iv. 651, 8.

[3] *Urk.* iv. 750, 4.

[4] *Peas.* B 1, 19.

[5] *Sin.* B 261.

[6] *Sebekn.* 3.

[7] Spieg.-Pörtn. i. 4, 17.

[8] *Sin.* B 44.

[9] Turin 1447.

[10] Cairo 20498, *a* 3, qu. § 384.

[11] Lac. *TR.* 37, 3, qu. § 383.

[12] *Th. T. S.* i. 30, G.

[13] Cairo 20539, i. *b* 15.

[14] Brit. Mus. 581, horiz. 6.

[15] *Siut* 1, 234.

[16] Louvre C 1, 6; *Hamm.* 113, 5; *Urk.* iv. 17, 1.

[17] See Gunn, *Stud.* ch. 1.

[18] See Gunn, *Stud.* ch. 2.

[19] *Ddy·ỉ*, *P. Kah.* 36, 24; *ḏdy·k*, Lac. *TR.* 7, 3; *Westc.* 9, 8; *ȝmy·f*, Budge, p. 366, 14; *ḫndy·k*, *ib.* p. 265, 15.

and although a few indisputable early instances of the fem. *-tỉ* occur, this writing grows much more frequent towards Dyn. XVIII, when there is a far greater chance that it may be a mere graphic variant of *-t*, due to the fact that original *-tỉ* in other verb-forms, i. e. old perfective 2nd masc. and 3rd fem. sing., had already been reduced to *-t* by loss of *-ỉ*. It is certainly strange that such a form as *ḏdtỉ*[1] should often have prospective meaning, no less than the *ȝae inf.* *mrtỉ*;[2] but the great improbability of *-tỉ* instead of *-t* as fem. ending of a participle weights the scale heavily against this supposed peculiarity of the prospective forms; see too a certain case of the writing *tỉ* for *t* below § 409.

[1] *P. Salt* 834, 1, 2 = Gunn, *Stud.* p. 15, no. 91; *Mill.* 1, 2; *Urk.* iv. 1195, 8.

[2] *Urk.* iv. 162, 8. Sim. *ib.* 96, 16 *irtỉ*, *ib.* 162, 8; *Adm.* 3, 7.

Provisionally the prospective relative is best regarded as a perf. pass. part. of usual appearance, but employed as a relative form with special prospective meaning. Its main characteristic is the absence of gemination in the mutable verbs; in the immutable verbs it is indistinguishable from the imperfective relative form, except perhaps when the fem. ending *·t* is written , or (see above under 1).

m. sing. No special ending. With the *ȝae inf.* the ending *-y* is characteristic, but is sometimes absent. For possible *-y* with immutable verbs, see above.

f. sing. Ending *·t*. In the *ȝae inf.* the full writing of the perf. pass. part. *-yt* is never found in the prospective relative. On the writings , see above.

If the view taken above be correct, the prosp. rel. form will be practically indistinguishable from the imperf. rel. in the immutable verbs.

[3] *Urk.* v. 4, 10.

[4] *P. Kah.* 12, 10.

[5] *Leb.* 51.

[6] *Urk.* iv. 85, 1.

[7] *Urk.* iv. 834, 12. Sim. *ib.* 1103, 16; 1108, 15; *Adm.* 3, 7. 13.

[8] *Sh. S.* 46, qu. § 382. Sim. *P. Kah.* 27, 9.

ȝae inf. Exx. *mry·f* 'which he may wish';[3] *ms·s* 'which she may bear';[4] *ḫnt·k* '(on) which thou mayst alight';[5] *ḥs·tỉ* 'that which . . . . . will praise'.[6] 'Make' is written without *r*, ex. *irt·ỉ* 'what I shall make'.[7]

anom. 'Give' shows the stem as *dỉ*, ex. *dỉt·ỉ* 'what I could put'.[8]

3. **Perfective relative form.** This relative form, like (on our hypothesis) the prospective relative, is derived from the perf. pass. part. (§ 361); but whereas in the prospect. rel. the semantic subject appears as a direct genitive, here it is mediated by means of the preposition *n*; see above § 386. In agreement with this origin, the *n* follows any determinative which the verb-stem may have, while the gender endings precede. There is no gemination.

m. sing. The m. ending *-w* is but rarely written; exx. *sḫtw·n·(ỉ)* 'which I uncovered';[9] *irw·n·k* 'which thou hast made';[10] *rdiw·n* 'which . . . . gave'.[11]

[9] *Urk.* iv. 484, 11.

[10] *Urk.* iv. 202, 8.

[11] *P. Kah.* 12, 8, qu. § 386, 2.

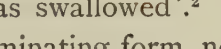
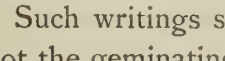
f. sing. The f. ends in *-t*. When the meaning is neuter, the plural strokes may be used, exx. *mȝt·n·ỉ* 'what I have seen';[12] *wḏt·n·f* 'what he has commanded'.[13]

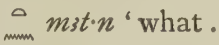
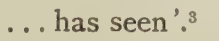
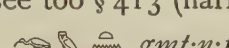
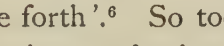
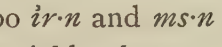
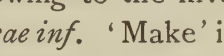
[12] *Sh. S.* 143.

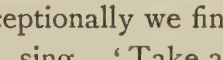
[13] *Urk.* iv. 363, 13. Sim. *ȝt·n·f*, *Sin.* B 51.

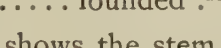
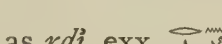
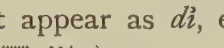
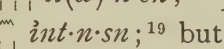
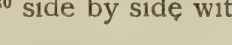
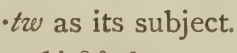
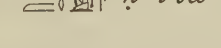
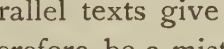
No distinction of form is made for the plurals.

2-lit. Exx. *ḫm(w)·n·k* 'whom thou knowest not';[1] *ʿmt·n·f* 'what it has swallowed'.[2] Such writings show that the basic perf. pass. part. is the non-geminating form, not the geminating form of § 360.

2ae gem.  *mɜt·n* 'what . . . . has seen'.[3] The form  *wn·k*[4] might be for *wn(w)·n·k*, see too § 413 (narrative *śḏm·n·f*); but this is uncertain.

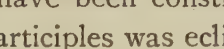
3ae inf. Exx.  *gmt·n·f* 'what he found';[5]  *pr(w)·n·f* '(from) whom he has gone forth'.[6] So too *ir·n* and *ms·n* (above § 361) are to be taken as relative forms owing to the invariable absence of the *-y* characteristic of the perf. pass. part. in *3ae inf.* 'Make' is almost always without *r*, exx.  *ir(w)·n·i*;[7]  *irt·n*;[8] but exceptionally we find  *irt·n·sn*.[9] For the writing *irw·n*, see above under m. sing. 'Take away' shows  *it(w)·n·i*.[10]

4ae inf. Exx.  *mdwt·n·i* '(concerning) which I have spoken';[11] *sntt·n* 'which . . . . . founded'.[12]

anom. 'Give' shows the stem as *rdi*, exx.  *rdi(w)·n·i*;[13]  *rdit·n*;[14] only rarely does it appear as *di*, ex.  *di(w)·n·f*.[15] 'Come' has only forms from *ii*, exx.  *ii(w)·n·sn*;[16]  *it·n·f*.[17] 'Bring' yields normally *in(w)·n·i*;[18]  *int·n·sn*;[19] but abbreviated writings with one *n* sometimes occur, ex.  *in*[20] side by side with  *in·n*.[21]

[1] *Urk.* iv. 1090, 5.
[2] Brit. Mus. 566.
[3] MAR. *Abyd.* ii. 29, 8. Sim. *Sh. S.* 143.
[4] *Sh. S.* 135; sim. *ib.* 126. Cf., however, *wnw·k* in *Pyr.* 1544.
[5] *BH.* i. 25, 38–9.
[6] *Pt.* 630.
[7] *BH.* i. 26, 200.
[8] *Siut* 1, 273.
[9] *Sin.* B 28.
[10] *BH.* i. 8, 19.
[11] LAC. *TR.* 72, 35.
[12] *Siut* 4, 21.
[13] *Siut* 1, 287.
[14] Leyd. V 88, 9.
[15] *Ikhern.* 4.
[16] *Westc.* 11, 10. Sim. *Peas.* B 1, 196.
[17] *Bersh.* i. 14, 1.
[18] *Sh. S.* 175.
[19] *P. Ram.* unpubl. letters 1, 13; 6, 11.
[20] *Urk.* iv. 780, 11; 781, 1.
[21] *Urk.* iv. 780, 6.

§ 388. The supposed passive of the relative forms.[22]—No certain examples have been found.[23] In one case an apparent relative form has the indefinite pronoun *·tw* as its subject.

Ex.  *ḫrrt·tw n sḏm ḫrw·s* she at hearing whose voice one rejoices.[24]

The three parallel texts give the narrative *śḏm·f* form *ḫrr·tw*; the writing with *t* may well, therefore, be a mistake. Other examples that have been quoted are late and perhaps illusory, though there is no inherent reason why a passive in *·tw* should not have been constructed for the relative forms when once their origin in passive participles was eclipsed or forgotten.

[22] See *Verbum* ii. § 786, with p. 468.
[23] In *Eb.* 97, 13, *ḥrw mss·tw·f* is suspect; if correct, it might be a case of § 198, 2.
[24] *Amarn.* v. 27, 4. Sim. *AZ.* 44, 111.

§ 389. Tense-distinction in the relative forms.—The various relative forms closely follow in their meanings the distinctions associated with their originating passive participles.

1. **Imperfective relative form.** This is used in reference to *repeated* or *continuous* action, whether in present, past, or future time.

Commonest of all are examples which must be translated by the English *present*. Many of these are either aphorisms or statements of custom.

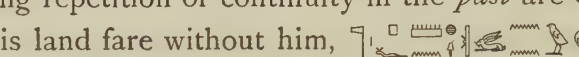
Exx. *irrt iśw n rmṯ bin m ḫt nbt* what old age does to men is evil in every respect (lit. thing).[25]

[25] *Pt.* 20–1. Other exx., *Peas.* B 1, 45. 46, qu. § 391; *Siut* 1, 280; *Urk.* iv. 1154, 6.

s n ḫ ḥbw wr n wr a serving man (lit. a man of entering) whom (one) great man sends to (another) great man.[1] The *-w* in *ḥbw*, not *-y*, might show that this is imperfective, not prospective; but see § 387, 2.

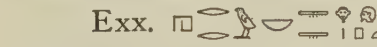
[1] *Pt.* 145–6. Sim. *Sin.* B 158; *Peas.* B 1, 275; *Urk.* iv. 1107, 11.

Instances expressing repetition or continuity in the *past* are difficult to find.

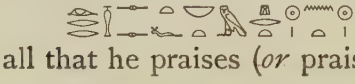
Ex. How shall this land fare without him,  *nṯr pf mnḫ wnnw snḏ·f ḫt ḫ3swt* that beneficent god fear of whom was throughout the foreign lands?[2]

[2] *Sin.* B 44–5.

In honorific epithets, however, there is often a doubt whether one should translate with the English past or present. Egyptian uses the imperfective relative form in either case.

Exx.  *ḥrrw nb t3wy ḥr tpt-r·f* on account of whose utterance the lord of the two lands is (*or* was) wont to be pleased.[3]

[3] *Urk.* iv. 993. Sim. *Siut* 1, 234. 247.

 *irr ḫsst·f nbt m ḫrt-hrw nt rˁ nb* who does (*or* did) all that he praises (*or* praised) in the course of every day.[4]

[4] Cairo 20541, 5.

Examples referring to *future* time are uncommon.

Ex. *nfr irrt·i n·k* good is that which I will do for thee.[5] The Syrian prince here promises to treat his guest handsomely; a nuance of custom is implied.

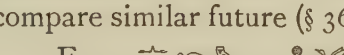
[5] *Sin.* B 77. Sim. *Siut* 1, 298. 299.

The verb *ḫpr* appears occasionally to use the imperf. rel. form in reference to the *past* without any implication of continuity; this use seems to be a consequence of the inherent meaning of this verb-stem, Egyptian regarding the notion of having-come-about as something which can be predicated as present in a subject.

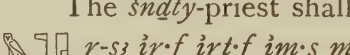
Ex. *ḫprt mrt m spty šd·s* (a woman) in the lips of whose vulva disease has come about.[6]

[6] *Eb.* 95, 22. Sim. *ib.* 88, 3; 95, 5. 17; 96, 2–3.

2. **Prospective relative form.** This form is used to refer to events which either will or else might occur in time *future* relatively to the main verb; compare similar future (§ 369, 5) and obligational (§ 371) uses in the perf. pass. part.

Exx.  *nn gm·k ḫnt·k ḥr·s* thou wilt not find (anything) whereon thou mayst rest.[7]

[7] *Leb.* 51, restored. Sim. *Sh. S.* 46, qu. § 382; *P. Kah.* 27, 9.

The *šnḏty*-priest shall hand it (the candle) to my *ka*-servant  *r-s3 ir·f irt·f im·s m ḥt-nṯr* after his doing what he has to do with it in the temple.[8]

[8] *Siut* 1, 297–8. Sim. *Westc.* 11, 6; *Adm.* 3, 7. 13.

irt ḫprw nb mry·f ḫpr im·f the making of all changes into which he may wish to change.[9]

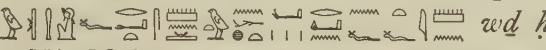
[9] *Urk.* v. 4. Sim. BUDGE, p. 129, 9; 210, 3.

Note that cases with a direct object like the last are very uncommon with the prospective relative. But for them, the very existence of the prosp. rel. as distinct from the perf. pass. part. would be doubtful; see § 387, 2.

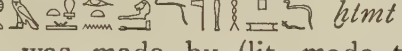
3. **Perfective relative form.** In the large majority of cases this form refers to action regarded as *past*, i. e. past relatively either to the moment of speaking or to the time of the main verb.

Ex. *nn n ḫt rdi(w)·n·i n nn n wꜥbw* these things which I have given to these priests.[1] English present perfect.

[1] *Siut* I, 270. Sim. *ib.* 272; *Peas.* B 1, 287; Berl. *ÄI.* i. p. 258, 21; *BH.* i. 8, 18.

 *wḏ ḥm·f rdit smn·tw nḫtw rdi(w)·n n·f tf 'Imn* His Majesty commanded to cause to be recorded the victories which his father Amūn had given him.[2] English past perfect.

[2] *Urk.* iv. 684, *'Imn* restored. Sim. *Sin.* B 144, qu. § 385.

 *ḫtmt irt·n ḥsty-ꜥ, imy-r ḥmw-nṯr Ḥp-ḏf* contract which was made by (lit. made to) the prince and overseer of the priests Ḥepdjefi.[3] English past tense.

[3] *Siut* I, 296. Sim. *Leb.* 30, qu. § 390; *Sin.* B 202. 205.

Although the predominant use of the perf. rel. form is in reference to the past, there is some reason for thinking that this was not so from the start. We shall see in dealing with the narrative *śḏm·n·f* form (§ 411, 2) that the fundamental idea connected with that form was *occurrence* or *happening*. Both the narrative *śḏm·n·f* and the relative *śḏm(w)·n·f* describe *incidents*, and so stand in a certain antithesis to the geminating narrative and relative forms, which describe rather what is habitual or characteristic. Hence it is not surprising to find the perf. rel. form employed with such verbs as *rḫ*, *ḫm*, and *mr* whenever they mean, not 'learn', 'ignore', and 'love'—notions implying continuity—but 'know', 'not know', and 'wish', these being regarded from the Egyptian standpoint as the definite occurrences resulting from 'having learnt', 'failed to learn', 'conceived a wish'. So even in reference to the present.

Exx. A ship shall come from home *śḳdw im·s rḫ(w)·n·k* sailors being in it whom thou knowest.[4]

[4] *Sh. S.* 121. Sim. *Pt.* 177. 179.

mꜣ·k rḫ(w)·n·k mi ḫm(w)·n·k thou shalt regard him that thou knowest like him that thou knowest not.[5]

[5] *Urk.* iv. 1090, 5. Sim. *ib.* 971, 3. 10; 1071, 9.

sḫmḫ ib Ḥr m mrt·n·f diverting the heart of Horus with what he wishes.[6]

[6] Brit. Mus. 614, 2.

Naturally the same forms are also employed in contexts referring to the past.

Exx. One whom the god distinguished out of millions *m s mnḫ rḫ(w)·n·f rn·f* as a capable man whose name he knew.[7]

[7] Cairo 20539, i. *b* 9.

m-ḫt nn ir·n ḥm n nṯr pn mrt·n·f nbt ḥnꜥ·s after this the Majesty of this god did all he wished with her.[8]

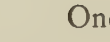
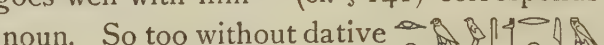
[8] *Urk.* iv. 221. Sim. Brit. Mus. 614, 10; Cairo 20024, *c*.

Obs. For similar uses of *rḫ* and *ḫm* in the old perfective and perf. act. part. see above §§ 320; 367, 2 Obs.

Of considerable interest is an example from the adjectival stem *nfr*:

r iw hrw nfr n·i im·f until the day came when it went well with me, i. e. when I died or ended (§ 351).[9]

[9] Florence 1774. Rather similarly, Berl. *ÄI.* i. p. 185.

One is tempted to take  here as the perf. rel. form. But examples from the Pyramid texts show that *n·i* was there still a dative, since to .... 'everything wherewith it goes well with him' [1] (cf. § 141) corresponds [2] with *im* before *n* + noun. So too without dative  'the eye of Horus wherewith (one) is powerful'.[3] These constructions are analogous to those of the passive participle studied in § 376, though doubtless no passive participles could be formed from the adjective-verbs.

[1] *Pyr.* 1645.
[2] *Pyr.* 1648.
[3] *Pyr.* 1234.

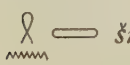
VOCABULARY

ꜥrf pack, envelop, enclose.

wrd (old *wrḏ*) be weary.

ḥꜣp conceal, hide.

ḥnk present, offer.

 *šnỉ* (det. also) surround, encircle.

šnṯ resent, vent anger on.

šdỉ recite, read aloud.

ḳmꜣ create.

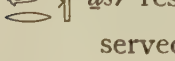
ḳnỉ be brave.

twt be like, *n* someone.

tšỉ be missing, absent oneself, *r* from.

ḏsr reserve, make clear; be reserved, private, holy.

iwꜥt heritage, inheritance.

 *imyt-pr* estate, testament.

imꜣḫy revered, honoured.

išt property, belongings.

ỉtnw rebel, adversary.

wpt mission, business.

wḏ (dett. also ,) stela.

pꜣt offering, kind of loaf.

mꜥw tribute, offerings.

nsyt (?) kingship.

ḥt-ꜥꜣt temple.

abbrev. *ḥꜥw* ships.

ḥb-sd jubilee, *sed*-festival.

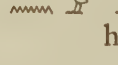
ḥry-tp chief, chieftain.

sntt (old *snṯt*) foundation.

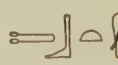
sḫt field; countryside.

stt ray.

šnꜥw policing, control, lit. holding in check.

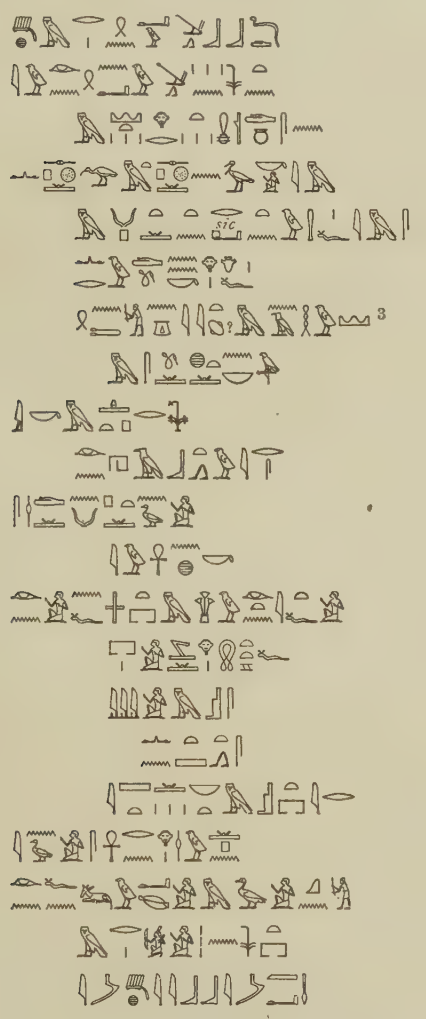
 *tỉt* figure, image.

ṯbt sole; sandal.

 *Nwt* Nut, the sky-goddess.

EXERCISE XXVI

(*a*) *Reading lesson. Autobiographical text from a stela of Dyn. XII,*[1] *reproduced here without omissions so as to illustrate the difficulties from which few Egyptian texts are wholly free*:



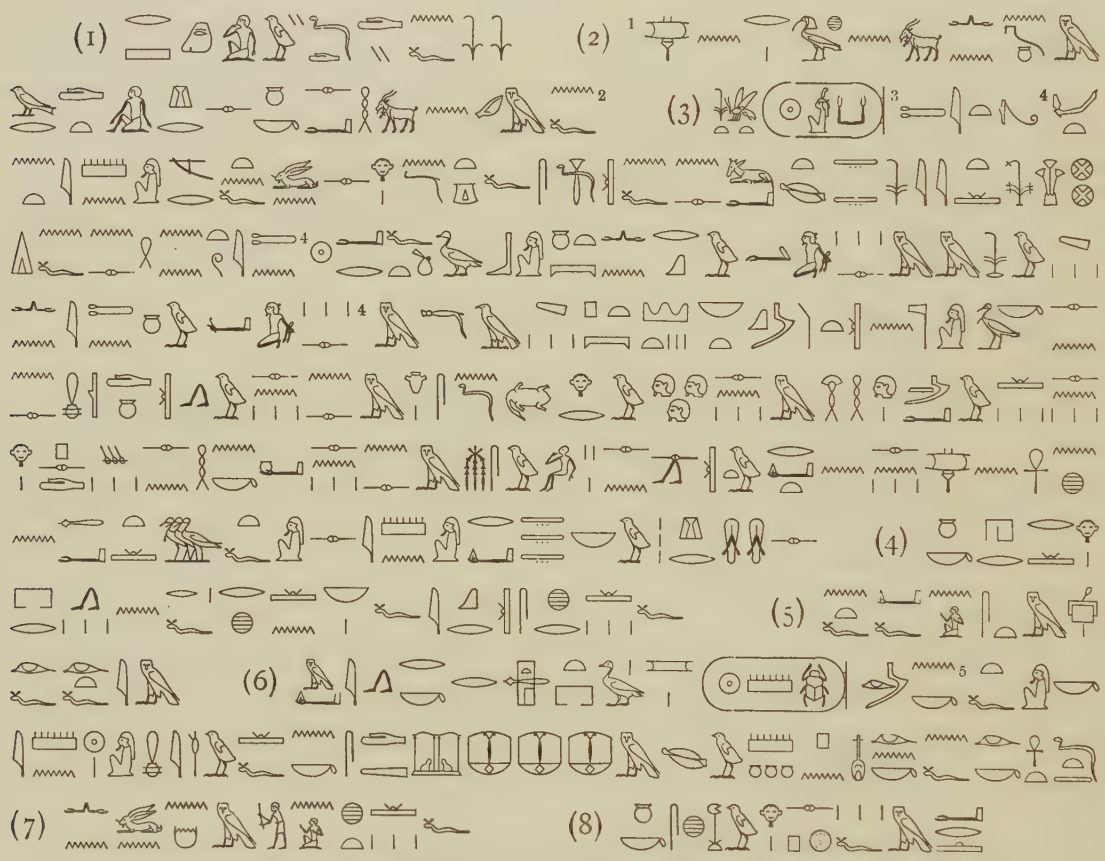
imȝḫ(y) imy-r šnᶜw[2] *Bb, ḏd* (§ 450, 1):
iw ir·n(·i) šnᶜw n nsw
m ḫȝswt ḥrt mi ḳd·sn;
n sp gm·t(w) sp n bȝk im,
m wpt tn rdit·n w(i) ḥm·f im·s,
n (§ 164) *rwd nnk* (§ 300) *ḥr ib·f,*
šnṯ(·i ?) ngyt m Nḥw (?),
m srwd ḫt n nb(·i).
i·k (§ 312, 3) *m ḥtp r šmᶜ,*
ir·n(·i) ḥȝbt wi r·s.
swḏ·n(·i) wpt(·i) n sȝ·i,
iw(·i) ᶜnḫ·k (§ 323).
ir·n·i n·f imt-pr[4] *m-ḫȝw irt·n it·i,*
pr·i grg (§ 322) *ḥr snṯṯ·f,*
sḫt·i m st·s,
nn tšt·s,[5]
išt(·i) nbt m st ir (§ 113, 2).
in sȝ·i sᶜnḫ (§ 373) *rn(·i) ḥr wḏ pn;*
ir·n·f n(·i) iwᶜ m sȝ ḳn,
imy-r mšᶜ n pr-nsw,
imȝḫy Bbi,[6] *mᶜȝ-ḫrw.*

[1] Leyden V 88, published BOESER, ii. 10.
[2] An abstract from *šnᶜ* 'hold in check'; for the administrative sense see PIEHL, *IH.* iii. 77.
[3] An unknown land; the *nḫ*-bird has here the form of *i*.
[4] For two actual *imt-pr* 'testaments' see *P. Kah.* 11. 12.
[5] *Tšt* is more probably perf. pass. part. (§ 394) than infinitive (§ 307).
[6] This appears to be the son, who, accordingly, bore the same name as his father.

'The honoured one, the officer of policings Beb, he said: I made policings for the king in the upper deserts to their full extent. No fault was ever found in (lit. of) this humble servant in this charge wherein His Majesty placed me, through my seeming to him strong (lit. through being strong on

my part in his heart) while punishing crime (? lit. I punish what is damaged) in Neḥu, in consolidating the possessions of my lord. I returned in peace to Upper Egypt, (after) I had performed that for which I had been sent. I handed over my charge to my son while I was (yet) alive. I made for him a testament in excess of that which my father had made, my house having been established on its foundation, my field(s) being in their place, there being nothing of it gone astray, all my possessions being in their (proper) place. It is my son who made my name live upon this stela; he acted (as) heir for me, as a stout son, the commander of the army of the palace, the honoured one Bebi, justified.'

(*b*) *Translate into English*:

(1)  (2) (3) (4) (5) (6) (7) (8)

[1] Words addressed by a deceased official to those whom he had asked to pray for him. [2] § 305, end.
[3] Prenomen of queen Hatshepsut. [4] § 19, Obs. 3. [5] *mɜn·k*, an unusual *sḏm·f* form, see § 448.

(*c*) *Write in hieroglyphs*:

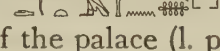
(1) I will cause (*dì·ì*) to be brought to thee ships laden with (*ḫr*) all the riches of Egypt, as is done (lit. like what is done) for a god who loves men in a distant (*wɜ*) land which men do not know. (2) Behold, I have caused thee to know these things which I gave to these priests in exchange for (*m-ìsw*, § 178)

that (lit. this) which they had given to me. (3) He who shall hear this shall not say (that) what I have said is exaggeration, but (*wpw-ḥr*, § 179) shall say 'How like her it is!' (4) Adore ye His Majesty; he is Rēʿ by whose rays one sees. (5) I am one to whom hidden matters (*mdt*) are said. (6) He went down to the city, without letting it be known (lit. one know) wherefore he had come. (7) Mayest thou allow mine eyes to see the place where my lord dwells (*ḥmsi*). (8) As for everyone over whom this spell is read, his name shall be established in the mouth of the living eternally.

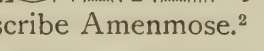
LESSON XXVII

SPECIAL USES OF THE PARTICIPLES AND RELATIVE FORMS

§ 390. Absolute use.—Just as the noun (§ 89) and the infinitive (§ 306) may stand alone with the self-sufficiency of an independent sentence in *headings*, *titles*, or even in *narrative*, so too the participles and relative forms.

Exx.  *ḏddt m ḥm n stp-sȝ* (*r.w.s.*) what was said in the majesty of the palace (l. p. h.).[1] The words spoken follow.

[1] *Urk.* iv. 194. Sim. *ib.* 1021, 3.

 *iy ḥr·s, sš nsw 'Imn-ms* he who came concerning it, the royal scribe Amenmose.[2] The whole context is in similar abbreviated style, like the headings in a table of contents; this is not to be taken as a case of nominal predicate with simple juxtaposition (§ 125).

[2] *Urk.* iv. 1021, 2. Sim. *Th. T. S.* iii. 26.

ḏdt·n n·i bȝ·i what my soul said to me.[3] The words spoken follow.

[3] *Leb.* 30. 147. Sim. *P. Kah.* 13, 26; Leyd. V 6, 11; *Th. T. S.* iii. 21.

rdit·n·f n·sn ḥr·s what he gave to them for it.[4] There follows a statement of the things given.

[4] *Siut* 1, 274. Sim. *ib.* 284. 292. Also in headings to letters, etc., *P. Boul.* xviii, 6. 26. 27.

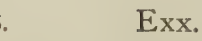
It will be seen later (§ 405) that the so-called *śḏmt·f* form, in two of its usages (§§ 402. 406), is probably a passive participle used absolutely.

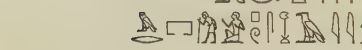
§ 391. Use of the participles and relative forms to point to the logical predicate.—Since, by definition, the participles display the meaning of verbs as exercised actively by, or passively upon, somebody or something (§ 353), their use is apt to attract the listener's interest to that somebody or something, the verbal action itself becoming of merely secondary and derivative importance. Thus, in the examples quoted in the last section, the participles and the relative forms direct the listener's attention to *what* was said, *who* came, *what* was given; in other words, the logical predicate (§ 126) is much more clearly indicated than if these examples had been expressed in the form of ordinary verbal sentences ('this was said in the palace', 'my soul said this', 'Amenmose came', 'he gave to them these things').[5] The same linguistic device lies at the root of the participial statement studied in § 373, where it is

[5] See *Nominals.* § 42.

just as much the use of the participles as the employment of the emphatic *in* or of the independent pronouns which gives the status of a logical predicate to the grammatical subject. Herein too lies the secret of English 'it is he who does this' with the meaning of '*he* does this', French *c'est lui qui le fait* with the meaning of *lui le fait.*

So too when *pw* is used (§§ 128–30).

Exx.  *mk irr.t·sn pw* behold, *that* is what they do.[1]

 *imy-r pr wr pw sḫy·k* it is *the high steward* who is mentioned by thee.[2]

[1] *Peas.* B 1, 46.

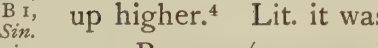
[2] *Peas.* B 1, 21. Sim. *ib.* 19. 235–6.

§ 392. The construction *śḏm pw ir(w)·n·f* and its passive *śḏm pw iry*.[3]—The same principle underlies a mode of narrating events which is much employed in the Middle Kingdom stories. Here it is the action itself which is the centre of interest, and accordingly the action has to appear as a verbal noun, i. e. infinitive, to which are added the words *pw ir(w)·n·f* (perf. rel. form) 'it is ..... which he did' or passively *pw iry* (perf. pass. part.) 'it is .... which was done'. The construction is found almost exclusively with verbs of motion.

[3] Erm. *Spr. d. Westc.* pp. 99–101.

Exx. Active. *prt pw ir(w)·n·f r ḥrw* thereupon he went up higher.[4] Lit. it was going up .... which he did.

[4] *Peas.* B 1, 4. With other verbs of motion, *ib.* R 7. 36. 37; B 1, 73; *Sh. S.* 172; *Sin.* B 241; *Westc.* passim (see last note).

Passive (very rare).  *iwt pw iry r bȝk im* then they came to this thy humble servant. Lit. it was a coming which was done.[5]

[5] *Sin.* B 236. Sim. *Westc.* 12, 19.

Other verbs with which this construction occurs exceptionally are *ḫr* 'stand up',[6] *ḥmst* 'sit down',[7] *gr* 'keep silence',[8] *mst* 'give birth'.[9] Note that *ir(w)·n·f* and *iry* have masculine gender whether the infinitive is of masc. or fem. form. These verb-forms are in apposition with *pw*, according to § 130; *pw* 'it' is treated syntactically as a masculine, just as we saw that the neuter pronouns *nȝ* and *nn* were treated as masculines (§ 111).

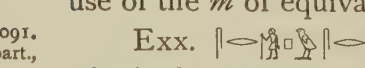
[6] *Westc.* 4, 17; 6, 22; 7, 14.

[7] *Westc.* 12, 8.

[8] *Peas.* B 1, 49.

[9] *Hamm.* 110, 5.

§ 393. The emphatic or emphasized participle.—The last two sections have dealt with cases where emphasis rests upon the antecedent of a participle or relative form. It not seldom happens, however, that the stress lies upon the action expressed by these forms, that action constituting a condition or qualification of the meaning of the entire sentence. The same kind of emphasis is found, as we saw in § 96, also with adjectival epithets. As in that case, so too with the participles, the emphasis either is implicit, or else may be made explicit by the use of the *m* of equivalence.

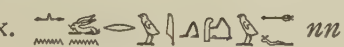
Exx.  *sr pw sr snḏw n·f* the (true) noble is the noble who is *feared.*[10] Implicit emphasis.

ir wḏ-rwt m ḥsfw n·f iw·f m imy-ḥȝt n irr as for the judge who *ought to be punished*, he is a pattern for the (wrong)-doer.[11] Here *ḥsfw n·f* (§ 371) is explicitly emphasized by *m*.

[10] *Urk.* iv. 1091. Sim. with active part., *Peas.* B 1, 192–3.

[11] *Peas.* B 1, 217–8. Sim. *M. u. K.* 3, 5, qu. § 377; with active part., *Sin.* B 296; *Adm.* p. 105; with rel. form, *Pt.* 177.

§ 394. The participles and relative forms in negative universal propositions.—In order to express 'there is none (or no .....) who(m) .....' the model of the existential sentence with *nn wn* or simply *nn* (§§ 108; 144, 4) is used.

Exx.  *nn wn rwi ḥ3w·f* there is none who can check his arrow.[1]

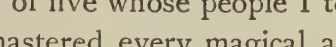
[1] *Sin.* B 62. Sim. *Urk.* iv. 613, 6.

nn wn ḫmt·n·f r-sy there is nothing at all which he does not know.[2]

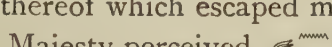
[2] *Urk.* iv. 1074. Sim. *ib.* 971, 3.

nn wn imy-r dyt it·n·i rmṯ·f there was no overseer of five whose people I took away.[3]

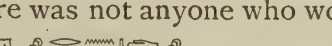
[3] *BH.* i. 8, 19.

I mastered every magical art,  *nn swɜt im ḥr·i* there was nothing thereof which escaped me, lit. passed by me.[4]

[4] Louvre C 14, 7. Sim. *Hamm.* 87, 9; *Urk.* iv. 159, 8. With rel. form, *Urk.* iv. 1071, 8.

My Majesty perceived  *wnt nn irt(y)·fy st nb ḥr ḫw·k* that there was not anyone who would do it except thee.[5] Note the *śḏmty·fy* form.

[5] *Ikhern.* 9. Sim. *Urk.* iv. 1075, 3 (read *ksmty·fy*).

 *nn gr rdi·n·k mdw·f* there is no silent man whom thou hast caused to speak.[6]

[6] *Peas.* B 1, 285. Sim. *BH.* i. 8, 18. With pass. part., *Sin.* B 309.

Much more rarely *n wnt* is used.

Ex. *n wnt wp st* there being no one who discriminated it.[7]

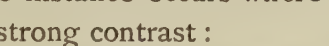
[7] *Urk.* iv. 159. Sim. *Amada* 3.

A strange and interesting case, where *n wnt* is combined with (*iw*) *wn*, the *iw* being omitted according to rule (§ 107, 2), is:

All its statues were broken, *n wnt wn sḫɜ st* there was not existing one who remembered them.[8]

[8] *ÄZ.* 34, 33.

One instance occurs where *iw* is found standing before *nn wn* in order to mark a strong contrast:

I tended it (my city)  *iw nn wn rdi n·s* while there was not one who gave to it (the city).[9]

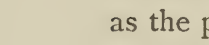
[9] *Hat-Nub*, 11, 9.

§ 395. The participle after *iw wn*.—We might expect to find instances of *iw wn* + participle corresponding to the examples with *nn wn* quoted in the last section. No actual instance is forthcoming, but there is an indirect one, in which *iw* is changed into *wnn* after *ir* 'if' according to the rule stated in § 150:

ir wnn wn wḥʿt(y)·f(y) ḫr-ḥɜt·k if there be one who shall make investigation before thee.[10] Here the *śḏmty·fy* form is used.

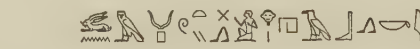
[10] *Urk.* iv. 1093.

§ 396. The participles of *wnn* as equivalents of the relative adjective.—Just as we found *wnt* as an occasional substitute for *ntt* 'that' (§ 187), so too the participles of *wnn* are sometimes used as equivalents of the relative adjective *nty* (§ 199); over *nty* they have the advantage of distinguishing two tenses, so that they can help to define the time and the duration of the facts stated in the equivalents of English relative clauses which they introduce. It

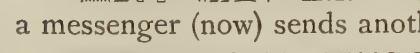
will be seen that the phrases introduced by the participles of *wnn* may in every case be paralleled by main clauses beginning with *iw*, so that, to take a concrete instance, *wnn ꜥnḫw* 'he who is living' may be legitimately considered as the participial counterpart of  *iw·f ꜥnḫw* 'he is living' (§ 323).

1. Examples with adverbial predicate; corresponding main clauses with *iw*, see above § 117.

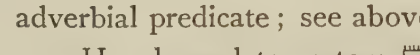
[1] *Adm.* 8, 3. Sim. *ib.* 3, 6. 14; 9, 5; *Sin.* R 23; B 80; Cairo 20543, 19; *Urk.* iv. 389, 2.

 *wn m wpwty ḥr ḥꜣb ky* he who was (formerly) a messenger (now) sends another.[1]

[2] *D. el B.* 125. Sim. *Peas.* B 1, 256; *Eb.* 76, 12; 92, 12; 93, 4; *Urk.* iv. 1112, 14.

 *sꜣw nw ḳm(ꜣ)w wnnyw m šms Pr-ꜥꜣ* companies of pioneers (?) who are (continually) in the following of Pharaoh.[2]

In one example an entire virtual adverb clause is substituted for a simple adverbial predicate; see above § 215:

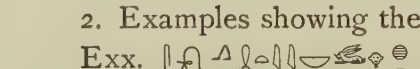
He planned to restore  *mnw wnw nn st ḥr pdw·sn* monuments which were no longer standing, lit. which were they-were-not-on-their-feet.[3]

[3] *Urk.* iv. 501.

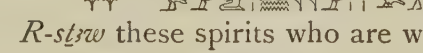
Akin to the above examples is *wnnw snḏ·f ḫt ḫꜣswt* 'fear of whom was throughout the foreign lands'[4] quoted § 389, 1. There, however, *wnnw* appears to be a relative form rather than a participle, since it is followed by a subject differing from the antecedent; with this view agrees the ending *-w*, which is usual with the imperf. rel. form, but not with the imperf. act. participle.

[4] *Sin.* B 44–5.

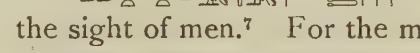
2. Examples showing the pseudo-verbal construction; so with *iw*, § 323.

Exx.  *swꜣ·n·i mỉty* (for *mỉtw·i*) *nb wn ḥr ḫrp m pr pn* I surpassed every peer of mine who had been in authority in this temple.[5]

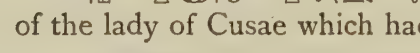
[5] Cairo 20543, 19. Sim. *Urk.* iv. 634.

 *nn n ꜣḫw wnnyw ḥr ꜥḳ prt m R-sṯꜣw* these spirits who are wont to go in and out in Rostaw.[6]

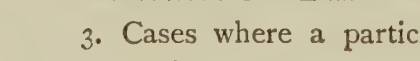
[6] Budge, p. 270, 2–3. Sim. *Eb.* 93, 11–12.

 *wnt štꜣ m ḥr n rmṯ* that which had been difficult in the sight of men.[7] For the masc. *štꜣ* in spite of fem. *wnt* see § 511, 4.

[7] *Siut* 4, 31.

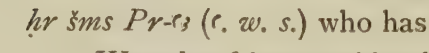
 *ḥt-nṯr n nbt Gsy wnt wꜣ·tỉ r fḳ* the temple of the lady of Cusae which had fallen into ruin.[8]

[8] *Urk.* iv. 386. Sim. *ib.* 385, 17; 758, 7.

 *wnnyw ꜥnḫ r nḥḥ* (ye) who are living to eternity.[9]

[9] Budge, p. 208, 10. Sim. *Eb.* 23, 14.

3. Cases where a participle from *wnn* precedes a narrative verb are of extreme rarity.

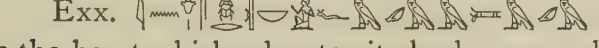
Ex. His Majesty has given command . . . . . so as to look after the standard-bearer Nebamūn,  *wn pḥ·n·f ỉrwt ỉw·f ḥr šms Pr-ꜥꜣ* (*r. w. s.*) who has reached old age serving Pharaoh (l. p. h.).[10]

[10] *Th. T. S.* iii. 26.

Wn pḥ·n·f here evidently serves as the past participle of the compound narrative verb-form *iw pḥ·n·f* (§ 68). For this and other analogous developments see below §§ 402. 469–475, especially § 474, 3.

§ 397. Negation of the participles, *śḏmty·fy* form and relative forms.—For this purpose use is made of the negative verb *tm* (§ 342), which itself assumes the required verbal form, being followed by the negatival complement (§ 341) or sometimes, from Dyn. XVIII on, by the infinitive (§ 344).

1. Negation of the *participles.* The imperfective and perfective *active* participles of *tm* are indistinguishable.

Exx.  *in ib śḫpr nb·f m sḏm m tm sḏm* it is the heart which educates its lord as one who hearkens or as one who does not hearken.[1] *Tm* is probably imperf. act. part., though since the perf. is also used in epithets (§ 367) we cannot be quite sure of the tense.

[1] *Pt.* 550–1. Sim. *P. Kah.* 1, 9; *Sebekn.* 2; *Urk.* iv. 971, 7. 10.

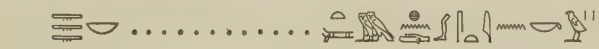
mdt mɜt, tmt swɜ new language which has never (yet) occurred (lit. passed).[2] *Tmt* is perf. act. part.

[2] *Adm.* p. 97. Sim. *ib.* 7, 8. 9. 10. 11; 8, 11; 9, 4.

In the *passive*, the imperfective participle *tm* is distinguished from the perfective *tmm* (§ 360).

Exx. *tm ḫnn wḏt-mdw·f* one whose command is not interfered with.[3] Lit. being finished with the disturbing his command; *wḏt-mdw* is object of the negatival complement, which is always active.

[3] *Siut* 1, 268.

 *tɜw nb ..... tmm ḫnd st in kwy bityw* all lands ..... which had not been trodden (lit. treading them) by other kings.[4]

[4] *Urk.* iv. 780. Sim. *ib.* 344, 7, qu. § 344; 1097, 12; *Sinai* 54; *Adm.* p. 100.

tmmt bs wr-mɜw ḥr·s a thing into which the chief of seers (title of the high-priest of Heliopolis) has not been initiated.[5] Lit. (a thing) having been finished with the introducing the chief of seers (object of *bs(w)*) upon it. For the construction see too § 377.

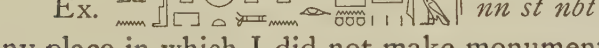
[5] *ÄZ.* 57, 2*. Sim. *Mill.* 1, 3–4; *P. Kah.* 2, 15.

2. Negation of the *śḏmty·fy* form.

Ex. *ir grt fḫty·fy sw, tmt(y)·f(y) ḫɜ ḥr·f* now as for him who shall lose it (this boundary) and shall not fight on behalf of it.[6]

[6] Berlin *ÄI.* i. p. 258, 19. Sim. MAR. *Abyd.* ii. 30, 37; *Urk.* iv. 1109, 4.

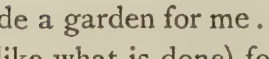
3. Negation of the *relative forms.*

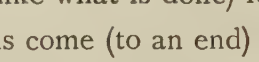
Ex.  *nn st nbt tmt·n·(i) ir mnw im·s* there was not any place in which I did not make monuments.[7]

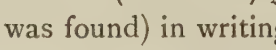
[7] Louvre C 15. Sim. *Rifeh* 7, 39; *Adm.* 8, 1; *Urk.* iv. 1074, 5.

OBS. The beginner must realize that the constructions of § 394 do not constitute negations of the participles. What is there negated is the antecedent, the negative word being a predicate, which is not the case in the negation with *tm* studied above.

§ 398. The participles and relative forms in comparisons.—Egyptian differs from English in its tendency to focus comparison upon some specific *thing*, rather than upon an *action*, so far as this is possible. The participles and relative forms are very useful for this purpose, since they always have an antecedent, and this may represent the thing compared.

Exx. There was made a garden for me .....  *mi irrt n smr tpy* as is done (lit. like what is done) for a foremost Companion.[1]

It (i. e. this book) has come (to an end)  *mi gmyt m sš* as it was found (lit. like what was found) in writing.[2]

Then that ship arrived  *mi srt·n·f ḫnt* as he had (lit. like what he had) foretold beforehand.[3]

m-ḥrw wnt m-bꜥḥ more than there was before, lit. in excess of what was before.[4]

The use above illustrated overlaps with the other in which a *śḏm·f* or *śḏm·n·f* form is employed, see above § 170.

[1] *Sin.* B 307. Sim. with *irí*, *BH.* i. 25, 24; *Kopt.* 8, 7. In relative form, *Siut* 1, 278. 291.

[2] *Sin.* B 311. Sim. *Sh. S.* 187.

[3] *Sh. S* 155. Sim. *ib.* 174; *Ikhern.* 9. 10; *Urk.* iv. 780, 9. With pass. part., *Louvre* C 11, 5; *Urk.* iv. 897, 15 (*ḏdtí*).

[4] *Urk.* iv. 188. With rel. form, LAC. *TR.* 22, 14.

§ 399. The participles in virtual indirect questions.—The participles may be employed in Egyptian where Latin or Greek would show an indirect question.

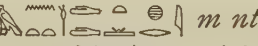
Exx. *n rḫ·i in wi r ḫst tn* I do not know who (lit. him who) brought me to this country.[5]

Do you know *rdyt P n Ḥr ḥr·s* wherefore Pe was given to Horus? Lit. that given Pe to Horus on account of it.[6]

[5] *Sin.* B 42. Sim. *Sh. S.* 71. With rel. form, *ib.* 46, quoted above § 382.

[6] *ÄZ.* 58, 15*. Sim. *ib.* 57, 3*.

§ 400. The participles and relative forms as predicate in relative clauses with *ntt*.—The following examples are exceptional:

I cause you to know  *m ntt wḏḏt ḥr·i* about that which has been commanded to me.[7] Lit. (something) out of that which is what has been commanded to me.

I make eternity clear in your sight *m ntt mrt·n tf·i* according as my father wishes.[8] Lit. according to that which is what my father has desired.

Ntt seems entirely superfluous in these examples. As they stand, it appears necessary to take *wḏḏt* and *mrt·n tf·i* as directly juxtaposed (§ 125, end) predicates to *ntt*.

[7] *Urk.* iv. 352.

[8] *Urk.* iv. 350.

THE *ŚḎMT·F* FORM

§ 401. Its three uses.—Under the name of the *śḏmt·f* form[9] we shall deal with a verb-form which is partly verbal and partly nominal, and the characteristic feature of which is a formative *t* appended immediately to the verb-stem. The *śḏmt·f* form has three uses: A, after *n* 'not', chiefly with the meaning 'he has (*or* had) not yet heard'; B, as a narrative tense (rather doubtful); C, after prepositions, ex. *r śḏmt·f* 'until he has heard'. These uses will be treated separately, since it is not quite certain that the *śḏmt·f* form has identical origin in all three cases.

[9] See *Verbum* ii. §§ 353–7.

§ 402. A. The construction *n śḏmt·f.*[1]—This construction is particularly common as a virtual adverb clause with the meaning 'before he has (had) . . . . .', lit. 'he has (had) not (yet) . . . . .'

Exx. *m grg dwꜣ n ỉỉt·f* provide not for to-morrow before it has come.[2] English present perfect.

I am sorry for her children . . . . . *mꜣw ḥr n Ḫnty n ʿnḫt·sn* who saw the face of the Crocodile-god before they lived (*or* had lived).[3] English past tense or past perfect tense.

Behold, convulsions (?) occurred *ỉw·ỉ m-ḫmt·k, n sḏmt šnyt swꜣḏ·ỉ n·k, n ḫmst·ỉ ḫnʿ·k* when I was without thee, before the courtiers had heard that I was handing over to thee, before I had sat (enthroned) together with thee.[4] English past perfect.

In spite of its common use illustrated above, *n śḏmt·f* is not to be regarded as essentially subordinate in meaning. This seems indicated by sporadic examples after *ỉw*, after *ỉsṯ*, and after the relative adjective *nty*, all of these being elsewhere regularly prefixed to constructions having the form of main clauses.

Exx. *ỉw n mrt ỉrt·f* now his eye had not yet been ill.[5]

I was one of those worms which the Unique Lord created *ỉsṯ n ḫprt ꜣst* (when) lo, Isis had not yet come into existence.[6]

m ḥʿw n ntt n ḫprt do not rejoice over what has not (yet) happened.[7]

The omission of the subject seen in the last example is found elsewhere in cases where the context makes its expression superfluous.

Ex. *sr·sn ḏr n ỉỉt, nšny n ḫprt·f* they could foretell a storm before (it) came, and a tempest before it happened.[8]

After a preposition, *ỉw n sḏmt·f* becomes *wn n sḏmt·f*; cf. above § 157, 1.

Ex. That is Rēʿ's beginning to reign as king *m wn n ḫprt sṯsw Šw* when the supports of Shu had not (yet) come into existence.[9]

Only very rarely is the temporal significance 'not yet', 'before' absent. In one case we must probably translate as a virtual clause of circumstance, not of time.

He sacked the town of Kadesh, *n tšt·ỉ r bw ḫry·f* without my swerving from the place where he was.[10]

Under this head, too, it seems necessary[11] to place the phrase *n wnt* 'there is (was) not', which has been discussed and illustrated in §§ 108; 109; 115; 120; 188, 2; 394. No examples seem to be forthcoming where *n wnt* means 'before there was', 'there was not yet', but this is not the only point in which *wnn* differs from other verbs.

[1] See GUNN, *Stud.* ch. 22.

[2] *Peas.* B 1, 183. Sim. *Leb.* 19 (*ỉỉt·ỉ*); *Urk.* iv. 1090, 10 (*ḥnnt·k*).

[3] *Leb.* 79-80.

[4] *Mill.* 2, 5. Sim. LAC. *TR.* 78, 7 (*ḫprt*); 27 (*ḫprt·in*); *BH.* i. 41 (*rḫt·f*); *Urk.* iv. 2, 15 (*ỉrt·ỉ*).

[5] *ÄZ.* 58, 20*.

[6] BUDGE, p. 167, 16. Sim. with *sk*, *Eb.* 39, 19.

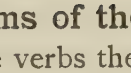
[7] *Peas.* B 1, 272. Sim. *Westc.* 5, 11.

[8] *Sh. S.* 30-2. Sim. Leyd. V 7; *Urk.* iv. 971, 2.

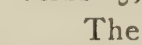
[9] *Urk.* v. 6.

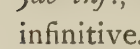
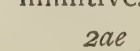
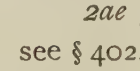
[10] *Urk.* iv. 892.

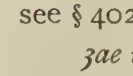
[11] Differently, GUNN, *Stud.* ch. 19.

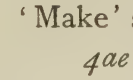
§ 403. Forms of the verb in the construction  ***n śḏmt·f.***— In the immutable verbs the formative *t* is simply added to the stem; in the text and notes of the preceding section examples have been quoted from the *2-lit.* verbs *rḫ*, *mr* and from the *3-lit.* verbs *ꜥnḫ*, *ḫpr*, *sḏm*.

The following forms are found from the mutable verbs; note that in the *3ae inf.*, *4ae inf.*, and *anom.* verbs the *śḏmt·f* form has the appearance of the infinitive.

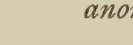
2ae gem. Possibly  *hnnt·k* 'thou hast heeded'.[1] For *wnt* see § 402.

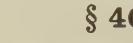
3ae inf. Exx.  *prt·i* 'I had come forth';[2]  *tšt·i* 'I swerved'.[3] 'Make' shows  *irt·i* 'I had made'.[4]

4ae inf.  *ḥmst·i* 'I had sat'.[5]

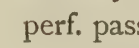
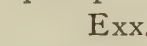
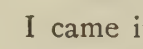
anom. 'Come' has *iit·f*,[6]  *it*.[7]

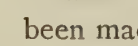
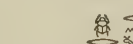
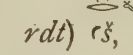
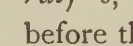
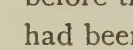
§ 404. The passive of ***n śḏmt·f.***[8]—When the construction *n śḏmt·f* has passive meaning, the verb-form assumes the appearance of the fem. perf. pass. part.

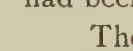
Exx.  *ḫpr·n·i*, *n msyt kꜣw*, *n iryt ḥmwt* I came into existence, when bulls had not yet been born, and cows had not yet been made.[9]

 *ḫpr rn·f*, *n rd* (read *rdt*) *ꜥš*, *n mst šndt*, *n ḳm(ꜣ)yt ḥmt* (?) *ḥr ḫꜣswt·f* his name came into existence before the cedar had grown, before the acacia had been born, before the copper had been created in its mountain-deserts.[10]

The verb-forms in question are:

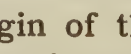
3-lit.  *wtt* (for *wttt*) 'had been begotten';[11]  *sp ḥ*, doubtless corrupt for *spḥt* 'had been lassoed';[12]  *ḳm(ꜣ)yt* 'had been created'.[13]

3ae inf.  *wpyt* 'had been divided';[14]  *msyt*,[15] varr.  [16] and  *mst*[17] 'had been born';  *iryt* 'had been made'.[18]

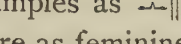
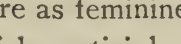
anom.  *rdyt* '(it) has been allowed'.[19]

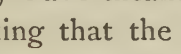
Note that the subject is a noun in every case. No certain examples with pronominal subject have been found.

Obs. When the verb-stem is in its abbreviated form, the question arises as to whether the passive of *śḏm·f* is not to be understood.

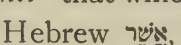
§ 405. Origin of the verb-form in  ***n śḏmt·f.***—That the *śḏmt·f* form cannot have originated in the infinitive, as was formerly supposed, seems evident from the number of examples which have been found from *2-lit.* and *3-lit.* verbs, i.e. from strong verbs with masculine infinitives. The discovery of the passive counterpart *n śḏmt* (§ 404) prompts the conjecture that *śḏmt·f* was participial in its origin, since both the outward form and the passive meaning of

[1] *Urk.* iv. 1090, 10.
[2] *ÄZ.* 12, 87, 11. Sim. *hꜣt*, *Pap. mag. Ram.*, unpublished.
[3] *Urk.* iv. 892, 9.
[4] *Urk.* iv. 2, 15.
[5] *Mill.* 2, 5.
[6] *Sh. S.* 98. Sim. *Peas.* B 1, 183. 271.
[7] Leyd. V 7.
[8] See *Rev. ég.* n. s. ii. 50–1.
[9] Lac. *TR.* 19, 60–1. Sim. *ib.* 80, 15; *Pap. mag. Ram.*, unpubl.
[10] *Iouiya* Pl. 22.
[11] *Pap. mag. Ram.*, unpublished.
[12] *Ann.* 5, 234.
[13] *Iouiya* Pl. 22.
[14] Lac. *TR.* 80, 15.
[15] Lac. *TR.* 19, 60.
[16] *Pap. mag. Ram.*, unpublished.
[17] *Iouiya* Pl. 22. Sim. *Ann.* 5, 234.
[18] Lac. *TR.* 19, 61; 80, 15; *D. el B.* 116, 4th hour.
[19] *ÄZ.* 59, 30=5, top, in the autographed pages.

such examples as  *n msyt* and  *n ỉryt* appear to identify the verbs here as feminine perfective passive participles. The question thus arises: from which participle must the active *śḏmt·f* be derived?

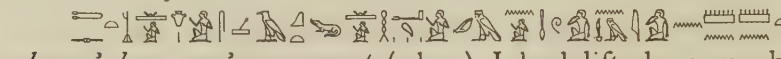
Neither in the active nor in the passive is the syntax of this construction easy to explain. On the hypothesis to which we incline the passive *śḏmt* will originally have meant 'what has (had) been heard'. Now there are grounds for thinking that the meaning 'what has (had) been heard' could have passed into the meaning 'the fact of there having been heard', since a similar transition of meaning seems to have occurred in *ntt* and *wnt* 'that', 'the fact that', from *ntt* 'that which', 'what' and 'that which was', 'what was'; compare too the Hebrew אֲשֶׁר, the Greek ὅτι, the Latin *quod*, the Italian *che*, and the French *que*. The secondary meaning here postulated for the passive *śḏmt* would give to the phrase  *n śḏmt* the signification 'the fact of there not having been heard'; this phrase would then exemplify the use of a nominal form to express the meaning of an entire sentence, 'the fact of there not having been heard' being substituted for the explicit statement 'there has not (*or* had not) been heard'. Good analogies for this last step have been quoted in the case of the noun itself (§ 89, 2) and also of the infinitive (§ 306, 2).

On the same lines *śḏmt·f* 'what has (had) been heard of (by) him' may have become 'the fact of there having been heard of him'; combined with the negative word and being used instead of an explicit statement, this may ultimately have yielded 'he has (had) not (yet) heard'. If the origin of the *śḏmt·f* form be really participial, as we are here supposing, then the probabilities are in favour of its being derived from a passive, and not from an active, participle. We shall subsequently see that all forms of the so-called 'suffix conjugation' appear to have originated in passive participles, and that the suffix of the *śḏm·f* form was at the start a direct genitive expressing the meaning of the semantic subject; see above § 379 and below § 411. To this hypothesis it is no real objection that one and the same passive participle would appear to have given rise to both an active and a passive use of *n śḏmt·(f)*, since we shall adduce cogent arguments to prove that both the active *śḏm·f* (§ 411, 1) and the passive *śḏm·f* (§ 421) were derived from passive participles; see especially the last paragraph of § 421.

An alternative theory[1] has recently been put forward connecting the verb-forms in *n śḏmt·f* and its passive counterpart with the so-called 'complementary infinitive' (§ 298, Obs.), from which various feminine active forms like  *wbnt* 'a rising' occur, together with at least one passive form *msyt* 'a being-born'. This theory does not necessarily contradict our own hypothesis; for these feminine 'complementary infinitives' may themselves be derived from fem. pass. participles, as indeed is highly probable in the case of the passive *msyt*.

[1] Gunn, *Stud.* pp. 177–9.

§ 406. B. The narrative *śḏmt·f* form.—Whereas the *śḏmt·f* form after the negative *n* is a well-authenticated and clearly differentiated verb-form, such is not the case with that *śḏmt·f* form which occasionally takes the place of *śḏm·n·f* in narrative. Only one example has been quoted from an immutable verb, namely *sḫt* in



ṯst·i ib·i, sḫt·i ḫrw·i, sḏm·n·i ḫrw nmi n mnmnt (when) I had lifted up my heart and collected my members, I heard the lowing of herds.[1]

The reading *sḫt* has been doubted on palaeographical grounds,[2] but seems certain. In all other examples that have been quoted, however, the supposed narrative *śḏmt·f* form might well be the infinitive; the verbs in question are *irt·i*,[3] *wpt*,[4] *prt·i*,[5] *rdit·f*[6] and *rdit·i*,[7] var. *rdit(·i)*,[8] *šdt·i*,[9] *ṯst·i*,[10] besides *iwt*,[11] which might be *śḏm·f* form as well as infinitive; see below § 447. That the infinitive can be employed in virtual narrative seems proved by the examples quoted in § 306, 2, in some of which forms in *t* from *3ae inf.* or *anom.* verbs alternate with forms without *t* from *3-lit.* verbs. Nevertheless, when forms in *t* are in close association with *śḏm·n·f* forms, it is legitimate to question whether we have not to do with affirmative examples of *śḏmt·f* in narrative.

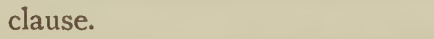
Note that even in texts where the suffix 1st sing. *·i* is ordinarily written, this is omitted if the reflexive dependent pronoun *wi* follows. Ex. *rdit·(i) wi* 'I placed myself'.[12] Cf. below § 412.

In a few passages besides that quoted above the supposed *śḏmt·f* form either must or may be translated as a virtual clause of time.

Exx. *šdt·i ḏr, shpr·n·i ḫt* (when) I had taken a fire-stick, I created fire.[13]

ḫpr·n, rdit·(i) wi ḫr ḫt·i r dwr n·f ntr, ḥḳ·n ḏd·n·f n·i it happened, (when) I had placed myself on my belly to thank him, thereupon he said to me.[14]

Occasionally, however, it seems possible or necessary to render as a main clause.

Ex.  *irt·i šmt m ḫntyt* I made a departure southward.[15]

§ 407. C. The *śḏmt·f* form after prepositions.—This, at all events, is a genuine use of the *śḏmt·f* form, since examples are found from various immutable verbs where no alternative explanation seems possible. A doubt occurs, however, in the *3ae inf.* and *anom.*, where the verb-form is indistinguishable from the infinitive. Nor is it altogether certain that the *śḏmt·f* as used in this construction is identical with the *śḏmt·f* of the negative *n śḏmt·f*

[1] *Sin.* B 23–5.
[2] MÖLLER, *Hier. Pal.* i. no. 243.
[3] *Sin.* B 5; R 45.
[4] *Urk.* iv. 1074, 10.
[5] *Sin.* B 283.
[6] *Sin.* B 86. 107.
[7] *Sin.* R 28; B 15.
[8] *Sh. S.* 166; *Sin.* B 4.
[9] *Sh. S.* 54.
[10] *Sin.* B 23.
[11] *Sin.* B 109; Louvre C 12, 3.
[12] *Sin.* B 4; *Sh. S.* 166.
[13] *Sh. S.* 54–5. Sim. *Sin.* B 15 (=*rdi·n·i* R 41); prob. also, *ib.* B 283.
[14] *Sh. S.* 166–7.
[15] *Sin.* B 5–6. Sim. *ib.* B 4; R 45; B 86. 107.

(§§ 402–5), since here no passive examples like those of § 404 can be quoted to prove the participial origin. There is, however, considerable likelihood that the *śḏmt·f* form is identical in all its uses.

The problem is to discern any difference between the construction prep. + *śḏmt·f* form and the constructions prep. + *śḏm·f* (§ 155) or *śḏm·n·f* (§ 156) form. In a few examples (so the last two under 2, below) the time of the action seems *relatively past*, i. e. anterior to the time of the main verb; but it is doubtful whether this view applies in all cases. Thus much can at all events be said, the *śḏmt·f* form after prepositions always refers to a *particular moment* when an act takes place or a state comes or has come into being.

1. Quite certain examples, i. e. examples from immutable verbs, have been found only with the prepositions *r* 'until' and *ḏr* 'since', 'from the moment that'.

Exx. A torch shall be lighted for thee in the night *r wbnt šw ḥr šnbt·k* until the sun has arisen (*or* arises) over thy breast.[1] The main verb refers to the future.

m mdw n·f r iššt·f do not speak to him until he has invited, *or* invites.[2] The main verb is a command.

Brewing was done in my presence *r pḥt·i dmi n 'Itw* until I reached (*or* had reached) the town of Ithu.[3] In past narrative.

iw·i m tȝ pn ḥr wḏ·f ḏr ḫprt mini tp ʿwy·f I have been (lit. am *or* was) in this land holding his command ever since death overtook him, lit. happened upon his hands.[4]

2. The use after *m* 'when', *m-ḫt* 'after', *ḫft* 'when' and *mi* 'like', 'according as' is more doubtful, since instances only from *ȝae inf.* and *anom.* verbs are forthcoming. There is nothing to prevent such instances being interpreted as infinitives (see §§ 301. 304), though again there is no positive evidence in favour of this view. The analogy of *r* and *ḏr* favours a provisional classification under the heading of the *śḏmt·f* form.

Exx. *iḫr m ḥit sꜣ·f m st·f* . . . ., *iw šms·n·(i) sw* but when his son (had) gone down into his place . . . . . I served him.[5]

I filled his temple . . . . when My Majesty came . . . . . on the first occasion of victory . . . . *m rdit·f n·i ḫȝswt nb nt Ḏȝhy* when he gave me all the lands of Djahi.[6]

His Majesty commanded to dig this canal, *m-ḫt gmt·f sw ḏbȝw m inrw* after he had found it blocked with stones.[7]

My Majesty established a feast . . . . *ḫft it ḥm·i m wḏyt tpt nt nḫt* when My Majesty returned from the first campaign of victory.[8]

[1] *Urk.* iv. 117, 4; 148, 14; 499, 10. Sim. *Sh. S.* 118 (*kmt·k*); *P. Kah.* 5, 25. 29 (*snbt·s*); *Siut* 1, 278. 308 (*pḥt·sn*). In present time, Lac. *TR.* 21, 33 (*ḥȝt·k*).

[2] *Pt.* 126. Sim. *ib.* 87 (*wnt*), qu. § 215; 453 (*sḏmt·k*). In a wish, possibly *Westc.* 11, 16 (*iwt·n*).

[3] *Sin.* B 247. Sim. possibly *PSBA.* 18, 202, 9 (*iwt*).

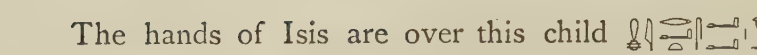
[4] *Urk.* iv. 405. Sim. from *ȝae inf.* verbs, *ib.* 386, 2 (*ḫrt·i*); 1073, 10 (*prt·i*); *AZ.* 47, 92, 3 (*prt·i*).

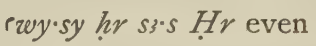
[5] Brit. Mus. 614, 12. Sim. *BH.* i. 25, 36 (*it*); *Urk.* iv. 89, 8 (*iwt·f*).

[6] *Urk.* iv. 767. Sim. *ib.* 591, 12 (*rdit·f*).

[7] *Urk.* iv. 814 = 90, 2. Sim. *ib.* 751, 2 (*gmt*); 745, 12 (*it*).

[8] *Urk.* iv. 740. Sim. *ib.* 698, 16; 741, 5; 767, 3 (*it*).

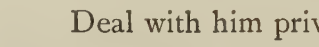
The hands of Isis are over this child  *mi rdit·s ꜥwy·sy ḥr sꜣ·s Ḥr* even as she placed her hands over her son Horus.[1]

 *iḫ di·tw n·i mꜥt mi irt·i sy* therefore justice shall be given to me, according as I did it.[2]

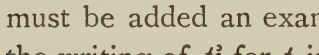
[1] *M. u. K.* 2, 10. Sim. *Urk.* iv. 198, 8 (*dit·f*); 807, 10 (*rdit·f*).

[2] *Urk.* iv. 492. Sim. *ib.* 134, 13–4 (*ḥst·f, rdit·f*); Quib. *Saqq.* ii. p. 33 (*smnt·s*).

§ 408. Negation of the *śḏmt·f* form after prepositions.—An example of the negative verb *tm* in the *śḏmt·f* form can be quoted.

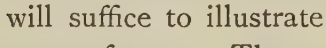
Deal with him privately  *r tmt·k mn ḫrt·f* until thou art not troubled about his condition.[3]

[3] *Pt.* 466.

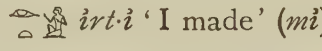
§ 409. Forms of the *śḏmt·f* form after prepositions.—In the text or notes of the last two sections examples have been quoted from the following immutable verbs: *pḥ, km, tm* (*2-lit*); *iꜣš, wbn, ḫpr, snb, sḏm* (*3-lit*). To these must be added an example of *ḏd* written  *r ḏdti·f* 'until he speaks';[4] the writing of *ti* for *t* in a MS. of Dyn. XVIII is of importance for the view of the prospect. rel. form adopted above § 387, 2.

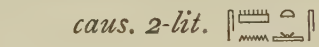
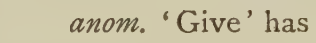
[4] *Pt.* 267.

In the case of some mutable verbs there arises the possibility, as we have seen, that the supposed *śḏmt·f* form might be the infinitive. The following exx. will suffice to illustrate the various verbal classes; for further details see the notes of § 407. The preposition is added in brackets after each form quoted.

2ae gem.  *wnt* 'is' (*r*).[5]

3ae inf. *prt·i* 'I went forth' (*ḫr*);[6] *gmt·f* 'he found' (*m-ḫt*);[7] *irt·i* 'I made' (*mi*).[8]

caus. 2-lit.  *smnt·s* 'she established' (*mi*).[9]

anom. 'Give' has  *rdit·f* (*m, mi*)[10] and  *dit·f* (*mi*).[11] From 'come' there are both *it* (*m, m-ḫt, ḫft*)[12] and *iwt* (*r, m*);[13] but the latter might be either infinitive or *śḏm·f*, see § 448.

[5] *Pt.* 87.

[6] *Urk.* iv. 1073, 10.

[7] *Urk.* iv. 814, 12.

[8] *Urk.* iv. 492, 7.

[9] Quib. *Saqq.* ii. p. 33.

[10] *Urk.* iv. 591, 12; 767, 5; 807, 10.

[11] *Urk.* iv. 198, 8.

[12] *BH.* i. 25, 36; *Urk.* iv. 745, 12; 767, 3.

[13] *PSBA.* 18, 202, 9; *Urk.* iv. 89, 8.

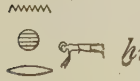
VOCABULARY

imi mix, compound, *ḥr* with.

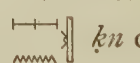
abbrev. *wt* bandage, bind.

wḏꜣ proceed.

hnn assent to; attend to.

 *ḫr* fall; caus. *sḫr* overthrow.

skꜣ destroy; empty out.

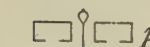
 *ḳn* complete, be complete.

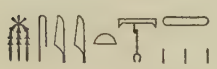
gfn rebuff, reprove.

tkk attack.

ṯnꜣ distinguish.

ỉyt mishap, harm.

 *pr-ḥḏ* treasury (lit. white house).

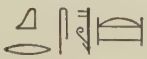
 *msyt* supper, evening meal.

mstỉ a liquid of some sort.

sḳd sailor, traveller.

šrtt bread or cake of some kind.

šwỉw poor man.

 *ḳrsw* coffin.

Fnḫw Syrians; hence 'Phoenicians', Gk. Φοίνικες.[1]

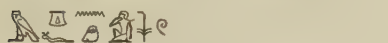
[1] *Festschrift für F. Hommel*, Leipzig, 1917–8, i. 305–32.

EXERCISE XXVII

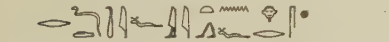
(*a*) *Reading lesson; extract from the book of precepts purporting to have been written by the vizier Ptaḥḥotpe in the reign of Asosi* (*Dyn. V*):[1]

ỉr wnn·k (§ 150) *m sprw n·f,*

ḥr (§ 40, 2) *sḏm·k n ḏd* (§ 511, 4) *sprw.*

 *m* (§ 340) *gfn sw,*

r skt·f ḫt·f,

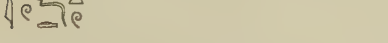
 *r ḏdẗ·f* (§ 409) *ỉẗ·n·f ḥr·s.*

mr sprw ḥnn (§ 303) *ṯsw·f,*

r ḳnt ỉẗ·n·f ḥr·s.

ḥr sw ỉm r sprw nb.

ỉr ỉrr gfnw m sprw,

 *ỉw ḏd·tw* (§ 462),

ỉw·f tr r m (§ 495) *ỉr·f* (§ 463) *st?*

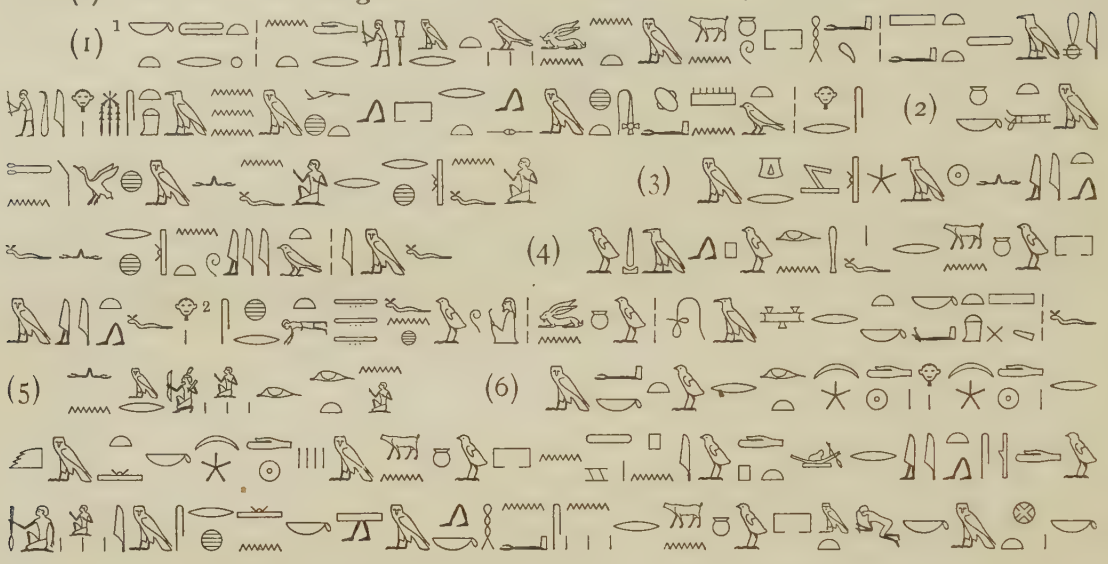
[1] *Pt.* 264–74, with some omissions.

[2] The manuscript, dating from the Eighteenth Dynasty, divides off connected groups of words by means of red 'verse-points', so called because they are commonest in poetical texts.

[3] This sign is cancelled in red.

'If thou art one to whom petition is made, listen quietly to (lit. let thy listening be quiet at) what the petitioner says. Rebuke him not until he has poured out his heart (lit. body), until he has said that for which he came. A petitioner had rather (lit. likes) that his words should be attended to than that (the thing) for which he came should be accomplished. He rejoices thereat more than any (other) petitioner. As for him who acts (as) a rebuker of (lit. at) the petitioner, people say, Wherefore, pray, does he do it?'

(*b*) *Translate into English*:

(1) [1]  (2) (3) (4) [2] (5) (6)

[1] Prescription from a medical papyrus. [2] § 165, 10.

(*c*) *Write in hieroglyphs*:

(1) She whom he had never seen is (now) possessor (fem.) of his property. He who had not made for himself a coffin is (now) possessor of a treasury. (2) A departure was made from this place at time of supper. (3) All this happened by my hand (*r*) (even) as he had commanded. (4) There is no poor man for whom the like has been done. (5) Thou art Atum who came into existence by himself, before the plans of the gods had been made. (6) Beware lest thou say, I do not know why this has been done (*give two alternative renderings of this sentence*). (7) (That) happened to (*r*) which no thought (*ib*) had been given. (8) They did it before order (*wḏt-mdw*) was given (lit. made) to them.

LESSON XXVIII

THE SUFFIX CONJUGATION

§ 410. Under the name of **suffix conjugation** are to be understood those really verbal or 'narrative' (§ 297, 3) verb-forms, like the *śḏm·f* and *śḏm·n·f* forms, in which the subject, if pronominal, is denoted by a suffix-pronoun following the verb-stem and whatever flexional elements may be added to the verb-stem. As such, the suffix conjugation is opposed (1) to the 'old perfective' (Lesson XXII), an originally narrative verb-form akin to the perfect of the Semitic languages, (2) to the adjectival verb-forms of the same type as the suffix conjugation, i.e. the 'relative forms' of §§ 380 foll., and (3) to the partly nominal, partly verbal *śḏmt·f* form studied in the last Lesson (§§ 401–9).

The following forms will have to be considered:

1. The *śḏm·f* form, see above §§ 39–40, below § 411, and Lessons XXX–XXXI. Two and probably more varieties existed, which are indistinguishable in the immutable verbs and only with difficulty distinguishable in the mutable verbs. We can, however, definitely discern (*a*) a *perfective* form without gemination, and (*b*) an *imperfective* form showing gemination in certain verb-classes.

2. The passive *śḏm·f* form, see below §§ 419–24.

3. The *śḏmm·f* form, an almost obsolete form with passive meaning; see below §§ 425–6.

4. The *śḏm·n·f* form, see above § 67 and below §§ 412–8.

5. The *śḏm·in·f* form, see below §§ 427–9.

6. The *śḏm·ḫr·f* form, see below §§ 427; 430–2.

7. The *śḏm·kꜣ·f* form, see below §§ 427; 433–5.

Passives of all these forms except 2 and 3, which are passive from the outset, may be made by the insertion of the indefinite pronoun (§ 47) *tw*, var. *t(w)*, after the verb-form with its formative element. The formative element (*n*, *in*, *ḫr*, *kꜣ*) and the passive ending are dependent upon the verb-stem to the extent that they are inseparable from it; but they show a certain independence in that they regularly *follow* any determinative which the verb-stem may possess, exx. *m(w)dw·n·f* 'he spoke';[1] *dgg·tw·f* 'he is looked upon';[2] *ms·in·sn* 'they brought';[3] *šd·ḫr·tw·f* 'it shall be removed'.[4] The sole exception to this rule is in the *śḏm·f* form when the passive ending has the abbreviated writing *t(w)*; in this case it is more often than not written *before* the determinative, ex. *swṙ·t(w)·f* 'it is drunk',[5] though forms like *ms·t(w)·f* 'he is born'[6] also appear; cf. exactly the same treatment of the ending *·t(i)* in the old perfective (§ 309).

[1] *Pt.* 13.
[2] *Urk* iv. 19, 6.
[3] *Sin.* B 269.
[4] *Eb.* 53, 7–8.
[5] *Sin.* B 233.
[6] Berl. *ÄI.* p. 258, 18.

If the subject is a suffix, this is inseparable from the verb-form. If, on the contrary, the subject is a noun, this may, under certain conditions already studied (§ 66), be separated from the verb-form.

Exx. *iw·in rf sḫty pn* then came this peasant.[7]

irw n·k ḥb ꜥ there is made for thee a great feast.[8]

[7] *Peas.* B 1, 52.
[8] Lac. *TR.* 76, 7.

We shall see later (§ 486) that impersonal uses, i. e. cases where the subject is omitted, are far from rare, and this applies alike to the active forms of the suffix conjugation and to the passive *śḏm·f* (§ 422). It is perhaps better, however, to describe such examples as *nis·n·tw* 'one called', 'a summons was made',[9] as actives with the indefinite pronoun as subject, than as impersonal passives, though either description is defensible.

[9] *Sin.* R 24. Sim. *ib.* B 55 (*ꜥḫꜥ·n·tw*).

The general rules given above must be noted once and for all, as they cannot be repeated in treating of each separate form.

§ 411. The origin of the *śḏm·f* and *śḏm·n·f* forms.—It will pave the way for the account to be given of the suffix conjugation if the origin of its two commonest varieties be discussed by way of preface.

[1] *ÄZ.* 39, 123. See also *Philologica*, ii. 25–53.

1. As regards the *śḏm·f* form, the prevailing theory[1] supposes this to be ultimately a sentence composed of active participle + pronominal or nominal subject; the whole would thus mean 'he is (*or* was) one hearing'. To this theory there are serious objections. We have already seen that 'he is one hearing' can be expressed in Egyptian either as *ntf śḏm* (§ 373) or else as *śḏm św* (§ 374); it seems gratuitous to postulate a third method. The proposal is to consider *śḏm·f* as a sentence of the same type as *śḏm św*, it being conjectured that the suffix-pronouns are merely worn-down dependent pronouns. This view of the suffix-pronouns may indeed be true in the last resort, but the differentiation of function between dependent pronouns and suffixes probably lies much farther back than the origin of the suffix conjugation, if this, as is supposed with great probability, supplanted an earlier kind of conjugation of which the old perfective is the last survival.

Much more serious, however, is the objection arising from the comparison of the ordinary narrative *śḏm·f* and *śḏm·n·f* forms with the corresponding relative forms. Since the discovery of the prospective relative form it has become possible to construct a most striking table of parallelisms.

RELATIVE FORMS	NARRATIVE FORMS
mrr(w)·f, imperfective (§ 387, 1)	*mrr·f*
mry·f, prospective (§ 387, 2)	*mr·f*, also *mry·f*
mr(w)·n·f, perfective (§ 387, 3)	*mr·n·f*.[2]

[2] This form has largely, but not completely, replaced *mr·f* in past narrative, see §§ 414, 1; 450, 1.

In face of these parallelisms the interdependence of the narrative and the relative forms seems indisputable; the two series coincide so closely at the end of their development that to assume a distinct origin for each is paradoxical. But the development of the relative forms out of the passive participles can now be traced in some detail; see above § 386. The conclusion seems inevitable: *the narrative* śḏm·f *and* śḏm·n·f *forms must likewise be derived from the passive participles.* Only on this theory can the use of the suffix-pronoun in the *śḏm·f* form be explained; it is a direct genitive such as often serves to express the semantic subject after the passive participles (§ 379, 2); *śḏm·f* thus signifies 'heard (is) of him'. We saw (§ 386) that the passive participles, as extended by the addition of a semantic subject and object and a phrase containing the resumptive pronoun, must at a given moment have been construed *actively*, not passively. If this be granted, no great difficulty should be felt in supposing that at the same moment two separate kinds of verb-form began gradually to be

differentiated out of the passive participles, (*a*) the ordinary narrative *śḏm·f* and *śḏm·n·f*, in which the gender-endings were suppressed, and (*b*) the relative *śḏm(w)·f* and *śḏm(w)·n·f* forms, in which the gender-endings were retained.

The hypothesis here rejected assumes that the narrative *śḏm·f* form, both in its geminating form, ex. *mrr·f*, and in its non-geminating form, ex. *mr(y)·f*, is derived from the *imperfective* active participle, the difference between the two varieties being attributed merely to emphatic or non-emphatic utterance. This view, which reduces the distinction between geminating and non-geminating *śḏm·f* to the level of the distinction between English 'sayeth' and 'saith' or between German *gehest* and *gehst*, seriously underrates the difference in their meanings and syntactic uses. We shall find on closer study that, while the narrative *mrr·f* is definitely imperfective in meaning, the narrative *mr(y)·f* has partly perfective, partly prospective signification—the latter, for example, after *ỉḫ* (§ 450, 5, *a*), after *ḥꜣ* (§ 450, 5, *b*), and after verbs like *rdỉ* (§ 452, 1). This agrees well with our view that the prospective relative form originated in the perfective passive participle (§ 387, 2), of which it exemplifies one of the meanings (§§ 369, 5; 389, 2).

As a last argument in favour of the origin of the ordinary narrative *śḏm·f* in a passive participle, one may point to its parallelism with the narrative *śḏm·n·f* form. For the latter no other explanation has been advanced than that it originated in a passive participle followed by a dative, since it is no explanation to say that the *n* is a formative element added to an active participle. But if the *śḏm·n·f* originated in a passive participle, why not also the *śḏm·f* form?

2. The *śḏm·n·f* form. We have repeatedly referred to Sethe's view[1] that this had its origin in a passive participle followed by a dative; see above §§ 3; 67; 386, 2; 387, 3. Our own hypothesis that the developed use of the passive participle + dative led to the simultaneous evolution of (*a*) the relative *śḏm(w)·n·f* and (*b*) the narrative *śḏm·n·f* (see above) is only an elaboration of that view. It is significant that in the relative form *śḏmw·n·f* the participial and gender endings *-w* and *-t* precede the element *n*; hence it seems likely that *n* is no part of the underlying participle. Analogies both in Semitic (§ 3) and in the Indo-European languages speak for the origin of the ending *·n·f* in the dative.[2] If *śḏm·n·f* means properly 'heard (is) to him', then the resemblance to French *il a fait* and German *er hat getan* is obviously very close and illuminating, the more so since English 'he has' (*il a*, *er hat*) is often expressed in Egyptian by *n·f* 'to him' (§ 114, 1). Compare also *faciendum est mihi* in Latin. But Egyptian also shares with French and German another mode of expression involving the dative of possession; as we have seen (§ 141), *nfr n·f* is opposed to *nfr sw* as *il a froid* to *il est froid* or *ihm ist kalt* to *er ist kalt*. Apparently

[1] *ÄZ.* 47, 140; 54, 98.

[2] See § 307 for rare exx. of a dative designating the semantic subject after the infinitive.

the particular notion which is conveyed by the combination of an adjective or participle with a possessive phrase is *the fortuitous or incidental character of an occurrence.* There is nothing about this combination which definitely demands reference to past time, and the use of the *śḏm·n·f* form after the negative word *n* 'not' (§ 418), as well as the affirmative use to express immediate present time (§ 414, 5), shows that, as with all other Egyptian verb-forms, the tendency to restrict its application to one particular time-position was secondary. The primary function of the *śḏm·n·f* form was thus probably to present the verbal action as an *incident,* as something *happening* or *occurring* to someone, irrespective of time-position.

The origin of the other forms of the suffix conjugation will be discussed as occasion arises. They are obviously all of participial origin, and reason will be found for thinking that the participle in question was in every case a passive one.

THE *ŚḎM·N·F* FORM[1]

§ 412. Endings, etc.—Observe that, even in texts which habitually write the suffix *·i* of the 1st sing., this is apt to be omitted before the reflexive dependent pronoun *wi.* Ex. *rdi·n·(i) wi* 'I placed myself'.[2] For a like omission elsewhere, see § 406.

Impersonal uses of the *śḏm·n·f* form are not rare; note especially *ḫpr·n* 'it happened';[3] also *ḥr·n* 'thereupon', lit. 'there arose', when the passive *śḏm·f* follows (below § 476).

The passive in *·tw* is not very common, since the passive *śḏm·f* form corresponds to active *śḏm·n·f* in various uses; see below § 422. Not infrequently *·tw* serves as impersonal subject: exx. *nis·n·tw* 'one called';[4] *n ḥr·n·tw* 'no one stands'.[5]

Examples where the formative *n* precedes the determinative are rare, and may be considered faulty: exx. *ḥr·n* 'arose';[6] *wḏ·n* 'commanded'.[7]

Obs. For the elliptical omission, in a sequence of *śḏm·n·f* forms, not only of the suffix subject, but also of the formative *n*, see below § 487.

§ 413. Forms from the mutable verbs.

2ae gem. A few geminating forms are known, ex. *ḳbb·n* 'does (not) grow cool'.[8] 'See' has *mꜣ·n·f.*[9] 'Exist' has a form *wn·(i)*[10] 'I was' which may well stand for *wn·n·i,* since it is parallel to *mꜣ·n·(i)* 'I saw', cf. too above § 387, 3; there is often a doubt whether *wn* is to be taken as *śḏm·n·f* or as geminating *śḏm·f* (§§ 120, end; 326).

3ae inf. Exx. *tꜣ·n·f* 'he took';[11] *gm·n* 'found'.[12] 'Make' has *ir·n·f,*[13] only very exceptionally *ỉr·n·f*.[14] 'Seize' shows *it·n·f.*[15]

[1] See *Verbum,* ii. §§ 359–89.

[2] *Sh. S.* 156. 161. Sim. *ib.* 53; *Sin.* B 200; Lac. *TR.* 3, 34. 36; *Urk.* iv. 158, 16; 1080, 16; 1083, 2.

[3] *Hamm.* 113, 14. In exx. like *P. Pet.* 1116 B, 1; *Sh. S.* 130; *Urk.* iv. 648, 4 a noun clause serves as subject, see p. 142, n. 4.

[4] *Sin.* R 24.

[5] *Sin.* B 55.

[6] *BH.* i. 8, 9–10.

[7] *Hamm.* 113, 10.

[8] *P. Pet.* 1116 A, 68. Sim. *tkk·n, ib.* 33.

[9] *Sin.* B 108; *Leb.* 71; passive, *Urk.* v. 61, 17; 62, 2.

[10] *JEA.* 4, Pl. 9, 2, qu. § 414, 1, end. Cf. too *ỉw wn·sn, Eleph.* 25, qu. § 468, 2.

[11] *Peas.* B 1, 22.

[12] *Sin.* R 19.

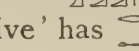
[13] *BH.* i. 25, 4.

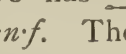
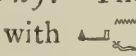
[14] Cairo 20011. 20016.

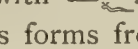
[15] *Sin.* B 46–7.

4ae inf. Exx. *m(i)nḥ·n·f* 'he attached';[1] *m(w)dw·n* 'spoke'.[2]

caus. 2ae gem. *śḳbb·n* 'cooled'.[3]

anom. 'Give' has *rdi·n·f*,[4] *rdi·n·i*[5] and, rather less commonly,  ,[6] [7] *di·n·f*. The writing *dy·n·i*[8] is quite abnormal; is found varying with .[9]

'Come' has forms from both stems:  ,[10] ,[11] [12] *i·n* are common types;  *iw·n·n*[13] and *iw·n·i*[14] are less common.

'Bring' has normally  *in·n·f*;[15] but is by no means rare.[16]

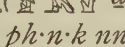
The absence of gemination in the *3ae inf.* and *anom.* agrees well with the theory (§ 411, 2) that the *śḏm·n·f* form originated in the perf. pass. part. Its presence in some forms of the *2ae gem.* is just possibly to be attributed to the former existence in this class of reduplicating perf. pass. participles such as we found for the *2-lit.* verbs, § 360. The suppression of the participial ending is no more than we should expect to find before the originally prepositional formative *n*, see above §§ 361; 379, 3.

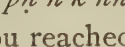
[1] *Sin.* B 78.
[2] *T. Carn.* 2.
[3] Lac. *TR.* 37, 13.
[4] *Sin.* B 78.
[5] *Siut* 1, 275.
[6] *BH.* i. 25, 77.
[7] *Siut* 5, 22.
[8] Lac. *TR.* 14, 4.
[9] Lac. *TR.* 66, 1–3.
[10] *Siut* 3, 13.
[11] Lac. *TR.* 8, 2.
[12] Lac. *TR.* 4, 5.
[13] *Urk.* iv. 566, 10. Sim. *Paheri* 1.
[14] Leyd. V 3, 5.
[15] *Westc.* 6, 10. 12.
[16] With one *n*, *Sin.* B 30. 103; *Sh. S.* 114; *BH.* i. 25, 71.

§ 414. Affirmative uses of the *śḏm·n·f* form.—We have seen that the primitive function of the *śḏm·n·f* form was to present the verbal action as an *incident* happening to someone, irrespective of time-position (§ 411, 2, end). Nevertheless, in most affirmative uses it is used solely in reference to events lying in the *past*.

1. It is the usual form in *past narrative*, where it may be rendered, according as the case demands, either (*a*) by the English present perfect, or (*b*) by the English past tense.

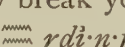
Exx. (*a*) *ḏd·n·i m mɜʿt* I have spoken in truth.[17]

 *pḥ·n·k nn ḥr m* how hast thou come to this pass? Lit. on account of what hast thou reached this?[18]

 *i·n·i ḫr·tn sḏ·i pɜsw·tn* I have come to you in order that I may break your water-pots.[19]

(*b*) *rdi·n·f n·i mw* he gave me water.[20]

śḏ·n·t(w)·f n·i it was read aloud to me.[21]

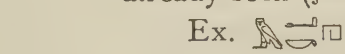
Note carefully that the corresponding negation is  *n śḏm·f*, not *n śḏm·n·f*; see §§ 105, 1; 455, 1.

As already noted, the passive *śḏm·n·tw·f* is rather rare (§ 412), the passive *śḏm·f* form often taking its place (§ 422, 1). In narrative of the 1st pers. the old perfective is frequently the passive counterpart of the active *śḏm·n·f* (§ 312, 2).[22]

The simple *śḏm·n·f* form is the staple of most past narrative, but at the beginning of paragraphs it was often felt to need reinforcing. Hence the compound tenses *iw śḏm·n·f* (§ 68) and *ḥɜ·n śḏm·n·f* (§ 478), to which we shall return later.

[17] *Sinai* 53. Sim. *ib.* 90, 5. 11; *Sin.* B 46–7; *Urk.* iv. 649, 8.
[18] *Sin.* B 34. Sim. in a question, *Urk.* v. 160, 8. 9.
[19] Lac. *TR.* 10, 7. Sim. with following clause of purpose, *ib.* 32, 2; *Urk.* iv. 614, 15–6.
[20] *Sin.* B 27. Sim. *Peas.* B 1, 34; *Sh. S.* 41; *BH.* i. 25, 4; *Hamm.* 113, 14; *Urk.* iv. 38, 14; 151, 1; 649, 14.
[21] *Sin.* B 200. Sim. *Leyd.* V 4, 5; *Eb.* 75, 12.
[22] Exx. *Urk.* iv. 55. 160. 530.

We pass now to the use after the non-enclitic particles. After *mk*, as already seen (§ 234), the *śḏm·n·f* form corresponds to the English *present perfect*.

Ex.  *mk hɜb·n·i ḥr ḫn·k n ỉmy-r pr* behold, I have written (lit. sent) commending thee to the steward.[1]

[1] *P. Kah.* 31, 19. Other exx., p. 179, n. 1.

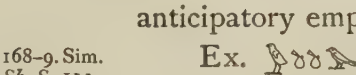
After *ỉsṯ* (§ 231) and *ỉsk* (§ 230) the *śḏm·n·f* form describes a situation or circumstance occurring in the past.

Ex. *ỉsṯ gm·n ḥm·f r-pr pn m ṯḫt* lo, His Majesty found (*or* had found) this sanctuary in brick.[2] There follows: His Majesty commanded to make this temple of hard stone.

[2] *Urk.* iv. 879. Sim. *ib.* 28, 11; 834, 14; Mar. *Abyd.* ii. 30, 39; Berl. *Äl.* i. p. 258, 20. With *ỉsk*, *Eb.* 1, 19; Budge, p. 291, 4. 6.

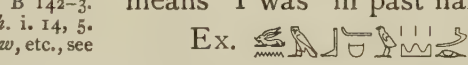
Examples where such sentences with *ỉsṯ* are best translated as clauses of time have been quoted in § 212. So too after *tỉ*, ib.

The *śḏm·n·f* form has likewise past meaning after a nominal subject in anticipatory emphasis (§ 148, 1).

Ex.  *wgg ɜs·n·f wỉ* infirmity has overtaken me.[3]

[3] *Sin.* B 168–9. Sim. after *mk*, *Sh. S.* 113–4, qu. § 148, 1. To be rendered as Engl. past, *Sin.* B 142–3. 185; *Bersh.* i. 14, 5. After *ỉnk pw*, etc., see § 190.

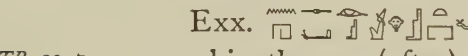
In conclusion, mention must be made of the rare cases where *wn·ỉ* means 'I was' in past narrative.

Ex.  *wn·(ỉ) m bỉɜw, mɜ·n·(ỉ) sw* I have been in the mine-country, I have seen it.[4]

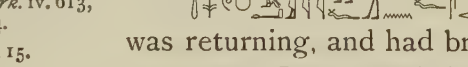
[4] *JEA.* 4, Pl. 9, 2. Sim. *Urk.* v. 21, parallel to *ỉ·n·ỉ*; *ÄZ.* 47, Pl. 1, 3.

The parallelism of *wn·ỉ* here to an indubitable *śḏm·n·f* form suggests that it stands for *wn·n·ỉ*; see above § 413, under *2ae gem.*

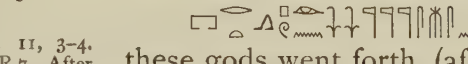
2. Not infrequently the *śḏm·n·f* form serves to express *relative past* time, i. e. time which is past relatively to the time of the adjacent context.

Exx.  *nhs Wsỉr ḥr st·f, ỉp·n·f ḏt·f* Osiris awakes upon his throne, (after) he has recovered his senses, lit. counted his body.[5] Note the English present perfect.

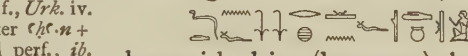
[5] Lac. *TR.* 12, 7. Sim. *ib.* 12, 1. 4. 13; *Leb.* 141, qu. § 67; *Eb.* 105, 9–10. 17; 106, 18; *Urk.* iv. 613, 9; 1090, 14.

 *tỉ sw ḥm ỉy·f, ỉn·n·f sḳr-ꜥnḫw* and now he was returning, and had brought prisoners.[6] Note the English past perfect.

[6] *Sin.* R 15.

 *prt pw ỉr·n nn nṯrw, sms·n·sn Rd·ḏdt* these gods went forth, (after) they had delivered Reddjedet.[7] Engl. past perfect.

[7] *Westc.* 11, 3–4. Sim. *Peas.* R 7. After narrative inf., *Urk.* iv. 5, 14; after *ḫr·n* + noun + old perf., *ib.* 6, 12.

 *ḏd·n·f nn, rḫ·n·f ḳd·i, sḏm·n·f šss·i* he said this, (because) he knew my character, he had heard of my prudence.[8] Engl. past perfect.

[8] *Sin.* B 32–3; Sim. *ib.* 107. Of time, after *śḏm·n·f*, *Urk.* iv. 814, 16, qu. Exerc. XXVIII, (*a*).

In most cases of the kind the *śḏm·n·f* form is best translated as a virtual subordinate clause.[9] It is this same relative past time which the *śḏm·n·f* form expresses in all subordinate clauses where it occurs affirmatively, and there it is contrasted with the *śḏm·f* form, which expresses relative present or future time. The last example shows, however, that *śḏm·n·f* may have relative past time even when the surrounding narrative tenses involve the *śḏm·n·f* form itself. Here again the corresponding negation is *n śḏm·f*, see below § 455, 1.

[9] As main clause, after *ỉst* (*rf*), *Sin.* R 11.

3. After *ḥꜣ* 'would that!' (§ 238) and after *ir* 'if' (§ 151) the *śḏm·n·f* form is used in reference to unfulfilled action, 'would that' or 'if he had heard'. Examples have already been quoted. The negation after *ḥꜣ* is *n śḏm·f*, §§ 238. 455, 1; after *ir* it would doubtless be *tm·n·f śḏm(w)*, §§ 151; 347, 6.

4. Some actions necessarily involve resultant states, and languages are apt to differ with regard to the angle from which such verbal notions are viewed. In the case of verbs of motion, English uses 'I have come' and 'I am come' with hardly any perceptible difference. Egyptian, on the contrary, seems to have felt a distinction between the old perfective as in *ii·kwi* 'I returned'[1] (§ 312, 3) or in *mk wi iy·kwi* 'behold, I am come'[2] (§ 324) and the *śḏm·n·f* form as in *i·n·i* (above 1). The latter is certainly preferred when any stress is laid on the movement as an action performed by someone; such a stress occurs, for example, when words indicating the purpose of the movement are added.

[1] *BH.* i. 8, 15.

[2] *Westc.* 8, 12.

Ex. *ii·n·i ḥr r nis r·k* I have come hither to summon thee.[3]

[3] *Westc.* 7, 20. Sim. with clause of purpose, above p. 329, n. 19. See, however, *Westc.* 3, 7, where a phrase expressing purpose, follows *mk wi iy·kwi*.

The difference, then, with verbs of motion is that the *śḏm·n·f* form emphasizes the fact of the movement, while the old perfective merely calls attention to the result (§ 320).

Still more conspicuously, Egyptian chooses to look upon 'knowing' as 'having learned', and 'remembering' as 'having recollected'. Hence the verbs *rḫ* 'learn', 'know' and *sḫꜣ* 'recollect', 'remember' sometimes appear in the *śḏm·n·f* form even where they must be translated by English present tenses.

Exx. *mṯn rḫ·n·ṯn* behold, ye know.[4]

in iw trw sḫꜣ·n·k dost thou remember?[5]

[4] *Siut* 1, 280. 310. Sim. *Ann.* 5, 234, 22; *Urk.* iv. 350, 16; 353, 12.

[5] *Eb.* 2, 3. Sim. *Ḥarḫ.* 412; *Urk.* iv. 27, 14.

A similar use of *rḫ* has been noted in connection with the old perfective (§ 320, end) and the perfective relative form (§ 389, 3); under the latter head some other like employments have been noticed. It will be seen below (§ 455, 1, end) that here again *n śḏm·f* corresponds as negation to the affirmative *śḏm·n·f*.

5. On a different footing is the common use of the *śḏm·n·f* form to express an action which is *simultaneously spoken of and performed*.[6]

[6] See GUNN, *Stud.* ch. 7.

Exx. *swʿb·n·(i) ṯn m mw ipn* I purify thee with this water.[7] A god is depicted sprinkling water over the queen and speaking these words.

[7] *D. el B.* 63. Sim. *Urk.* iv. 250, 15 (*sš·n·i*); *Th. T. S.* i. 17 (*wp·n·i*).

di·n·(i) n·k tꜣw nb I give to thee all lands. Words spoken by the god Dedwen while leading prisoners to the king.[8]

[8] MAR. *Karn.* 23. Sim. *D. el B.* 128.

This employment is so invariable as to justify us in regarding writings like [9] [10] as short writings for *smn·n·(i) n·ṯ* 'I record for thee', *in·n·(i) n·k* 'I bring to thee' respectively.

[9] *D. el B.* 60.

[10] MAR. *Karn.* 18; *D. el B.* 128. So too *wn·n·(i) n·k*, *Th. T. S.* i. 17.

In the examples just quoted there seems to be no notion of past time whatsoever, and the easiest explanation is to suppose that the *śḏm·n·f* form here retains its primitive force as emphasizing the merely occurrent, as expressing what *happens to* the subject (§ 411, 2). If so, the closest translation would be 'herewith I give to thee' or the like.

§ 415. The *śḏm·n·f* form in noun clauses.—In all affirmative subordinate clauses, the *śḏm·n·f* form has *relative past* meaning. This has already often been pointed out, and may be verified, so far as virtual noun clauses are concerned, in the rare cases where *śḏm·n·f* serves as object of a verb (§ 185) or follows the genitival adjective *ny* (§ 192).

§ 416. The *śḏm·n·f* form in relative clauses.—An example in a virtual relative clause with undefined antecedent is quoted § 196, 2, and another after *nty* in § 201. In both cases the corresponding negation was seen to be *n śḏm·f*. For the *śḏm·n·f* form after *iwty* see §§ 203, 6; 418, end.

§ 417. The *śḏm·n·f* form in adverb clauses.—1. We have observed (§ 414, 2) that where *śḏm·n·f* has relative past meaning it must often be rendered as a virtual clause of *time*; sometimes it may have to be interpreted as a virtual clause of *cause* (§ 221).

2. The *śḏm·n·f* form but rarely follows prepositions; when it does so it has relative past meaning, see above § 156. For *śḏm·n·f* after *ir* 'if' see §§ 151; 414, 3.

§ 418. The negative construction *n śḏm·n·f*.[1]—A broad survey shows that the construction *n śḏm·n·f* is common in *characterizations*, *statements of custom*, and *generalizations* of all kinds. The affirmative verb-forms which it accompanies and continues are, in the main, those usual in such contexts. Thus *n śḏm·n·f* is found in close association with the old perfective,[2] the part of the verb best adapted to the description of more or less permanent conditions (§ 311, end); with the geminating participles[3] (imperfective) or the geminating *śḏm·f* form,[4] parts of the verb often found to imply repetition or continuity (§§ 365 foll.; 440 foll.); or else, finally, with the compound verb-form *iw·f śḏm·f*,[5] which we shall see later to be common in proverbs and statements of custom (§ 463).[6]

That the construction *n śḏm·n·f* does not itself explicitly generalize, though it certainly serves to reinforce generalizations, seems evident from the impossibility of linking up any such function with the affirmative uses of the *śḏm·n·f* form. The true *modus operandi* of *n śḏm·n·f* becomes clear when we realize that the best way of confirming a generalization is to assert the absence of any invalidating incident. An example will here be helpful. The sentence

[1] See GUNN, *Stud.* ch. 12, where a different standpoint is adopted.

[2] In its various constructions, viz.:—§ 315, *Urk.* iv. 814, 13, qu. Exerc. XXVIII, (*a*); § 322, *Pt.* 13, qu. below; § 323, *Adm.* 2, 4, qu. below (1); *Urk.* iv. 650, 7, qu. p. 248, top; § 326, *Leb.* 146; *Nu*, ch. 130, 41; *Urk.* iv. 518, 15.

[3] *Peas.* B 2, 101–2; *Nu*, ch. 149, ii. 8, both qu. below; *Urk.* v. 67, 17.

[4] See § 445, 2.

[5] *Peas.* B 2, 98–9; *Eb.* 97, 2; BUDGE, p. 152, 12.

[6] Also with *ḫr* + inf., see § 334.

r gr, n mdw·n·f 'the mouth is silent (old perfective) and does not speak' is found in a description of old age.[1] We have shown reason for thinking that the *śḏm·n·f* form presents the verbal notion as an incident occurring to its doer (§ 411, 2). If so, *n mdw·n·f* may be freely paraphrased as 'an act of speaking does not happen to the mouth', or, in other words, its state of silence is not contradicted by any negative instance.

[1] *Pt.* 13.

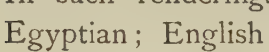
Naturally, when it is said that such and such an act does not happen to someone, some space of time is envisaged over which it might happen, so that we can now adopt the formulation already proposed in § 105, 3, and define the function of *n śḏm·n·f* as *to deny the occurrence of an action throughout the course of a more or less prolonged period.*

We might also render the sentence above-quoted 'the mouth is silent and *cannot* speak', and it will often be found that a possible, or even the best, rendering for *n śḏm·n·f* is 'he cannot', 'could not', or 'will not be able to hear'.[2] In such renderings, however, an English standpoint is substituted for the Egyptian; English affirms the impossibility of the act, while Egyptian merely states that over a contemplated period it does not occur.

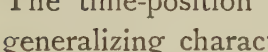
[2] Exx. present, *Peas.* B 1, 256; *P. Pet.* 1116 A, 93; past, *Westc.* 12, 3, qu. § 369, 2; *Urk.* iv. 36, 8; 758, 15; future, *Eb.* 97, 19, qu. § 105, 3.

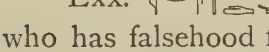
The following examples show that the actions referred to by *n śḏm·n·f* may belong indifferently to present, past, or future time.

1. In reference to *present* actions, the commonest and most typical use. The time-position is often very vague, the statement being of proverbial or generalizing character.

Exx.  *ir sḳdd ḫr·f, n sḫ·n·f tȝ* as for him who has falsehood for a cargo (lit. who sails under it), he does not reach land.[3] A proverbial utterance.

[3] *Peas.* B 2, 101–2. Sim. *ib.* 75; B 1, 256. 325; *Adm.* p. 108; *P. Pet.* 1116 A, 43.

 *iw ms ḥmwt wšr, n iwr·n·tw* assuredly women are barren, no one conceives.[4] Description of a prevailing condition.

 *ink ḫnn, n wrd·n·f* I am one who rows and does not tire.[5] Characterization of a person.

[4] *Adm.* 2, 4. Sim. *ib.* 2, 5; 3, 8; 4, 1; *P. Kah.* 33, 8.

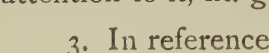
[5] *Nu*, ch. 149, ii. 8. Sim. *Sin.* B 58. 59; *Peas.* B 1, 174; *P. Kah.* 30, 11, qu. § 307.

2. In reference to *past* actions.

Ex. This peasant spent (*ir·in sḫty pn*) ten days making petition to this Djeḥutnakht, *n rdi·n·f mȝ·f r·s* and he paid no attention to it, lit. gave not his forehead to it.[6] A continued activity is narrated.

[6] *Peas.* B 1, 31–2. Sim. *Westc.* 5, 1; 12. 3, qu. § 369, 2; Brit. Mus. 614, 7. 9; *Urk.* iv. 77, 7; qu. § 440, 2; 98, 9; 131, 11; 697, 13; 758, 15; 814, 13, qu. Exerc. XXVIII, (*a*); 1195, 9; *Rec.* 29, 164, 9.

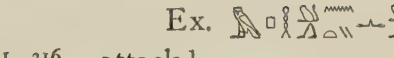
3. In reference to *future* actions.

Ex.  *ḥwȝ·ḫr·s m ḫt·f, n pr·n·s* it shall rot in his belly, without coming out, lit. it does not come out.[7] A medical generalization.

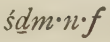
[7] *Eb.* 25, 5. Sim. *ib.* 97, 19, qu. § 105. 3; after *wnn*, *Leb.* 146; BUDGE, p. 285, 1.

Needless to say, the construction *n śḏm·n·f* is not confined to main clauses. Besides its use in virtual relative clauses,[8] it occurs also after the relative adjective *nty*.

[8] Exx. *Urk.* iv. 616, 4. 10.

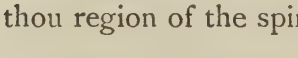
Ex.  *m ph nty n ph·n·f* do not attack him who does not attack.[1]

[1] *Peas.* B 1, 316. Sim. *Eb.* 12, 16.

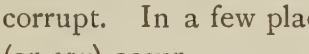
When more examples are available, it will probably be found that the *śḏm·n·f* form after the negative relative adjective  *iwty* has exactly the same meaning as *n śḏm·n·f*. To the example quoted in § 203, 6 we may add:

i ỉst twy nt ꜣḫw ỉwtt swꜣ·n·ṯw ḥr·s O thou region of the spirits, by which one cannot pass.[2] *Ntt* is written for .

[2] Nav. 149 *e*, 30.

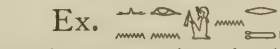
§ 418 A. The negative construction  ***nn śḏm·n·f.***[3]—The examples of this construction are scanty, obscure, and sometimes even possibly corrupt. In a few places *nn śḏm·n·f* denies with emphasis that something *will* (or *can*) occur.

[3] See Gunn, *Stud.* ch. 14.

Ex.  *nn pr·n·k r ḫrw* never wilt thou go up above.[4]

[4] *Leb.* 59. Sim. *Pt.* 381. 383. 459. 576; *Urk.* iv. 445, 7.

In two cases it is a *past* event which is denied.

Ex.  *nn ỉr·n·ỉ n rmṯ ḏḏ·tw ḫr r·s* I have not acted to men (so that) one might say 'Exaggeration!' concerning it.[5]

[5] *Urk.* iv. 751. Sim. *ib.* 847, 3. *Nn* certainly for *n*, *Rec.* 29, 164, 9.

Until better evidence is forthcoming this construction must be regarded with suspicion, the more so since after the middle of Dyn. XVIII tends to take the place of in the writing, see § 104, end.

Obs. The student should examine in every instance of *nn śḏm·n·f* whether *nn* cannot mean 'there is none who(m) .....' in accordance with § 394.

VOCABULARY

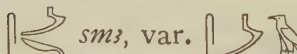
ꜣsḫ reap.

whm repeat.

fḳꜣ reward.

sḏỉ be satiated.

sbỉ rebel.

 smꜣ, var.  (§ 279), slay.

ssn smell, breathe (trans.).

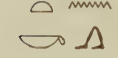
sḳdw sail, sail upon (river, sea).

sdꜣ tremble.

šꜣd excavate, dig out.

šdỉ take out, extract, rescue; clear (a canal).

tỉtỉ trample down.

 *tkn* approach, with *m*, more rarely transitive.

wḫr fisherman.

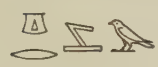
bi3 copper.

bdt, var. *bty*, spelt, a kind of wheat.

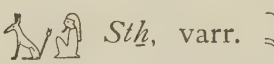
mr lake, canal.

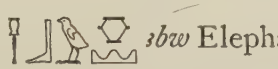
mshtyw adze.

nbt basket; island-home (?).

 *grg* falsehood, lie.

dpy crocodile (rare).

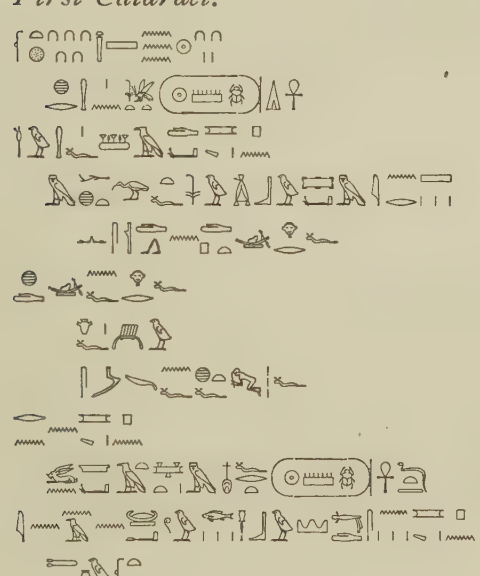
 *Sth*, varr. *S(w)th*, *Sty* (§ 60), the god Seth.

 *3bw* Elephantine, an island at the N. end of the First Cataract.

Mtn Mitanni, a country to the N.E. of Syria.

EXERCISE XXVIII

(*a*) *Reading lesson. Inscription cut on a rock in the island of Sehêl, in the First Cataract.*[1]



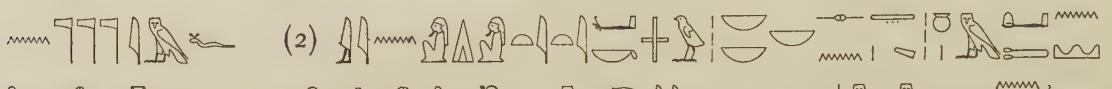
hst-sp 50, tpy (n) šmw, ssw 22,
hr ḥm n n-sw-bit Mn-ḫpr-Rᶜ, di ᶜnḫ.
wḏ (§ 306, Obs.) *ḥm·f šsd mr pn,*
m-ḫt gmt·f (§ 407, 2) *sw ḏbȝw* (§ 315) *m inrw,*
n skd·n dpt ḥr·f.
ḫd·n·f ḥr·f,
ib·f ȝw (§ 322),
smȝ·n·f ḫft(yw)·f.
rn n mr pn (§ 89):
wn tȝ wȝt m nfrt (§ 96) *Mn-ḫpr-Rᶜ, ᶜnḫ ḏt.*
in nȝ n whᶜw-rmw ȝbw šd·sn (§ 227, 2) *mr pn*
tnw rnpt.

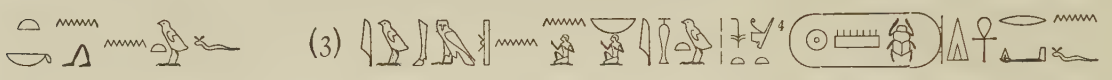
[1] *Urk.* iv. 814.

'Year 50, first month of summer, day 22, under the Majesty of the king of Upper and Lower Egypt, Menkheperrēᶜ, given life. His Majesty commanded to dig this canal, after he had found it blocked with stones, and no boat sailed upon it. He sailed down over it, his heart glad, (when) he had slain his enemies. The name of this canal: Menkheperrēᶜ-is-opener-of-the-way-which-is good. The fishermen of Elephantine shall clear this canal every year.'

(*b*) *Translate into English*:

(1) [1] [2]

(2)  [3]

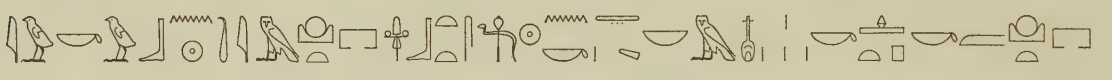
(3)  [4]

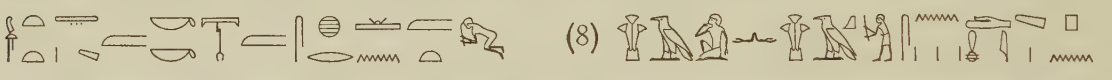
(4)

(5)

(6)

(7)



(8) 

[1] Words spoken by the *ḫry-ḥb* priest while standing before the mummy on the day of burial, a ceremonial adze in his hand. [2] A personal name.

[3] Read *m mỉ(w)* 'in the waters'—an exceptional phonetic spelling. [4] *n-sw-bỉt*.

[5] Note that nouns denoting persons in a particular position in life are also used in Egyptian to express that position itself, abstractly considered; cf. *ṯꜣty* 'vizier', but also 'the rank of vizier', *Urk.* iv. 1087, 7, qu. § 149, 1; similarly *mty n sꜣ* 'office of regulator of the priestly orders', *P. Kah.* 11, 18, qu. § 323.

(*c*) *Write in hieroglyphs*:

(1) I have spoken in truth, I have not spoken lies. (2) Dost thou not remember the name of this great god who is in Heliopolis? (3) I give to thee all things good and pure which are in me. (4) Pleasant words are what thou hast said; the heart cannot have enough (lit. does not become satiated) of (*m*) hearing them. (5) He saw that my arms were strong. (6) I was rewarded with gold three times. (7) The nose is stopped up and cannot smell. (8) I acted as (lit. made) overseer of cattle, and was not neglectful concerning the commands of my lord. (9) Reply, O my heart; a heart that is attacked does not keep silence.

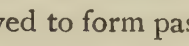
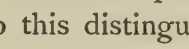
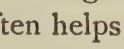
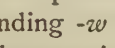
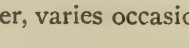
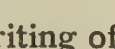
LESSON XXIX

THE PASSIVE *śḏm·f* FORM

§ 419. The form of the suffix conjugation (§ 410) next demanding attention is known as the passive *śḏm·f*.[1] Externally, this closely resembles the active *śḏm·f* form long familiar to the student. Confusion with the latter is, however, rendered impossible in practice by the invariable passive meaning; the passive *śḏm·f* signifies 'he was heard' or 'he is heard' despite the absence of the element *·tw* employed to form passives from the other parts of the suffix conjugation. In addition to this distinguishing characteristic, an ending *-w* (with some mutable verbs also *-y*) often helps to identify the form; see the next section.

[1] See *Verbum* ii. §§ 443–491.

OBS. The passive *śḏm·f* has been hitherto known as the passive *śḏmw·f*; but since the ending *-w* never appears before a suffix subject in Middle Egyptian and, further, varies occasionally with *-y*, the name here adopted seems more appropriate.

§ 420. Writing of the passive *śḏm·f* and forms from the mutable verbs.—The ending *-w* is fairly common before nominal subject and in impersonal uses, but does not occur in Middle Egyptian before the suffix-pronouns;[2] it is at least as frequent in the verbs with final weak radical, exx.  *irw*;[3]  *rdiw*,[4] as in the immutable verbs, exx.  *šrw* 'was cut off';[5] *ḫwsw* 'was constructed';[6] but writings without any flexional ending are in all verb-classes of more usual occurrence, exx.  *ḥiḳ* 'were captured';[7]  *ḫfr·i* 'I was seized';[8]  *rdi* 'was placed', 'caused'.[9]

[2] In old Eg., suffix after *-w*, *Pyr.* 1164. 1509. 1705; after *-y*, *ib.* 1042.

[3] LAC. *TR.* 21, 6; 76, 7.

[4] LAC. *TR.* 2, 72; 3, 45; 4, 45.

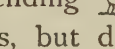
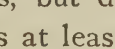
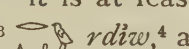
[5] *Hamm.* 110, 6.

[6] *Sin.* B 300.

[7] *Urk.* iv. 659, 1.

[8] LAC. *TR.* 59, 3.

[9] *Pr.* 2, 8; *Westc.* 8, 4.

The much rarer ending *-y* has been thought to be a mere sporadic alternative to *-w*.[10] But so far as the Middle Egyptian evidence goes, the ending *-y* belongs solely to verbs with a final weak radical, and hence may represent some fusion of that radical with a flexional ending. The ending *-y* occurs mostly before the suffix-pronouns, exx.  *msy·i* 'I was born';[11]  *iṯy·k* 'thou hast been taken',[12] but instances before nominal subject are also found, as  *iry* 'was made';[13] *rdy* 'were placed'.[14]

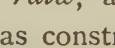
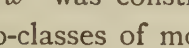
[10] See GUNN, *Stud.* ch. 8.

[11] Cairo 20518, *a* 1; *Sebekkhu* 11.

[12] LAC. *TR.* 86, 95.

[13] LAC. *TR.* 21, 7; *Urk.* iv. 605, 16; 606, 2.

[14] Munich 3, 23.

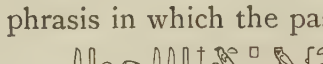
Note that the passive *śḏm·f* is by no means common with pronominal subject. It is altogether a less frequent verb-form than the narrative tenses hitherto discussed, though it has certain well-marked uses, particularly after *iw* and *ḫr·n*, see below §§ 465; 481. Apart from the regular use with nominal subject, impersonal employments are often met with, exx.  *smiw* 'it was reported';[15]  *ir* 'it was done'.[16]

[15] *Urk.* iv. 4, 8. Sim. *ḥsb*, *Sin.* R 22; *ḏdw*, *Urk.* iv. 661, 8. More often written with *-w* in *Hearst*, without *-w* in *Eb.*; exx. H 2, 5 = E 16, 13; H 3, 1 = E 86, 14. See below p. 340, n. 9.

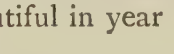
[16] *P. Boul.* xviii. 6. Sim. *ib. passim*; also *Hearst* 1, 2. 5. 13, written with *-w*.

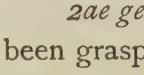
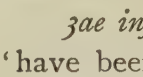
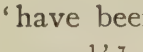
As time went on, Egyptian showed an increasing unwillingness to form parts of the suffix conjugation from stems of more than three radical consonants.

Hence we find the passive *śḏm·f* of *snfr* 'make beautiful' replaced by a periphrasis in which the passive *śḏm·f* of *irí* has the infinitive of *snfr* as subject:

 *ist iry snfr twt pn m ḥst-sp 22* lo, this statue had been made beautiful in year 22.[1]

Forms of the passive *śḏm·f* from the mutable verbs are as follows:—

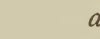
2ae gem. *mɜ* 'have been seen'.[2] The form  *ɜmm·i* 'I have been grasped'[3] probably belongs to § 425.

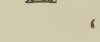
3ae inf. Without gemination. No ending, *gm* 'was found';[4] *ms* 'have been born';[5]  *ms·f* 'he was born'.[6] With *-w*, *wpw* 'are opened'.[7] With *-y*,  *ḥsy·i* 'I have been praised';[8]  *ḫɜy·s* 'it was measured'.[9]

'Make' shows the forms *ir*,[10] *irw*,[11] *iry*[12] and quite exceptionally *irw*,[13] *ir*[14] (for the reading of these see § 281).

'Take away' is found as *it·k*,[15] *ity·i*.[16]

caus. 3ae inf. *sbšyw* 'it is caused to be vomited'.[17]

caus. 4ae inf.  *sḫntw* 'was brought southward'.[18]

anom. 'Give' has forms both with and without *r*, and without gemination: *rdi*,[19]  *rdiw*[20] and quite exceptionally *rdy*,[21] beside *di*[22] and *diw*.[23]

'Bring' has *in*.[24]

§ 421. Origin and relations of the passive *śḏm·f*.—In several usages, particularly after *iw*, *ḥr·n*, *mk* and *ist*, the passive *śḏm·f* serves definitely as the passive of the *śḏm·n·f* form (see § 422, 1), and the thought thus suggests itself that the former may possibly be nothing more than the latter docked of those elements (*n* + noun, *n* + suffix) which serve to express the semantic subject, the author of the action. To put the matter more concretely, if *śḏm·n·f ḫrw* 'he heard the voice' ultimately means 'heard to him the voice' (§ 411, 2), may not *śḏm ḫrw* 'the voice was heard' ultimately mean 'heard (to *x*) the voice'? There can be no doubt that in final analysis this view is correct, but two reasons prohibit us from identifying the two forms and regarding the passive *śḏm·f* merely as a *śḏm·n·f* form from which the agential element *n·f* has for the nonce been omitted: (1) the passive *śḏm·f* sometimes shows the original participial ending *-w* or *-y* which has completely disappeared from the *śḏm·n·f* form; (2) the passive *śḏm·f* sometimes has a suffix subject of its own, this of course representing the direct semantic object, since the form is passive in meaning.

It is thus clear that the *śḏm·n·f* form and the passive *śḏm·f* have each developed further than the other in certain directions; nevertheless the frequent parallelism of their uses is only explicable if both are regarded as having

[1] *Urk.* iv. 606. Sim. *ib.* 605, 16. Contrast, however, § 423, 3, 1st ex.
[2] Louvre C 11, 2; 12, 16.
[3] Lac. *TR.* 59, 3.
[4] *Urk.* iv. 484, 10.
[5] *Westc.* 11, 5.
[6] Lac. *TR.* 38, 10. Sim. 1st pers., Brit. Mus. 828.
[7] *P. Kah.* 6, 9.
[8] Lac. *TR.* 30, 6.
[9] *Urk.* iv. 669, 13.
[10] *P. Boul.* xviii. 6; *P. Kah.* 9, 11; *Urk.* iv. 667, 10.
[11] *Hearst* 1, 2. 5. 13; Lac. *TR.* 76, 7.
[12] See above p. 337, n. 13.
[13] *Peas.* R 54.
[14] *Hamm.* 19, 10.
[15] Lac. *TR.* 86, 93.
[16] Lac. *TR.* 47, 31. Sim. *ib.* 63, 2.
[17] *Eb.* 85, 16.
[18] *Amada* 18.
[19] *Sh. S.* 5; *P. Kah.* 12, 5; *Westc.* 8, 4. 18.
[20] Lac. *TR.* 2, 72; *Urk.* iv. 897, 7.
[21] Munich 3, 23.
[22] *P. Kah.* 15, 45. 47; *P. Boul.* xviii. 21.
[23] *Hearst* 1, 7; 3, 9; *Urk.* iv. 652, 9.
[24] *Peas.* B 1, 300; *Westc.* 8, 18.

originated in the perfective passive participle. Confirmatory testimony is forthcoming on all hands. The lack of gemination is common to all the forms in question, while the existence of a rare *śḏmm·f* passive closely related to the passive *śḏm·f* (see below § 425) recalls the curious geminating perfective passive participles from *2-lit.* stems which were studied in § 360. The ending *-w* characteristic of the passive *śḏm·f* except with pronominal subject is seen in the perfective relative form *śḏmw·n·f*, which we have shown to be closely akin to the narrative *śḏm·n·f* (§§ 386, 2; 411, 1). The alternative ending *-y* from verbs with final weak consonant (*ultimae infirmae*) is familiar from the perfective passive participle of those same verbs (§ 361).

Further reflection will show the close connection between the passive *śḏm·f* and the construction of the passive participles with retained object (§ 377); indeed it seems not improbable that the passive *śḏm·f* directly originated in that construction, the development being upon lines similar to the development of the narrative *śḏm·n·f* form out of the construction perf. pass. participle + dative (§ 411, 2). To this theory it is not a very grave objection that in the construction of the passive participles with retained object the dependent pronouns were used, whereas with the passive *śḏm·f* the suffix-pronouns are found; for, in the first place, even with the passive participles a certain weakening of usage in favour of the suffixes was observed (§ 377, 2, end), and in the second place, the substitution of the suffixes for the dependent pronouns was bound to occur as soon as the pronoun following the verb-form ceased to be regarded as retained object and was felt as a grammatical subject.

Lastly, the relations of active and passive *śḏm·f* have to be considered. If we are right in supposing that the active *śḏm·f* arose, no less than the passive *śḏm·f*, from a use of the passive participle (§ 411, 1), the sole difference would be that in the active perfective *śḏm·f* the suffix represents the semantic subject, and that in the passive *śḏm·f* the suffix represents the direct semantic object. Hence it is by no means surprising to find uses where the passive *śḏm·f* corresponds closely to the active *śḏm·f*; this is true wherever the passive *śḏm·f* has present or future meaning (§ 422, 2), as well as in its negative uses (§ 424, 1. 2).

§ 422. Affirmative uses of the passive *śḏm·f*.—1. In *past* narrative.

Exx. *rdì n·ì tp 100 m fḳꜣw* one hundred persons were given to me as reward.[1] English past tense.

msy·ì m ḥꜣt-sp 1 n sꜣ Rʿ 'Imn-m-ḥꜣt I was born in year 1 of the son of the Sun Amenemmes.[2] English past tense.

šsp ḫrpw, ḥw mnìt the mallet has been taken and the mooring-post driven in.[3] English present perfect.

[1] *Sebekkhu* 17. Sim. Brit. Mus. 574, 3. 5; Munich 3, 23–5; *Urk.* iv. 661, 6. 7; 891, 2. 8; 897, 7.

[2] Cairo 20518, *a* 1. Sim. *Sebekkhu* 11; Brit. Mus. 828.

[3] *Sh. S.* 3–4. Sim. Lac. *TR.* 43, 2; 75, 11; 76, 7.

Impersonal uses are frequent.

Ex. *ir ḥft wpwt tn* it was done in accordance with this commission.[1]

The passive of the construction *iw śḏm·n·f* so much employed in narrative (§ 68) is of the type *iw śḏm·f*. See further below § 465.

Exx. *iw swn int·n·sn* what they had brought was sold.[2] English past tense.

iw rdiw n·k ṯzw breath has been given to thee.[3] English present perfect tense.

Another favourite construction in narrative, as we shall see later, is *ḥr·n śḏm·n·f*. The passive of this is of the type *ḥr·n śḏm·f*, though in point of fact both here and in the passive construction *iw śḏm·f* just mentioned no examples with a suffix-pronoun as subject are known. See below § 481.

It was seen (§ 414, 1) that *mk* placed before the *śḏm·n·f* form gave to that form the signification of the English *present perfect*. So too in the case of *mk* + passive *śḏm·f*.

Ex. *mk ms n·k ḫrdw 3* behold, three children have been born to thee.[4]

After *iśt* the passive *śḏm·f* describes a situation or concomitant fact belonging to the past, exactly like *iśt* + *śḏm·n·f* (§ 414, 1). In most cases one can translate with the English *past perfect*.

Exx. *ist ir nꜣ n ꜣḫt m iḥwt* now these fields had been made into plough-lands.[5]

ist hꜣb r msw nsw now a message (lit. it) had been sent to the king's children.[6] Impersonal; another manuscript (G) has .

The passive *śḏm·f* in reference to past action is negatived by prefixing the word *n* 'not'. See below § 424, 1.

2. In reference to *future* events. The passive *śḏm·f* is frequently used with a vaguely prospective meaning in medical prescriptions and the like.

Exx. His Majesty instituted a festival of victory anew . . . . . *ir sn·nw n ḥb n pꜣ ḥb nḫt m ḥrw n sḏḳ nṯr* a second festival of the festival of victory is (to be) made on the day of introducing the god.[7]

rdi ḫsr·s st ḥr-ʿwy she is (to be) caused to spit it out at once.[8] For *ḫsr·s* as subject of *rdi*(*w*) see § 70.

So too impersonally.

Ex. *irw m ḥt wrt* it is (to be) mixed together, lit. made as one thing.[9] The Ebers papyrus writes .

Sometimes one may be tempted to interpret what is really a passive *śḏm·f* as an old perfective.

[1] *P. Boul.* xviii. 6. Sim. *Sin.* B 247; *Urk.* iv. 4, 8; 6, 9. *Cf.* too *irw in* (also briefly written *ir·n*) 'made by', i.e. 'written by', *ÄZ.* 43, 33.

[2] *P. Ram.* unpubl. letters 1, 13; 6, 11. Sim. *Sin.* B 291. 295. 300.

[3] Lac. *TR.* 2, 72. Sim. *ib.* 3, 45; 4, 45; 69, 2.

[4] *Westc.* 11, 5. Sim. Louvre C 11, 1–2; C 12, 6, qu. § 184, 1.

[5] *Urk.* iv. 667. Sim. *ib.* 606, 2, qu. p. 338, n. 1; 659, 6; 690, 2.

[6] *Sin.* R 22. Sim. *ib.* B 173; *Urk.* iv. 657, 4; 686, 13.

[7] *Urk.* iv. 740. Sim. in *then*-clause after 'if', *ÄZ.* 43, 35, 8; 37, 19; 39, 17.

[8] *P. Kah.* 5, 36. Sim., but with noun subject, *ib.* 40, 56; 12, 5.

[9] *Hearst* 2, 7 = *Eb.* 64, 8. Sim. with *-w*, *Eb.* 67, 4 (*diw*); *Hearst* 1, 1 (*ʿnw*); 1, 2 (*tḫbw*); without *-w*, *Eb.* 66, 17 (*ps*); 69, 15 (*gs*).

Ex. *tw* (read *tw r*) *nḥm ḫt s r·f, rdiw n nty m rwty* one shall take a man's property from him, and it shall be given to him who is outside.[1]

[1] *P. Pet.* 1116 B, 47. Sim. *Tarkhan* i. 79, 46.

Here *rdiw* must be the passive *śḏm·f* with omitted subject, since the old perfective would have had to be *rdi·ti*, *ḫt* being a feminine noun (§ 92, 2).

After *ḫr*, the passive *śḏm·f* may have future meaning. Compare the corresponding use with active *śḏm·f*, §§ 239; 450, 5, *c*.

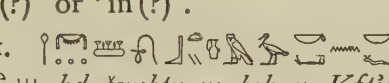
Ex. *ḫr ir n·k ḥtp-di-nsw* there shall be made for thee a *ḥotp-di-nesu* offering.[2]

[2] *Urk.* iv. 46.

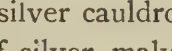
3. *Present time.* Several of the examples quoted above may be translated alternatively as presents. So the third example from the end under (1) 'there are born' and the second under (2) 'she is caused'.

Here belong two mathematical expressions *ir n*, var. *irw n*,[3] 'amounting to', lit. 'it is made for', and *ir m* 'equivalent to', lit. 'it is made as (?)' or 'in (?)'.

[3] *ÄZ.* 43, 35, 6, qu. § 266, 4; *Amarn.* 5, 26, 18, qu. § 266, 2.

Exx.  *ḥḏ śwɜbty m bɜk n Kftiw ḥnꜥ ḥnw n biɜ, ḏrt m ḥḏ, 4, ir n dbn 56, ḳdt 3* a silver cauldron of Cretan (?) work with four vessels of bronze, (with) the handle of silver, makes 56 *deben* and 3 *kite*.[4]

[4] *Urk.* iv. 733. Sim. *ib.* 732, 15; *Rhind* 82. 83; Br. *Thes.* 1081, v. 11; vi. 1; 1087, xviii. 10.

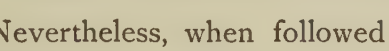
List of cakes,  *ir m ḫḳɜt 12* equivalent to 12 *heḳat*.[5]

[5] *Urk.* iv. 761. Sim. *ib.* 762. 763; *Rhind* 82. 84.

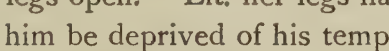
The difference between the two expressions remains to be determined.

§ 423. The passive *śḏm·f* in subordinate clauses.—The use of the passive *śḏm·f* in subordinate clauses is very limited, and this limitation constitutes a serious difference between it and the narrative *śḏm·f* and *śḏm·n·f* forms.

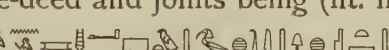
1. Nevertheless, when followed by a nominal subject the passive *śḏm·f* sometimes serves as a virtual clause of circumstance.

Exx.  *ḥms·s ḥr·s wpw mnty·sy* she shall sit upon it with her legs open.[6] Lit. her legs have been opened.

[6] *P. Kah.* 6, 9. Sim. *Westc.* 8, 18. 25; 9, 20; Cairo 20512, *b* 2.

Let him be deprived of his temple-rank,  *pṯḥ ḥr tɜ, nḥmw ḳw·f ḏrf(·f) wꜥbwt·f* being cast on the ground and his food, title-deed and joints being (lit. have been) taken away.[7]

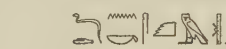
[7] *Kopt.* 8, 6. Sim. *BH.* i. 26, 127; *Urk.* iv. 28, 3. 4. 5; *Th. T. S.* iv. 6, top right.

 *ir·n·i n·i miḫt tw sɜḫ·ti, smnḫ st·s r rwd ntr* I made for myself this tomb, it being consecrated and its place being embellished at the staircase of the great god.[8]

[8] *Sebekkhu* 8. The same formula Cairo 20153. 20497. 20691.

The last two examples illustrate the close parallelism in use of the passive *śḏm·f* and the old perfective. That in the last example *smnḫ* cannot be old perfective is clear from the facts that its subject *st·s* would in that case have to precede it (§ 322) and that it would then have to be feminine in gender (*smnḫ·ti*).

2. In one passage, a statement with passive *śḏm·f* has virtually the sense of a clause of condition:

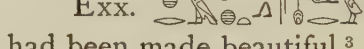
 *ḏd n·k*: *skm m* $\frac{2}{3}$ $\frac{1}{15}$ *m* 1 it is said to thee: What makes $\frac{2}{3}+\frac{1}{15}$ complete as 1 ?[1]

[1] *Rhind* 21.

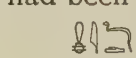
Elsewhere the formula introducing the question is *ir ḏd n·k sš* 'if the scribe say to thee'.[2]

[2] *Rhind* 30. 47. 68.

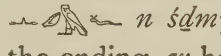
3. The use of the passive *śḏm·f* after prepositions is very rare.

Exx.  *ḫr m-ḫt snfrw kȝt tn* now when this construction had been made beautiful.[3]

[3] *Tarkhan* i. 79, 18.

 *mi ḏd n·k* according as it is said to thee.[4] Impersonal.

[4] *Rhind* 49. 51. 61.

§ 424. Negative uses of the passive *śḏm·f* form.[5]—1. The passive  *n śḏm·f* is not common. Perhaps by mere chance, no examples with the ending *-w* have been quoted; a few with *-y* occur.[6]

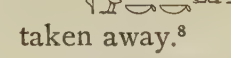
[5] See GUNN, *Stud.* ch. 15.

[6] LAC. *TR.* 86, 95; 88, 15, qu. below; *Urk.* iv. 669, 13, qu. below.

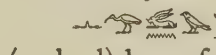
Sometimes we must translate with the *present perfect* or *past perfect*.

Exx. *n iṯ iḫw·n* our cattle have not been taken away.[7]

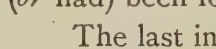
[7] *T. Carn.* 6.

 *iw n·k ib·k, n ity·f* thou hast thy heart, it has not been taken away.[8]

[8] LAC. *TR.* 88, 15. Sim. *ib.* 63, 2; 86, 95.

 *n gm wn·i m rw-prw* no transgression of mine has (*or* had) been found in the temples.[9]

[9] *Urk.* iv. 484. Sim. *Th. T. S.* iii. 26, 8.

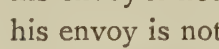
The last instance shows the similarity of this use to that of *n* + active *śḏm·f* (§ 105, 1); for  *n gm·tw* is found in similar contexts.[10]

[10] *Urk.* iv. 133, 3; 151, 3; 1024, 9.

Sometimes the English *present* affords a more appropriate rendering.

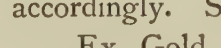
Exx. *n ḫsf ʿn wpwty·f ḫt tȝw Fḫw* (read *Fnḫw*) his envoy is not impeded throughout the lands of the Fenkhu.[11] Lit. the arm of his envoy is not, etc.

[11] *Urk.* iv. 138. Sim. *ib.* 547, 11–2; *Siut* iv. 33.

 *n ḫfʿ·i in Šw* I am not seized by Shu.[12]

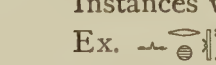
[12] LAC. *TR.* 59, 3. Sim. *ib.* 63, 2; *Peas.* B 1, 300.

Examples from religious texts like the last have almost as much application to the past and the future as they have to the present, and might be rendered accordingly. Sometimes we may translate by 'cannot', 'could not'.

Ex. Gold, etc. .....  *n ḫsy·s* it could not be measured.[13]

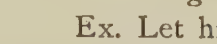
[13] *Urk.* iv. 669.

Instances with *rḫ* are often best translated with the English present.

Ex.  *n rḫ ṯnw* the number is not known.[14]

[14] *Urk.* iv. 795.

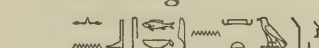
2. The passive *śḏm·f* in virtual clauses of circumstance (§ 423, 1) appears to have been negativated by the negative verb *tm* (§ 350).

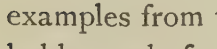
Ex. Let him be deprived of his temple-rank .....  *tm sḫȝt rn·f m r-pr pn* his name not being remembered in this temple.[15]

[15] *Kopt.* 8. 6.

Apparently *tm* here must be passive *śḏm·f* form; the construction is thus parallel to that of *nḥmw ʿḳw·f*, the words immediately preceding (see § 423, 1).

3. There is no sure ground for assigning to the passive *śḏm·f* examples like the following:

 *nn bs·k in pḏtyw* thou shalt not be interred by Asiatics.[1]

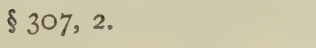
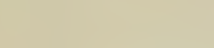
Here *bs·k* may well be infinitive + suffix, see § 307, 1. To prove the contrary, examples from the *3ae inf.* or *anom.* verb-classes would be necessary. The like holds good of phrases such as  *iwtw ḫsf·f* 'not repelled'; see above § 307, 2.

[1] *Sin.* B 259. Sim. *nn šnᶜ·k*, *Urk.* iv. 498, 9; 1220, 13; *nn ḫsf·k*, 520, 9.

THE *śḏmm·f* FORM

§ 425. This old verb-form, not uncommon in the Pyramids but surviving into the Middle Kingdom practically only in ancient religious texts, is characterized by the doubling of the last radical letter even in the case of the immutable verbs. Its uses and meaning are identical with those of the passive *śḏm·f*, together with which it has hitherto been classified;[2] there seem, however, to be good reasons for regarding it as a separate form, analogous to the Hebrew *puᶜlal.*

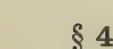
[2] See *Verbum* ii. §§ 471. 478. 480. 485.

The subject may be either a suffix-pronoun or a noun. In one or two suspect cases an ending *-w* occurs, exx.  *n ḫsffw r·i* 'my mouth is not repelled';[3]  *snᶜᶜw* 'it is to be ground fine'.[4]

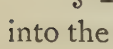
[3] Lac. *TR.* 49, 13; perhaps read *ḫsfw.*

[4] *Hearst* 1, 17.

Forms from the different verb-classes:

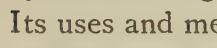
2-lit.  *ipp* 'has been examined'.[5]

[5] Lac. *TR.* 38, 11.

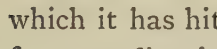
3-lit.  *nḥmm* 'has been taken away';[6] *ḫnrr·i* 'I have been restrained'.[7]

[6] *Ann.* v. 241.

[7] Lac. *TR.* 19, 27.

2ae gem.  *ꜣmm·i* 'I have been gripped'.[8]

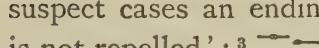
[8] Lac. *TR.* 59, 3.

caus. 2ae gem.  *sḳbb* 'it is cooled'.[9] This example is classed here, like the preceding *ꜣmm·i*, because the passive *śḏm·f*, consonantly with its origin in the perfective passive participle, does not geminate; but possibly *sḳbb* is to be regarded as a *4-lit.* immutable verb (§ 284), in which case it will belong to the passive *śḏm·f.*

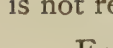
[9] *P. Kah.* 5, 11. 58. So too *snᶜᶜw*, above n. 4.

It seems likely that the *śḏmm·f* form was derived from a class of perfective passive participles with doubled last radical, which has survived as such only in the *2-lit.* verbs. See above § 360.

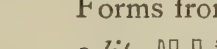
§ 426. Uses of the *śḏmm·f* form.—The meaning is always passive, and the uses are identical with those of the passive *śḏm·f.*

Exx.  *ipp Sp pn ḥr msḫnt* this Sep has been examined in (his) place of origin (?).[10] See above § 422, 1.

[10] Lac. *TR.* 38, 11.

 *sḳbb* 'it is (to be) cooled'.[11] In a medical prescription, see § 422, 2.

[11] *P. Kah.* 5, 11. 58. Sim. *Hearst* 1, 17 (*snᶜᶜw*).

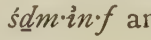
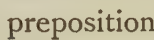
 *n nḥmm tp·f m-ᶜ·f* his head is not (*or* has not been) taken away from him.[12] See above § 424, 1.

[12] *Ann.* 5, 241. Sim. Lac. *TR.* 19, 18. 27; 49, 13, qu. above n. 3; 59, 3.

THE *śḏm·in·f*, *śḏm·ḫr·f* AND *śḏm·kꜣ·f* FORMS

§ 427. We now reach three forms of the suffix conjugation which are employed only in main clauses. In structure they agree with the *śḏm·n·f* form in all respects, except that for *n* is substituted one of the three formatives *in*, *ḫr*, or *kꜣ*. These formatives are inseparably appended to the verb-stem (after the determinative, if any), but may under given conditions (§ 66) be separated from their subject, if a noun. See further § 410.

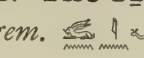
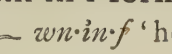
We shall see, in the sequel, that these three verb-forms may all have future reference, and indeed that the use in reference to future action is the principal use in the case of *śḏm·ḫr·f* and *śḏm·kꜣ·f*. In discussing the origin of these verb-forms we shall have to take into account certain other constructions which likewise refer to future time and involve the elements *in*, *ḫr*, and *kꜣ*.

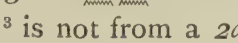
Since the  *śḏm·in·f* and  *śḏm·ḫr·f* forms contain as formative elements just those prepositions which regularly serve to introduce the agent after passives (§ 39, end), it has not unreasonably been supposed[1] that the verb-forms in question are derived from passive participles. The analogy to the *śḏm·n·f* form would then be complete, and just as this meant originally 'heard to him', so the *śḏm·in·f* and *śḏm·ḫr·f* forms would have meant originally 'heard by him'. The *śḏm·kꜣ·f* form presents, however, a formidable obstacle to this hypothesis, for not only is *kꜣ* never found as a preposition, but also it reminds us that the prepositional function of *in* and *ḫr* is not their only function. We have found the three words *in* (§ 227), *ḫr* (§ 239), and *kꜣ* (§ 242) alike employed as sentence adverbs, and we have become acquainted with three parallel constructions *in* or *ḫr* or *kꜣ* + noun + *śḏm·f* all expressing, with certain differences of nuance, the equivalent of the English future tense. That in those constructions *ḫr* and *kꜣ* must be sentence adverbs seems clear, first from the tautology which would be involved in *ḫr·f śḏm·f* (i. e. the case when the subject inserted after *ḫr* is a pronoun), if this should mean 'by him heard of him', and second from the consideration that Middle Egyptian has the further constructions *ḫr śḏm·f* and *kꜣ śḏm·f* likewise having future signification; the construction *ḫr* or *kꜣ* + noun + *śḏm·f* would thus seem to differ from *ḫr* or *kꜣ* + *śḏm·f* only by the introduction of a nominal subject in anticipatory emphasis.

How these obviously interrelated facts are to be coordinated is obscure. It does not appear very likely that the *śḏm·in·f*, *śḏm·ḫr·f* and *śḏm·kꜣ·f* forms are simply derivatives of the *śḏm·f* form due to enclitic insertion of the corresponding sentence adverbs. Perhaps the theory which formed our starting-point may be correct so far as *śḏm·in·f* (possibly also *śḏm·ḫr·f*) is concerned, and the *śḏm·kꜣ·f* form, though very old, may conceivably be due to the misinterpretation of *śḏm·in·f* as containing a sentence adverb, not a preposition.

[1] *ÄZ.* 54, 98. A criticism in *Philologica*, ii. 25–53.

§ 428. The *śḏm·in·f* form[1] in the mutable verbs.

2ae gem.  *wn·in·f* 'he was'.[2] The form  *wšš·in·f* 'he shall urinate'[3] is not from a *2ae gem.* but from a *3-lit.* stem *wsš*, the doubled *š* being due to assimilation.

3ae inf.  *ir·in·sn* 'they washed';[4] *šḏ·in·k* 'thou shalt remove'.[5] 'Make' shows *ir·in* 'made'.[6]

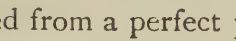
anom. 'Give' has *rdi·in*,[7] more rarely *di·in·f*.[8] 'Come' has *iw·in*.[9] 'Bring' has *in·in·tw·f*.[10]

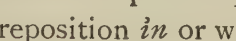
The lack of gemination is consistent with the theory that the *śḏm·in·f* form is derived from a perfect passive participle, whether it be analysed as perf. pass. part. + preposition *in* or whether it be regarded as constructed from *śḏm·f* by the insertion of the sentence adverb *in* (§ 427).

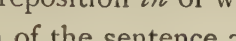
[1] See *Verbum* ii. §§ 390–405.
[2] *Westc.* 4, 2.
[3] *Eb.* 25, 7 = 52, 5.
[4] *Westc.* 10, 11. 19.
[5] *Eb.* 109, 7.
[6] *Peas.* B 1, 31.
[7] *Peas.* B 1, 39.
[8] *Urk.* iv. 158, 17.
[9] *Peas.* B 1, 52.
[10] *Westc.* 4, 24.

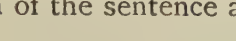
§ 429. Uses of the *śḏm·in·f* form.—Broadly speaking, this verb-form appears to indicate *result* or *sequel.*

1. Thus it is commonly used to introduce any outstanding incident in *past narrative.*

Exx.  *ḏḏ·in šḫty pn* then said this peasant.[11]

 *stš·in·tw n·f ḎḏI* Djedi was brought in to him.[12]

 *rdi·in·sn st m pš it* they placed it in the corn.[13]

 *iw·in rf šḫty pn* then came this peasant.[14]

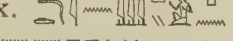
ir·in·tw mi wḏt nbt ḥm·f it was done according to all that His Majesty commanded.[15]

Beside the impersonal use with *·tw* just illustrated, there is another without it.

Ex. *rdi·in stš·tw msw nsw* they caused the king's children to be brought.[16]

[11] *Peas.* R 2. 5. 47; *Sin.* B 75; *Pt.* 36. 51; *P. Pet.* 1116 B, 11. Other verbs, *Westc.* 10, 9. 11; 11, 8; *Urk.* iv. 8, 13; 139, 9.
[12] *Westc.* 8, 10.
[13] *Westc.* 11, 13.
[14] *Peas.* B 1, 52.
[15] *Westc.* 4, 17.
[16] *Sin.* B 263.

2. Less frequently *śḏm·in·f* is employed to *enjoin* or *describe* a consequence to take place in the *future.*

Exx. If thou examine a man with a pain in his stomach,  *rdi·in·k ḏrt·k ḥr·f* then thou shalt lay thy hand upon him.[17] An injunction.

..... praise god, *sdm·in ḫprty·sn* so that those who shall be born shall hear.[18] A future consequence is described.

No negatived examples have been noted.

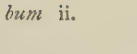
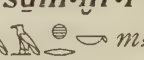
[17] *Eb.* 40, 19. Sim. *ib.* 25, 7; 51, 22; 65, 17; 91, 21; 109, 7; *P. Kah.* 7, 67–8.
[18] *Siut* 3, 3.

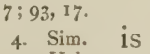
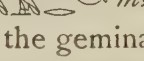
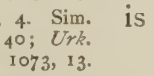
OBS. 1. With pronominal subject no confusion with other verb-forms seems possible. With nominal subject, however, confusion may sometimes occur (1) either with the infinitive + the preposition *in*, (2) or with the passive *śḏm·f* impersonally used and followed by the same preposition. The chief criterion of *śḏm·in·f* is the fact that the formative *in* is inseparable from the verb-stem, but this will not serve in all cases.[19]

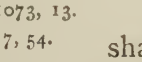
[19] Cf. *Eb.* 34, 9 with *ib.* 35, 14.

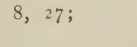
OBS 2. For *wn·in* as auxiliary, see below §§ 470. 472. 473.

§ 430. The *śḏm·ḫr·f* form[1] in the mutable verbs.

2ae gem.  *mɜ·ḫr·k* 'thou shalt see'.[2] However,  *wn·ḫr·f*[3] is always without the gemination.

3ae inf.  *šn·ḫr·k* 'thou shalt surround';[4]  *śḏ·ḫr·tw·f* 'it shall be removed'.[5] 'Make' has  *ir·ḫr·k* 'thou shalt make'.[6]

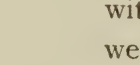
caus. 2ae gem.  *sšmm·ḫr·k* 'thou shalt heat'.[7]

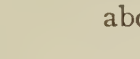
anom. 'Give' has the form *rdi·ḫr·k*,[8] 'bring' the form  *in·ḫr·k*.[9]

Forms without gemination are thus the rule, though there are exceptions with *mɜ* 'see' and with a verb *caus. 2ae gem.* The writings thus agree fairly well with the hypothesis that *śḏm·ḫr·f* was derived from the perf. pass. part., see above § 427 and compare § 428, end.

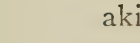
§ 431. Uses of the *śḏm·ḫr·f* form.—This verb-form is obviously closely akin to the constructions *ḫr·f śḏm·f* and *ḫr śḏm·f* (§ 239), into which the particle *ḫr* enters. That particle was found to indicate what comes next in order, and we may discover a certain underlying unity in the uses of *śḏm·ḫr·f* if we suppose it to have meant originally something like 'he proceeds to hear'.

1. In reference to *future* time. The *śḏm·ḫr·f* form is common in *injunctions* and statements of *result.*

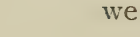
Exx.  *ir·ḫr·k 5 sp 4* thou shalt multiply five by four, lit. make five four times.[10]

 *st·ḫr·i ḏrt·i* I have to thrust my hand.[11]

 ḥɜp·ḫr st kkw darkness shall conceal them.[12]

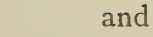
 *rdi·ḫr·t(w)·f ḥr gs·f wr* he shall be laid on his one side.[13]

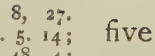
An impersonal use is also found.

Ex.  *ḫpr·ḫr m 4* it will become 4, i. e. 4 will be the result.[14]

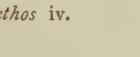
Later (§ 471, 1) we shall find *wn·ḫr·f* as an auxiliary verb used with future meaning as above.

2. In reference to *present* time, rare and not quite certain; perhaps summing up the result of a situation.

Exx.  *sɜ Mrw, tnm·ḫr·f* so then the son of Meru goes on erring.[15] A comment called forth by an act of violence.

That means that his heart is hot,  *wrd·ḫr ib·f ḫr·s* and so his heart is weary through it.[16]

3. Occasionally too in reference to *past* events. In this use *śḏm·ḫr·f* seems a purely narrative tense.

Ex.  *ḏd·ḫr·sn* thereupon they said.[17]

So too *wn·ḫr·f* is used as an auxiliary verb with narrative meaning; see below § 471, 2.

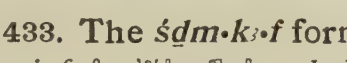
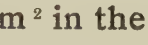
[1] See *Verbum* ii. §§ 414–432.
[2] *Eb.* 36, 7; 93, 17.
[3] *Eb.* 2, 4. Sim. *P. Kah.* 7, 40; *Urk.* iv. 3, 5. 8; 1073, 13.
[4] *P. Kah.* 7, 54.
[5] *Eb.* 53, 7.
[6] *P. Kah.* 8, 27; *Eb.* 36, 9.
[7] *Eb.* 54, 20.
[8] *Eb.* 36, 19; 37, 4.
[9] *Eb.* 54, 19.
[10] *P. Kah.* 8, 27. Sim. *ib.* 5, 2. 5. 14; 7, 54; *Eb.* 48, 4; *Hearst* 2, 9.
[11] *P. Kah.* 7, 23.
[12] Lef. *Sethos* iv. 49.
[13] *P. Kah.* 7, 39. Sim. *ib.* 7, 41; *Eb.* 53, 7–8.
[14] *Rhind* 62. So too *snb·ḫr*, *Eb.* 75, 13.
[15] *Peas.* B 1, 188.
[16] *Eb.* 101, 7. Sim. *ib.* 101, 10. 13. 19.
[17] *Sinai* 90, 9; *Urk.* iv. 324, 6; 332, 8.

§ 432. Negation of the *śḏm·ḥr·f* form.—In its use with reference to the future the *śḏm·ḥr·f* form is negatived by means of the verb *tm*, see above §§ 342 foll.

Ex. *tm·ḥr·s ḫpr m ḥsbt* it will not result in worms.[1]

[1] *Eb.* 25, 6 = 52, 5.

§ 433. The *śḏm·kȝ·f* form[2] in the mutable verbs.

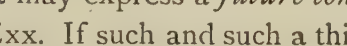
3ae inf.  *ḥr·kȝ·sn* 'they shall rejoice';[3]  *pr·kȝ* 'will go forth'.[4]

[2] See *Verbum* ii. §§ 433–442.
[3] *Urk.* iv. 569, 10.
[4] Nav. 65, 12.

These non-geminating forms are consistent with the possible origin of the form in a perf. pass. participle; see above §§ 427. 428. 430.

§ 434. Use of the *śḏm·kȝ·f* form.—Like the related *kȝ·f śḏm·f* and *kȝ śḏm·f* constructions (§ 242), the *śḏm·kȝ·f* form, which is restricted to religious texts and temple inscriptions, refers to a future act dependent on something already stated.

It may express a *future consequence* or *determination*.

Exx. If such and such a thing happens,  *nḥm·kȝ·t*(*w*) *sṯpt ḥr ḫȝwt nṯrw* the choice joints shall be removed from the altars of the gods.[5]

[5] Lac. *TR.* 2, 31. Sim. *ib.* 2, 55; 44, 6.

ḥr·kȝ·sn mȝ·sn tw they shall surely rejoice when they see thee.[6]

[6] *Urk.* iv. 569, 10. Sim. *ib.* 569, 12.

Much more rarely it appears to express an *injunction*.

srḏ·kȝ st ḥmt·t Thy Majesty shall plant them.[7]

[7] *Urk.* iv. 346.

The construction *nn śḏm·f* (§ 105, 2) serves as negation of the *śḏm·kȝ·f* form.[8]

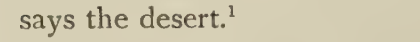
[8] Lac. *TR.* 2, 33. 35; Nav. 65, 14.

§ 435. Uses of the *śḏm·in·f*, *śḏm·ḥr·f* and *śḏm·kȝ·f* forms: summary.—It will have been noted that there is a close correspondence in the uses, no less than in the formation, of these three verb-forms. They are used in main clauses only; and all three may be employed to express *future consequences* of one sort or another, whether enjoined or merely asserted. The *śḏm·in·f* and *śḏm·ḥr·f* forms may serve as rather impressive *narrative* tenses, and the *śḏm·ḥr·f* tense has in addition a not very clear use in reference to the *present*. Observe, finally, that of the three verb-forms the first alone is really common in Middle Egyptian, the other two tending to be replaced in secular texts by such constructions as *ḥr·f* (or *kȝ·f*) *śḏm·f* and *ḥr* (or *kȝ*) *śḏm·f*.

PARENTHETIC PHRASES FOR 'SAID HE', ETC.

§ 436. The verb-stem *ḏd* 'say' is to be supplied in thought before *in*, *ḥr*, and *kȝ*, followed by a noun or suffix as subject and employed parenthetically with such meanings as 'said he', 'they will say'. Compare the omission of *ḏd* after *ḥr*, above § 321.

Exx. *ḥtp·kw ḥr·s, ỉn smt* I am content on account of it, says the desert.[1]

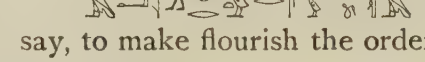
 *wnm ỉr·k, ỉn·sn r·ỉ* eat thou, say they to me.[2]

ỉn·sn, nṯrw ỉpw, r·ỉ say they, namely those gods, to me.[3]

ḥr·s n·ỉ m smỉ said she to me in accusation.[4]

mỉ, ḥr·tw, r srwd mḫrw ỉdbwy come, they say, to make flourish the order of the two lands.[5]

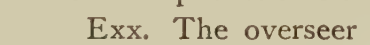
sš Mɜ·t, ḥr·t(w) r·f scribe of Truth, he is called. Lit. one says to him.[6]

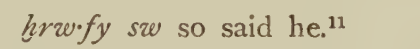
 *mk wỉ, kɜ·k* here am I (lit. behold me), thou shalt say.[7]

ỉw·f wɜ r snḏ n·n, kɜ·sn he has fallen into fear of us, they will say.[8]

As the above translations show, *ỉn* and *ḥr* appear to refer indifferently to the *present* or to the *past*, whereas *kɜ* has *future* meaning, whether as 'shall' or as 'will'.

That these expressions are substitutes for *ḏd·kɜ·sn, ḏd·ḥr·tw*, etc. rather than for *kɜ·sn ḏd·sn, ḥr·tw ḏd·tw* and the like (§ 244), seems indicated by *ỉn·sn*, for in the latter construction *ntsn ḏd·sn*, not *ỉn·sn ḏd·sn*, would be required; see § 450, 5, *e*.

§ 437. An unexplained equivalent of English '(he) says' is written or , more rarely , followed by a dependent pronoun or noun or both.[9] The uncommon phonetic writing  renders the reading *ḥrw·fy* certain.[10]

Exx. The overseer of the temple Teti said to me: '.....',  *ḥrw·fy sw* so said he.[11]

ḥrw·fy Rwty r·ỉ says (the god) Ruty to me.[12]

ḥrw·fy sw Tm says he, namely Atum.[13]

The element *·fy* is invariable, and evidently forms no part of the subject.

[1] Brit. Mus. 101. Sim. *Urk.* v. 203, 10; 204, 3.

[2] Lac. *TR.* 23, 15.

[3] Lac. *TR.* 23, 29. Sim. *ib.* 6, 1; 19, 33; 81, 39.

[4] *P. Louvre* 3230, vs. 8. *Ḥr·sn nṯrw*, Budge, p. 179, 16.

[5] *Urk.* iv. 1075. Sim. *ib.* 649, 11.

[6] *Urk.* iv. 1092. Sim. *JEA.* 4, Pl. 9, 5; *Eb.* 9, 20.

[7] Northampton, 20, 21. Sim. *P. Kah.* 3, 34; 31, 16.

[8] *Urk.* iv. 651. Sim. *Peas.* B 1, 129.

[9] Griffith, *Kahun Papyri*, p. 103.

[10] *ÄZ.* 59, 28.

[11] *P. Kah.* 29, 42. Sim. *ib.* 13, 22. 37; 36, 9.

[12] Budge, p. 169, 3. Sim. *ib.* p. 459, 1.

[13] Budge, p. 458, 14. Sim. *ib.* pp. 124, 6; 267, 11; 492, 13. 16.

VOCABULARY

nḏ grind.

ḥḳɜ rule.

ḫbỉ curtail, subtract.

smɜwy renew, restore.

sdb swallow.

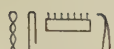
ḳnḏ be furious, angry.

tɜ be hot.

ʿfdt (old *ʿfḏt*) box.

wʿbt meat.

bỉt honey.

 *ḥsmn* natron.

ḫꜣt table of offerings.

ḫꜥw appearance in glory.

sꜣḥ toe.

sḫpty inspection.

sft (old *śft*) oil for anointing.

abbrev. *smsw* elder, eldest.

sš writing, papyrus, book.

sṯi, var. *sty*, perfume.

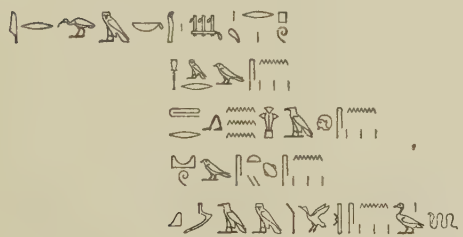
ḏbꜥ finger.

ktt little, trifling (adj.).

Wnt the Hare-nome, the 15th nome or province of Upper Egypt.

EXERCISE XXIX

(*a*) *Reading lesson: extract from a medical book*:[1]

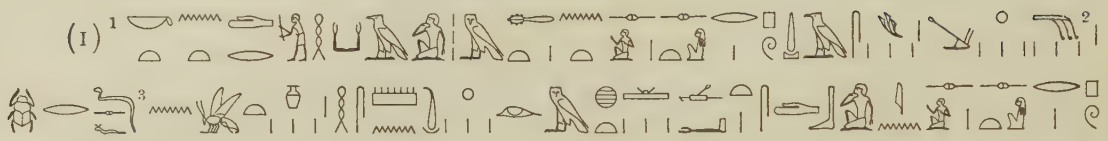


ir gm·k ḏbꜥ sꜣḥ r-pw (§ 91, 2)
mr·sn (§ 196, 2),
pḫr mw ḥꜣ·sn,
ḏw sty·sn,
ḳm(ꜣ)·sn sꜣ,[2]
ḏd·ḥr·k[3] *r·s*:
mr irỉ·ỉ (§ 371);
ir·ḥr·k[3] *n·f spw nw sm(ꜣ)* (§ 305) *sp*:[4]
sỉꜣ[5] *šmꜥ*, *r-32*;[6]
sỉꜣ mḥw, *r-32*;
sft, *r-8*.
nḏ(w),
wt(w) ḥr·s (165, 8).

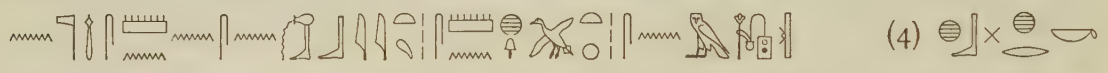
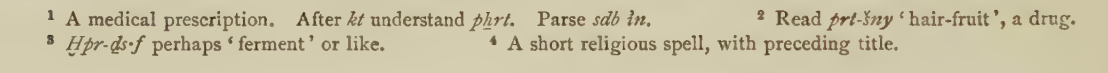
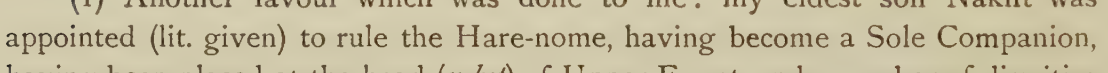
[1] *Eb.* 78, 6–10 = *Hearst* 12, 1–3 with variants.
[2] Var. H. *ḳm(ꜣ)·n sꜣ* 'which a worm has created'.
[3] *Ḏd·ḥr·k*, *ir·ḥr·k*, the words usually employed to introduce diagnosis and treatment respectively.
[4] Var. H. '*spd*-worm'.
[5] An unknown drug.
[6] The unit to be understood is the *hin* of about ·46 litre (§ 266, 1 end); see *PSBA.* 13, 392; 526.
[7] Varr. H. *nḏw*, *wtw*, with *w* written out.

'If thou findest a finger or a toe, which are (*sic*) painful, and around which water circulates, and their smell is evil and they create a *sꜣ*-worm. Thou shalt say concerning it: a disease I must treat. Thou shalt make for him treatments for killing a *sp*-worm. Upper Egyptian *sỉꜣ*, $\frac{1}{32}$; Lower Egyptian *sỉꜣ*, $\frac{1}{32}$; oil, $\frac{1}{8}$. It is (to be) ground up; it is (to be) bandaged with it.'

(*b*) *Translate into English*:

(1) [1]  [2]
 [3]
(2) [4]

(3)

 (4)
(5)

(6)


[1] A medical prescription. After *kt* understand *pḥrt*. Parse *sdb ỉn*. [2] Read *prt-šny* 'hair-fruit', a drug.
[3] *Ḥpr-ḏs·f* perhaps 'ferment' or like. [4] A short religious spell, with preceding title.

(*c*) *Write in hieroglyphs*:

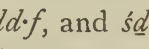
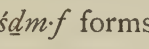
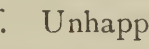
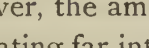
(1) Another favour which was done to me: my eldest son Nakht was appointed (lit. given) to rule the Hare-nome, having become a Sole Companion, having been placed at the head (*r-ḥꜣt*) of Upper Egypt, and a number of dignities having been given to him. (2) Tell me my name, says the keeper of the door. If thou dost not tell me my name, I will not allow thee to pass. (3) Do not be angry for a trifle; people will say thou are hot-tempered (lit. he is one hot of heart, one will say concerning thee). (4) Behold, it has been commanded to thee to make inspection in this temple, to renew its altars and to establish its offerings. (5) This book is to be hidden in a box of silver, without anyone (lit. another) being allowed to see the place thereof except thy own self.

LESSON XXX

THE *ŚḌM·F* FORM

[1] See *Verbum* ii. §§ 136–352.

§ 438. Introductory.—We now return to the *śḏm·f* form (§§ 39. 40),[1] by far the most important verb-form in the Egyptian language, and at the same time that which presents the most difficult problems. The writing of such immutable verbs as *śḏm* 'hear' offers no suggestion that more than one kind of *śḏm·f* form is to be distinguished; but in the mutable verbs, and particularly in the *2ae gem.*, *3ae inf.*, and *anom.* classes, a clearly marked distinction is visible

between *śḏm·f* forms which show gemination, like  *mɜ̈·f*,  *prr·f*,  *dd·f*, and *śḏm·f* forms which do not geminate, like *mɜ̈·f*, *pr·f*, *dỉ·f*. Unhappily there are reasons for thinking that the non-geminating *śḏm·f* is itself not a unity, but conceals two or more separate forms; see below § 447. However, the ambiguity and inconsistency of Egyptian spelling prevent us from penetrating far into a differentiation of the varieties of the non-geminating *śḏm·f*; most of its uses seem consonant with its identification with that non-geminating *śḏm·f* form which, in the *3ae inf.*, was vocalized **perỉaf*, as we may infer from such Coptic survivals as *θmesios* 'cause that she bear', old  *dỉt ms(y)·s*. Broadly speaking, then, we may treat the non-geminating *śḏm·f* as a unity, and contrast it with the geminating *śḏm·f*. What are the mutual relations of the two?

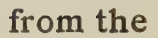
In § 411, 1 cogent arguments were adduced for deriving the *śḏm·f* form from the passive participle + a genitival suffix, the resultant meaning being 'heard of him', i.e. 'he hears', 'heard'. It then became evident that the geminating *śḏm·f* must be closely related to the geminating or imperfective passive participle, and the non-geminating *śḏm·f* to the non-geminating or perfective passive participle. On grounds of origin, therefore, we appear to be justified in describing the geminating *śḏm·f* form as the imperfective *śḏm·f*, and the non-geminating *śḏm·f* form as the perfective *śḏm·f*. In the meanings of the two forms we shall find much that bears out the hypothesis here adopted, the geminating *śḏm·f* often conveying notions of repetition or continuity;[1] but it must be frankly admitted that some uses of both exist, where the connection with the perfective or imperfective ground-ideas remains utterly obscure.

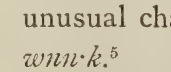
[1] First pointed out by GOLÉNISCHEFF, *Le Conte du Naufragé* (*Bibliothèque d'Étude*, vol. 2), Cairo, 1912, pp. 61–4.

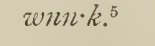
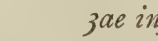
OBS. The possibility that the geminating forms may be the counterparts of Hebrew *piʿēl* forms here suggests itself anew; see above §§ 269–70; 356, OBS. On this view *wnn·f* and *mrr·f* might represent some such vocalizations as **wennānef* and **merrāref* respectively. Doubtless the gemination in the imperf. *śḏm·f* was due to more fundamental reasons than the gemination seen (e.g.) in the perfect of the Arabic first form from *2ae gem.* verbs, as written without points. There the separate writing of the identical radicals depends wholly on the distribution of the syllables under the influence of the flexional endings; beside *marartu* 'I passed' is found *marā* (for **marara*) 'he passed'. No such variations are found within the Egyptian imperfective *śḏm·f*, which maintains its geminating appearance whatever the weight of the flexional endings may be. If the Arabic and Egyptian forms were really analogous one might reasonably expect to find such variations as **ỉr wn·tn* for 'if ye are', **ỉr wn nṯr* 'if the god is' beside *ỉr wnn·f* 'if he is'. In point of fact *ỉr wnn·* with gemination occurs whatever the following subject may be, or again if no subject immediately follows. Probably the presence and absence of gemination in the two *śḏm·f* forms are to be explained by the desire to retain in them the characteristic features of the participles in which they originated. In other words, the gemination of the imperf. *śḏm·f* is probably due to its presence in the imperfective passive participle, and the lack of gemination in the perfective *śḏm·f* to its absence in the perfective passive participle; see above § 411, 1.

THE IMPERFECTIVE *śḏm·f*

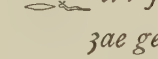
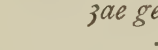
§ 439. Forms from the mutable verbs.

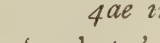
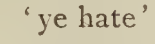
2ae gem. *šmm·sn* 'they are hot'.[1] 'See' has *mɜɜ·f*,[2]  *mɜɜ·t(w)·f*;[3] but also exceptionally *mɜn·k*,[4] which exhibits an unusual change of *ɜ* into *n* and is elsewhere perfective (§ 448). 'Be' has *wnn·k*.[5]

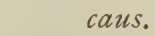
3ae inf. *hɜɜ·s* 'it goes down';[6]  *ḫdd* 'flows'.[7]

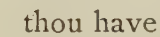
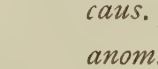
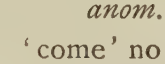
'Make' has the form  *irr·k*,[8] but *r* is occasionally written twice, ex.  *irr·f*.[9]

3ae gem. A possible example is *ḫmɜɜ·f* 'shrinks'.[10]

4ae inf. Geminating forms are not very common; exx. are *msdd·tn* 'ye hate';[11]  *nšnn* 'rages';[12]  *nṯrr·f* 'he is divine'.[13]

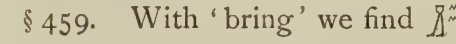
caus. 2ae gem.  *sšrr·f* 'he diminishes';[14]  *sḳbb·k* 'mayest thou have refreshment.[15]

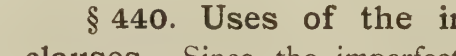
caus. 3ae inf.  *sḳdd* 'sails'.[16]

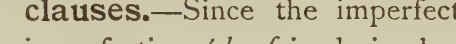
anom. 'Give' shows  *dd·f*,[17] also exceptionally written .[18] From 'come' no geminating forms are known,  *iw* taking their place; see below § 459. With 'bring' we find  *inn·t(w)*.[19]

§ 440. Uses of the imperfective *śḏm·f* in affirmative main clauses.—Since the imperfective or geminating participles from which the imperfective *śḏm·f* is derived regularly imply the notions of *repetition* or *continuity*, these same notions ought to be perceptible in the imperfective *śḏm·f* itself.

1. Such is apparently always the case in affirmative main clauses referring to *present* or *past* events. With present reference the geminating *śḏm·f* is frequently found in statements of *custom* or *aphoristic truths*.

Exx.  *iw swt mɜʿt r nḥḥ, hɜɜ·s m-ʿ irr sy r ḫr-nṯr* justice is unto all eternity, it goes down with him who does it to the necropolis.[20] An aphorism.

 inn·tw m ʿḳ, wn ɜhw one has recourse to an intimate, when there is trouble.[21] In this aphorism another MS. has  , using the *iw śḏm·f* form which regularly has reference to customary acts (§ 462).

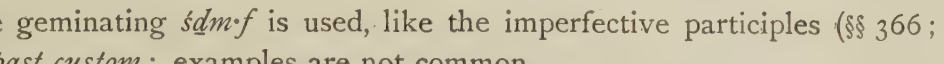
To whom shall I speak to-day? There is a lack of intimates;  *inn·tw m ḫmim r srḫt n·f* one has recourse to him who is unknown in order to complain to him.[22] Characterization of a period.

Thou art the rudder of the entire land, *sḳdd tɜ ḫft wḏ·k* the land sails in accordance with thy command.[23] Characterization of a person.

[1] *Eb.* 53, 19. Sim. *ÄZ.* 43, 39, 16.
[2] *Peas.* R 41; *Sin.* B 117.
[3] *Sin.* B 52.
[4] *P. Kah.* 6, 24 (after *ir* 'if').
[5] *Ft.* 220. 232; see too §§ 107. 118. 326.
[6] *Peas.* B 1, 307. Sim. Lac. *TR.* 4, 35.
[7] *Urk.* iv. 687, 13.
[8] *Sh. S.* 20; *Peas.* B 1, 163. 164.
[9] Lac. *TR.* 78, 17.
[10] *Eb.* 39, 8.
[11] Louvre C 196. Sim. Cairo 20515; *P. Kah.* 36, 42; *Eb.* 70, 24.
[12] *P. Kah.* 2, 19.
[13] *Urk.* iv. 363, 6.
[14] *Peas.* B 1, 251.
[15] *Urk.* iv. 1165, 16.
[16] *Peas.* B 1, 267.
[17] Berl. *ÄI.* i. 258, 12; *Peas.* B 1, 85.
[18] *Urk.* iv. 260, 13.
[19] *Urk.* iv. 1111, 6.
[20] *Peas.* B 1, 307. Sim. *Sin.* B 151 (*sɜɜ*); 152 (*rwɜ*); Berl. *ÄI.* i. p. 258, 12 (*dd·f*), qu. Exerc. XXX. (i); *P. Pet.* 1116 A, 55 (*mɜɜ·sn, spp·sn*); *Urk.* iv. 1092, 2 (*ɜbb·tw*).
[21] *Pt.* 349. Cf. *Sin.* 151, where *iw·i dī·i* (§ 463) is parallel to *sɜɜ*.
[22] *Leb.* 124; sim. *ib.* 117. Sim. too *Adm.* 12, 3 (*ɜbb·tw*); 12, 4 (*prr*); 12, 14 (*gmm·tw*); p. 102 (*ḫnn·tw, wnn*); *D. el B.* 114 (*dd·tw*), qu. § 444, 1.
[23] *Peas.* B 1, 267. Sim. *Sin.* B 61 (*ɜɜ·f*); Cairo 20538, ii. *c* 14 (*dd·f*); *P. Pet.* 1116 A, 134 (*irr·f, sḳdd·f*); *Urk.* iv. 18, 10 (*prr·f*); 19, 6 (*dgg·tw·f*); 246, 4 (*irr·s*).

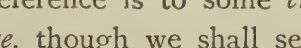
It is true that in such passages a non-geminating *śḏm·f* is often found either as variant of,[1] or else associated with,[2] the geminating *śḏm·f*; but we have seen (§ 367) that a similar alternation between perfective and imperfective occurs with the participles. It is highly significant for the view here taken that the negative accompanying the geminating *śḏm·f* is usually *n śḏm·n·f* (§ 418).[3]

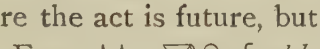
2. The geminating *śḏm·f* is used, like the imperfective participles (§§ 366; 369, 2), of *past custom*; examples are not common.

Exx.  *ḫdd·i ḫr ỉnw·s n nsw ṯnw rnpt, prr·i ỉm m mśʿ-ḫrw, n gm·n·tw wḏỉ·i* I used to sail down with its tribute to the king every year, and went forth thence vindicated, and no deficiency was found in (lit. of) me.[5] Note the negation *n śḏm·n·f*.[6]

wnn tỉ m sny-mnt the land was topsy-turvy.[7] Here *wnn* might conceivably be *śḏm·n·f*, but several examples of the negation *n śḏm·n·f* are in the neighbouring context.

3. The geminating *śḏm·f* is common in contracts, rules and the like, where the reference is to some *customary* or *prescribed* act destined to occur in the *future*, though we shall see below (under 5) that the gemination occurs also where the act is future, but not customary.

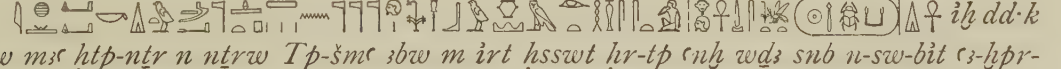
Exx.  *dd·f kt.ḥrw n wpt-rnpt* he shall give another on the day of the New Year.[8] In a contract.

 *dd·tw ḥtp-nṯr pn m-bỉḥ twt pn* these offerings shall be placed before this statue.[9] The context narrates the institution of certain festivals.

wnn sš spt m ḫỉ·f the writing of the nome shall be in his office.[10] In rules respecting the vizier's administrative duties.

Probably the use of *wnn·f* as a simple future (§§ 107, 1; 118, 2) comes under this head, since 'existence' is a notion which of itself implies some degree of continuity.

4. We shall see hereafter (§ 450, 5, *a*) that the particle *ỉḫ* (§ 228) is always followed by the non-geminating, perfective *śḏm·f*. One single exception to this rule has been found in a coronation decree, where the *custom* to be observed throughout the reign is prescribed.

 *ỉḫ dd·k dỉ·tw mśʿ ḥtp-nṯr n nṯrw Tp-šmʿ ỉbw m ỉrt ḥsswt ḫr-tp ʿnḫ wḏỉ snḍ n-sw-bỉt ʿỉ-ḫpr-kỉ-rʿ dỉ ʿnḫ* thou shalt cause offerings to be made (lit. cause that offerings be caused to proceed) to the gods of Elephantine in the Upper Egyptian province in performing what is praiseworthy on behalf of the life, prosperity, and health of the king 'Aakheperkerēʿ, given life.[11] The last words contain the point of the sentence: when offerings are made, the name of Tuthmosis I is to be invoked.

[1] *Peas.* B 2, 73 (*ḥṯ·s*). Sim. LAC. *TR.* 4, 41 (*pr·ỉ*) = *ib.* 5, 3 (*prr·ỉ*).

[2] *Adm.* p. 102 (*rdỉ·tw*); *Urk.* iv. 18, 1 (*dỉ·sn*); 8 (*ỉn·sn*).

[3] *Sin.* B 62; *Adm.* 12, 4. 5. 6.

[4] An abnormal writing of the suffix 1st pers. sing.

[5] *Urk.* iv. 77; sim. Munich 3, 17, qu. § 310, end; *PSBA.* 18, 201, 4; *Th. T. S.* 3, 12. Other verbs, Brit. Mus. 614, 9 (*ỉrr·ỉ*); *Peas.* B 1, 85 (*dd*), qu. Exerc. XXX, (ii); perhaps *Sin.* B 182 (*dd*).

[6] Sim. Brit. Mus. 614, 9.

[7] *Rec.* 29, 164, 8.

[8] *Siut* 1, 298. Sim. *ib.* 282. 297; also 304 (*prr·sn*); 315 (*wnn*).

[9] *Urk.* iv. 769, 16, *pn* restored. Sim. *ib.* 4 (*dd·tw*); 17 (*pr*); BUDGE, p. 141, 15 (*šdd·tw*).

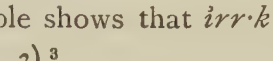
[10] *Urk.* iv. 1113, 15. Sim. *ib.* 1111, 15; *ỉnn·tw*, 1111, 6, qu. Exerc. XXX, (iii); 1112, 15.

[11] *Urk.* iv. 80, 15. Again *ib.* 17.

5. Contrary to expectation, the geminating *śḏm·f* is found in *exhortations* or *wishes*, i. e. in relation to future acts, even where no implication of repetition or continuity is involved.

Exx. *irr ḥm·k m mrt·f* may Thy Majesty do as he wills, lit. according to what he wills.[1]

irr·k m ḫrt-ib·k do according to thy desire.[2] The preceding example shows that *irr·k* is to be understood here, not the imperative *ir+r·k* (§ 337, 3).[3]

Let there be brought to me an ox-hide,  *dd·k sw n ṯbw Pṯḥ-wry* do thou give it to the sandal-maker Ptaḥwēr.[4]

It is possible that this use with the imperfective *śḏm·f* expresses a rather greater degree of diffidence or politeness than the corresponding use of the perfective *śḏm·f* (§ 450, 4).

In one case *sḳbb·k*, expressing a wish, is parallel to the *3ae inf.* *ir·k*.

sḳbb·k n šwt nt mnw·f mayst thou have refreshment of the shade of its trees.[5]

We have pointed out (§ 284) that non-geminating forms from this *caus. 2ae gem.* stem are of great rarity, and that it ought perhaps to be reckoned as a *4-lit.* verb. In this case *sḳbb·k* might well be perfective *śḏm·f*.

6. Here and there examples of the imperfective *śḏm·f* in main clauses will be found, where it seems impossible to account for the gemination. We may single out the use in *questions*.

Ex. *ḥnwt·i, irr·t pȝ ib ḥr m* my mistress, wherefore art thou in this mood? Lit. wherefore makest thou this heart?[6]

7. A common mode of addressing Middle Kingdom letters calls for remark.

Ex. *dd Ppw n nbt pr Sbk-ḥtp* Pepu gives (this) to the lady of the house Sebkḥotpe.[7]

It is uncertain whether this is the geminating *śḏm·f* or the imperfective relative form ('what P. gives'). The lack of the direct semantic object speaks for the latter (see § 382), but we should then expect the fem. *ddt*; see, however, § 511, 4.

Obs. The geminating *śḏm·f* is rare after the non-enclitic particles, though exx. with *ist*[8] and *mk*[9] may be quoted. No instance has been found after *ḥȝ* 'would that', and the case after *iḫ* quoted above under 4 is quite exceptional. After *ḫr* and *kȝ*[10] the non-geminating *śḏm·f* is regular, as also in the construction *in* or *ḫr* or *kȝ* + noun + *śḏm·f* (below § 450, 5). Similarly after *iw* the non-geminating *śḏm·f* is the rule, though there are exceptions (§§ 462–3). Lastly, the gemination is rare after the negative words (§ 445). It would seem that the expressive force of these particles and auxiliaries was felt to be sufficient, without overburdening the phrase with the additional nuance of repetition or continuity.

[1] *Sin.* B 263.

[2] *Sh. S.* 20. Sim. *Peas.* B 1, 163. 164. 257; *Eb.* 12, 3; 91, 12.

[3] See too *irr·t n·i swt*, *Peas.* R 6.

[4] Möll. *HL.* i. 18. Sim. *Urk.* v. 156, 14; *Eb.* 7, 22; 24, 3.

[5] *Urk.* iv. 1165. Sim. Stockholm 55, 3; Louvre C 55, 6.

[6] *Westc.* 12, 21. Sim. *Adm.* 5, 9; Dar. *Ostr.* 25375, 4.

[7] *P. Kah.* 30, 1. Sim. *ib.* 32, 1; Dar. *Ostr.* 25375. 25385.

[8] *Th. T. S.* iii. 12 (*ḫrr*, past custom).

[9] *Paheri* 7 (*mrr·i*); *Urk.* iv. 1092, 2 (*ḫbb·tw*); *Peas.* B 2, 124 (*irr·k*). Frequently also the future *wnn·f*, see p. 178, n. 16.

[10] Exception *Eb.* 23, 12, where, however, *irr·k* may be written for *ir·k*.

§ 441. The imperfective *śḏm·f* in subordinate clauses has, as a rule, *relatively present* meaning, i. e. refers to time contemporary with that of the main verb. In this respect it contrasts with the *śḏm·n·f* form, which has relatively past meaning; and resembles the perfective *śḏm·f* form, from which it differs only through its inherent notion of repetition or continuity. Sometimes, but much less often than the perfective *śḏm·f*, the geminating *śḏm·f* may refer to *prospective*, i. e. *relatively future*, time; examples below § 442, 1 after *snḏ* 'fear' and *mrỉ* 'wish'.

§ 442. The imperfective *śḏm·f* in noun clauses.—1. As *object* of certain verbs or subject of their passives, see above § 184.

After *rdỉ* 'cause' the perfective, non-geminating *śḏm·f* is used in all verb-classes, see below § 452, 1. Now and again geminating forms from *mỉỉ*[1] and *wnn*[2] occur, but never in MSS. which are beyond suspicion.

[1] *Eb.* 43, 17 (= *mỉ*, 93, 12); BUDGE, p. 170, 1; 334, 1.

[2] *Mitt.* viii. p. 4 (= *wn*, viii. p. 10; ix. p. 3).

When the *śḏm·f* has *prospective* meaning after other verbs, the gemination is rare. A few examples from the *2ae gem.* class occur, and may be due to the intrinsic meaning of the verb-stems involved (§ 446). So after *snḏ* 'fear' and *mrỉ* 'wish'.

Exx. *m snḏ mỉỉ wršyw* through fear lest the watchmen might see.[3]

[3] *Sin.* B 18 = R 44.

m mrr·tn wnn imỉḫ·tn ḫr Wsỉr as ye wish that honour for you should be with Osiris.[4]

[4] Turin 1447. Sim. Brit. Mus. 152.

So *wnn·tn* also after *wḏ* 'command'.[5] After this same verb is once found an example from a *3ae inf.* verb.

[5] Brit. Mus. 101, 4, qu. Exerc. XVII, (*a*).

ỉw grt wḏ·n ḥm·f prr·(ỉ) r ḫỉst tn His Majesty commanded me to go forth to this desert.[6]

[6] *Hamm.* 113, 10.

Repetition is perhaps not completely excluded by the context here, but there is nothing beyond the gemination to indicate that a repeated act was meant, and the reference is probably to the single occasion when the royal sarcophagus was fetched.

The *śḏm·f* form which serves as object of certain verbs sometimes has *non-prospective* meaning, for example after *rḫ* 'know' or *mỉỉ* 'see' (§ 184, 2). In this case the imperfective *śḏm·f* is more apt to be found than the perfective (§ 452, 1, *b*), possibly because what is seen or known is an action in progress or a continuously exerted quality.

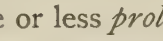
Exx. *ỉw·(ỉ) rḫ·kw(ỉ) .... dgg ỉrt n snwt·s* I know .... (how one) eye looks at its fellow.[7]

[7] Louvre C 14, 9–10. Sim. after *mỉỉ*, *Westc.* 5, 4, qu. § 184 end.

mỉ·n ḥm·f ḳnn·ỉ His Majesty saw how valiant I was.[8]

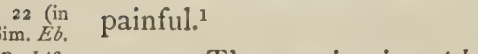
[8] *Urk.* iv. 9, 16; sim. *ib.* 892, 6. Qualities after *rḫ*, GARD. *Sin.* p. 178; *Pt.* 76; *Urk.* iv. 363, 6.

2. When the geminating *śḏm·f* is subject of an adjectival predicate (§ 188, 3), a more or less *prolonged process* is doubtless envisaged.

Ex. Reddjedet was in travail  *ḳsn mss·s* and her bearing was painful.[1]

[1] *Westc.* 9, 22 (in 10, 4 *ms·s*). Sim. *Eb.* 109, 15, qu. p. 143, n. 1.

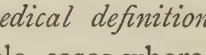
3. The geminating *śḏm·f* is found as the predicate of *pw* (§ 189, 1) in the *medical definitions* of the Ebers papyrus. Here the reference is to habit or rule, cases where we have seen the gemination to be usual (§ 440, 1).

Ex.  *ir ib·f mḥ mhh ib·f pw* as to (the phrase) 'his heart is drowned' this means that his heart is forgetful.[2]

The negative statement in these definitions is conveyed by *n śḏm·n·f*.[3]

[2] *Eb.* 102, 15. Sim. *ib.* 101, 9 (*ktt*); 101, 12 (*rwwf*), qu. p. 143, n. 6; 101, 13; 114, 1 (*wnn*). See too Lac. *TR.* 43, 1.

[3] *N pr·n·f*, *Eb.* 101, 17.

4. The imperfective *śḏm·f* is found in a name (§ 194) given to the supreme god in some religious texts:  *mrr·f irr·f* 'whenever-he-likes-he-does'.[4] This complex name is expanded in the Pyramid texts[5] to *mrr·f irr·f, msḏḏ·f n ir·n·f* 'Whenever-he-likes-he-does,-whenever-he-dislikes-he-does-not', where the gemination is again seen to be negatived by *n śḏm·n·f*.

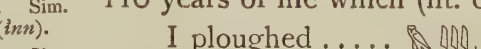
[4] Lac. *TR.* 78, 15–18; Chass. *Ass.* p. 100; *Mitt.* ix. p. 18.

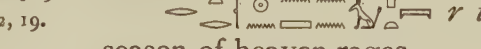
[5] *Pyr.* 412.

5. The use of the geminating *śḏm·f* in the construction after the genitival adjective (§ 191) well illustrates the notions of repetition or continuity belonging to that form. Whereas (§ 452, 5) the non-geminating *śḏm·f* is employed when the action referred to occurred in the past (*ḥwn·k n wn·k im·f* 'thy youthful vigour in which thou wast') or is a single event (*ḥrw n ms·s* 'the day when she shall give birth'), the geminating *śḏm·f* is used to describe more *generalized* or *prolonged* acts.

Exx. *wnm·k špssw n dd nsw* thou shalt eat fine things of the king's giving.[6]

it̲·n·i rnpt 110 m ʿnḫ n dd n·i nsw I spent 110 years of life which (lit. of) the king gave to me.[7]

I ploughed .....  *m sḫwt nt irr·i ḏs·i* in fields of my own making.[8]

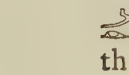
 *r tr n nšnn pt* whenever heaven rages.[9] Lit. at the season of heaven-rages.

[6] *Westc.* 7, 21. Sim. *Sin.* B 187. 236; *Paheri* 1; *Urk.* iv. 447, 7. 11.

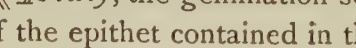
[7] *Pt.* 642. Sim. *P. Kah.* 3, 9 (*inn*).

[8] *Urk.* iv. 132. Sim. *ib.* 384, 10. For exx. with *wnn·k* see § 191.

[9] *P. Kah.* 2, 19.

§ 443. **The geminating *śḏm·f* in relative clauses.**—Among the few examples of *śḏm·f* after the relative adjectives *nty* the imperfective form  *mrr·k* is once found (§ 201, first ex.), but no reliance can be placed on the MS. of the Book of the Dead here in question.

On the other hand, in some examples after the negative relative adjective *iwty*, the gemination seems due to the *generalizing* or *characterizing* nature of the epithet contained in the relative clause.

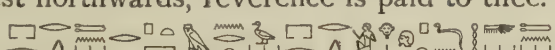
Ex.  *iwty thh·f rdyt m ḥr·f* one who does not trangress the charge laid upon him, lit. what is placed in his face.[10]

[10] *Urk.* iv. 97. Sim. *ib.* 959, 15 (*ḳdd·f*); Brit. Mus. 343 (*bigg·f*); *P. Pet.* 1116 A, 67 (*dd·sn*).

§ 444. The geminating *śḏm·f* form in adverb clauses.—1. The gemination is sometimes found in virtual clauses of *time*, when the notion of repetition is present.

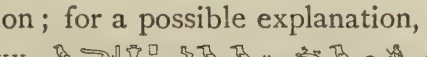
Exx. *ḫdd·k, dd·tw n·k sꜣ-tꜣ* when (*or* whenever) thou sailest northwards, reverence is paid to thee.[1]

[1] *D. el B.* 114.

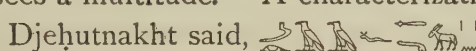
 *prr·tn r pt m nrwt, prr·i ḥr tpt ḏnḥw·tn* when (*or* whenever) ye go up to heaven as vultures, I go up on the tip of your wings.[2]

[2] Lac. *TR.* 5, 3. Sim. *ib.* 4, 33.

With the verb *mꜣꜣ* 'see', the gemination occurs irrespective of any notion of repetition; for a possible explanation, see below § 446.

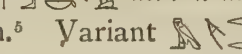
Exx.  *wmt ib pw, mꜣꜣ·f ḫꜣt* he is stout of heart when he sees a multitude.[3] A characterization.

[3] *Sin.* B 59. Sim. *ib.* B 52; *Siut* 1, 230; *Ikhern.* 23.

This Djeḥutnakht said,  *mꜣꜣ·f ḫꜣw n sḫty pn* when he saw the asses of this peasant.[4] Statement of a single occurrence.

[4] *Peas.* R 41–2.

2. In the *if*-clause of *virtual clauses of condition*, when this precedes the *then*-clause. (But we may also view these examples as clauses of *asseveration*, see § 218.)

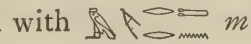
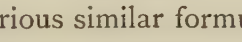
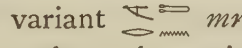
Exx. *mrr·k mn·i snb·kwi* if (*or* so surely as) thou wishest to see me in health.[5] Variant  *m mrr·k.*[6]

[5] *Peas.* R 123.

[6] *Peas.* B 1, 78.

mrr·tn Wp-wꜣwt . . . . ḏd·tn if (*or* so surely as) you love Wepwawet . . . . say ye.[7]

[7] Cairo 20153; sim. Louvre C 5, 3. In other formulae, Brit. Mus. 223. 233. 239; Berl. *ÄZ.* i. p. 179. 205.

This formula is found with  *m mrr·tn*[8] and  *m mr·tn*[9] as variants; there are also various similar formulae beginning in the same way, and these yield the additional variant  *mr·tn*[10] without *m*. See §§ 454, 1. 4; 458, for further comments on these alternatives.

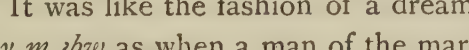
[8] Cairo 20040, *a* 17; 20536, *d* 4. In other formulae, Brit. Mus. 579. 584; Louvre C 177. 196.

[9] Cairo 20119, *c* 4; Brit. Mus. 805. In another formula, Cairo 20606, *b* 3.

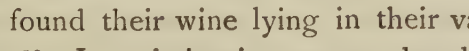
[10] Cairo 20043, *h* 2; 20141, *a* 3; 20164, *a* 2.

3. The *śḏm·f* form after *prepositions* (§ 155) may be either the geminating or the non-geminating *śḏm·f*. Which of the two is chosen appears to depend partly on the particular meaning of the preposition and partly on that of the verb in question. In certain cases the choice of the geminating *śḏm·f* seems undoubtedly due to the notion of *repetition* or *continuity* which is involved.

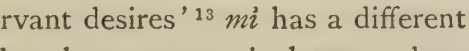
So, for example, after *mi* 'as when', 'like' in similes.

Exx. It was like the fashion of a dream  *mi mꜣꜣ sw ỉdḥy m ꜣbw* as when a man of the marshes sees himself in Elephantine.[11]

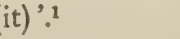
[11] *Sin.* B 225 = R 65.

They found their wine lying in their vats  *mi ḫdd mw* as when water flows.[12] I. e., their wine was as abundant as ever-flowing water.

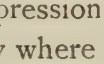
[12] *Urk.* iv. 687. Sim. *Leb.* 141 (*ỉbḥ*); *P. Kah.* 1, 7 (*ỉrr*).

In the common phrase  *mi mrr bꜣk ỉm* 'according as thy humble servant desires'[13] *mi* has a different sense, but the gemination is always present; the phrase occurs in letters, where it follows wishes for the welfare of the person addressed.

[13] *P. Kah.* 27, 4. 11. 14. 17; 28, 2. 19; 31, 36; 36, 3. 52.

Examples of *r mrr·f* 'according as he desires' have been quoted § 163, 11, and of *m mrr·k* 'so surely as (or 'if') thou desirest' under (2) at end. Compare, also with the gemination, the similar phrase  *m msdd ib·f* 'though his heart hates (it)'.[1]

[1] *Urk.* iv. 969, 3. Sim. *P. Kah.* 36, 42; *Eb.* 70, 24.

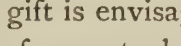
The expression  *m dd*, lit. '(being) as gives', i. e. 'by the gift of', seems to occur only where the gift is repeated or generalized.

Ex. *ḥꜣ m ḫt nb nfrt m dd Wsir* a thousand of all good things by the gift of Osiris.[2]

[2] Turin 1447. Sim. PIERRET i. 86.

Where the non-geminating *m dỉ* is substituted,[3] it seems not unlikely that a single gift is envisaged.

[3] *Five Th. T.* 25. 26.

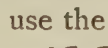
Another frequent phrase in which generalization seems implied is  *r dd ib·f* 'to his heart's content', lit. 'according as his heart gives'.[4]

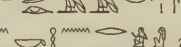
[4] *Th. T. S.* i. 30, F; *Five Th. T.* 19. Sim. *ḫft dd ib·k*, *Urk.* iv. 116, 17; 499, 6.

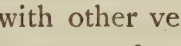
In the case of the two *śḏm·f* forms of *wnn* we found (§§ 157, 1–3; 326, end) the gemination to be used after prepositions either when stress is laid on duration or else when definitely future time is involved; elsewhere the non-geminating form is usual.

The reasons for the gemination or for its absence cannot be followed up in the case of every preposition. The geminating *śḏm·f* has been noted, for example, after *n* 'because',[5] *ḥr* 'because',[6] *ḫft* 'according as',[7] *m-ḫt* 'when', 'after',[8] *n-ʿꜣt-n* 'inasmuch as'.[9]

[5] L. *D.* iii. 72, 8 (*ḫrr.k*).
[6] *Sin.* B117 (*mnn·f*).
[7] *Rifeh* 7, 31 (*mrr·f*).
[8] *Eb.* 56, 21 (*šww. f*); 89, 18 (*irr·tw·f*).
[9] *BH.* i. 25, 46. 75; Brit. Mus. 614, 12; *Hamm.* 113, 15 (*mrr·f*); Munich 3, 22 (*ḥss*).

4. In the *if*-clause of *clauses of condition* after  *ỉr* (§ 150). Here a remarkable divergence is observable between verbs of different classes; whereas the *3ae inf.* and *anom.* verbs regularly employ the non-geminating form (§ 454, 5), the *2ae gem.* use the geminating *śḏm·f*.

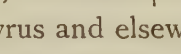
Exx.  *ỉr mnn·k ḥr·s wꜣḏ* if thou seest her face green.[10]

 *ỉr wnn·k ḥnʿ rmṯ* if thou art together with people.[11]

[10] *P. Kah.* 6, 23. Sim. *ib.* 7, 35. 58; *Eb.* 51, 19; 52, 1. Written *mnn·k P. Kah.* 6, 24.
[11] *Pt.* 232. Other exx. with *wnn*, see § 150.

So too with other verbs of the same class.[12] The explanation may lie in the fact that most verbs of the *2ae gem.* class have meanings which inherently imply repetition or continuity (§ 446).

[12] *Hnn·f*, *Eb.* 104, 8; *šmm·f*, *ÄZ.* 43, 39, 16. But *šmw*, *ib.* 30, 26.

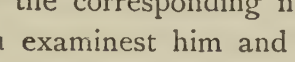
In accordance with the general behaviour of the *3ae inf.* in this case, as noted above, we find  *ỉr gm·k* for 'if thou findest' in the Ebers medical papyrus and elsewhere.[13] If, however, another verb immediately follows *ỉr* and 'thou findest' occurs only as a second condition, then it is regularly represented by the geminating form *gmm·k*.

[13] See below p. 375, n. 3.

Ex. *ỉr ḫr·k .... gmm·k ḏrw·f šm .... ḏd·ḥr·k* if thou examinest (him after doing this), ... and thou findest his side warm .... thou shalt say.[14]

[14] *Eb.* 37, 2–3. Sim. *ib.* 39, 13; 40, 5. 11; 42, 3. 10; 104, 7. 15.

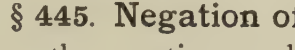
In such cases the gemination is doubtless due not, as has been supposed, to the separation of 'thou findest' from *ỉr* 'if', but to some nuance of repetition or

continuity which it is difficult to catch. In favour of this view it is significant that the corresponding negation is  *ir ḫr·k sw, n gm·n·k* 'if thou examinest him and dost not find',[1] for we have seen that the negation *n śḏm·n·f* occurs only in cases where a prolonged period is envisaged (§ 418). Note that the geminating *śḏm·f* form from *wnn* 'exist' may occur after and parallel to *gmm·k* as further continuation of such a complex *if*-clause.[2]

[1] *Eb.* 39, 8.

[2] *Eb.* 107, 3. 6.

§ 445. Negation of the geminating *śḏm·f*.—1. This form hardly ever follows the negative words.

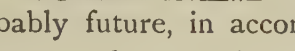
Exx.  *n irr·k st, n irr·⟨s⟩ st* (if) thou dost not do it, she does not do it.[3] But *ir·k, ir·⟨s⟩*, might conceivably be read, see § 281.

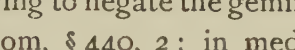
nn šrr pꜣ tꜣ ḥnḳt this bread and beer will not be trifling.[4] Probably future, in accordance with § 105, 2.[5] For the special leaning of the *2ae gem.* verbs towards geminating *śḏm·f*, see below § 446.

[3] *Peas.* B 1, 121 (var. R 161 *nn ir·s*). Doubtful exx. from *2ae gem.*, see GUNN, *Stud.*, p. 107. For *n wnn·f*, see § 120 end.

[4] *Siut* 1, 295. Sim. *Sin.* B 258.

[5] Contrast, however, *Pt.* 640 (*nn šr*).

2. In several places we have seen the construction  *n śḏm·n·f* serving to negate the geminating *śḏm·f*: in present generalizations, § 440, 1; in past custom, § 440, 2; in medical definitions, § 442, 3; in a divine name, § 442, 4; continuing *if*-clause with *ir*, § 444, 4 end. Since *n śḏm·n·f* denies the occurrence of an action in the course of a more or less prolonged period (§ 105, 3; 418), its employment to negate the geminating *śḏm·f* is important, if indirect, testimony to the notions of continuity or repetition inherent in the latter.

3. After *ir* 'if' the *śḏm·f* form  *tm·f* of the negative verb is used, except in the one case mentioned at the end of the last section. Thus the negative form of *ir mꜣꜣ·f* 'if he sees' would be *ir tm·f mꜣꜣ*; see above § 347, 6.

§ 446. Conclusion.—In the present state of our knowledge it is hardly possible to deal exhaustively with the geminating *śḏm·f*, and the exposition of its uses given above exhibits merely the main heads. In a great number of cases the notions of repetition or continuity are clearly discernible, and the presence of those notions is also corroborated by the fact that it is often negated by *n śḏm·n·f* as explained in § 445, 2.

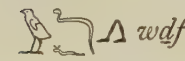
There are, however, exceptional cases where the use of the geminating form eludes explanation (§§ 440, 5–7; 442, 1). A direction whence the solution of the problem may come in some cases must now be outlined. The notions of repetition and continuity which seem to belong to the gemination may often be the result, not of the particular context, but of the inherent meaning of the verb-stem. This possibility has been considered already in connection with the participles (§ 367, 2). It is noticeable that gemination is commoner with verbs of the *2ae gem.* class than with *3ae inf.* or *anom.* verbs; not only is this true when the geminating *śḏm·f* is used after *ir* 'if' (§ 444, 4), but also the *2ae gem.* alone of all

verbal classes show the gemination in the negatival complement (§ 341) and the *śḏmty·fy* form (§ 364). We shall also find that the geminating *śḏm·f* from *2ae gem.* verbs is employed in the compound verb-form *iw·f śḏm·f*, while the *3ae inf.* and *anom.* verbs regularly use the perfective *śḏm·f* (§ 463). All these facts agree with the observation that the *2ae gem.* class is particularly rich in adjective-verbs—verbs which essentially imply a continuous state (exx. *wrr*, *šrr*, *ḳbb*, *šmm*). Note, further, that the verb *mɜɜ* 'see' differs from other members of the *2ae gem.* class in its peculiar preference for the gemination, which sometimes occurs in its imperative (§ 336), and regularly in its *śḏm·ḫr·f* form (§ 430), as well as in its *śḏm·f* form when employed in virtual clauses of time (§ 444, 1). Such facts as these would certainly bear out the thesis that presence or absence of gemination is to some extent independent of purely formal syntactical rules, but has rather to do with the particular nuance of meaning which the speaker or writer intended to express in any given case.

VOCABULARY

ꜥr restrain, hold back.

ɜd be aggressive, rage, resent.

 *wḏf* (properly *wḏf*) lag, delay.

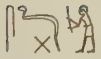
ḫm flee, retire.

ḫm-ḫt retreat.

ḫtm shut, close, seal.

ḫsi be timid, weak, vile.

sḫm be powerful; with *m*, have power over; caus. *ssḫm* strengthen.

 *sḏ*, var. *sḏ*, break, smash.

ꜥḫt (also *iḫt*) field.

w district, region.

ḫm coward, poltroon.

ḥp law.

ḫnms friend.

ḫrt what belongs to someone or something.

ḫrwy enemy.

sprty petitioner.

šft dignity, worth.

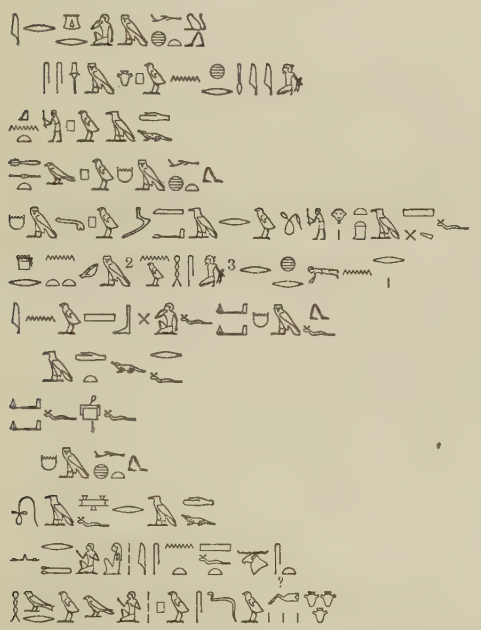
ḳnbt body of officials or magistrates; *ḳnbty* magistrate.

Nḥsy Nubian.

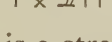
EXERCISE XXX

Reading lesson. The following extracts illustrate the use of the geminating śḏm·f *in reference to present, past, and future time, and exhibit the parallelism of that form with the imperfective participles.*

(i) *Extract from the stela of Sesostris III at Semneh and its duplicate at Uronarti*:[1]



ỉr gr m-ḫt pḥ (§ 298)
ssḫm ỉb pw n ḫrwy.
ḳnt pw ꜣd (§ 298),
ḫst pw ḥm-ḫt.
ḥm pw mꜣꜥ ꜣrw ḥr tꜣš·f,
ḏr-ntt sḏm Nḫs r ḫr (§ 304, 3) *n r ;*
ỉn wšb·f dd (§ 373, 2) *ḥm·f.*
ꜣd·t(ẇ) r·f,
dd·f sꜣ·f ;
ḥm-ḫt·(tw, § 62),
wꜣ·f r ꜣd.
n rmṯ ỉs nt šft st (§ 134),
ḥwrw pw sḏw[4] *ỉbw.*

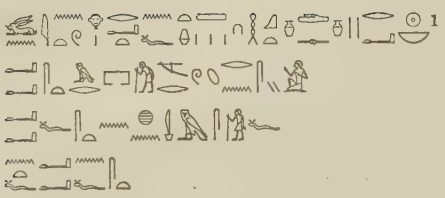
[1] Berl. *ÄZ.* i. p. 257. Variants in the Uronarti stela from a copy by Prof. Steindorff.
[2] So Uronarti; Semneh *m* only, not *sḏm*. For the pregnant sense of *r* cf. *Amada* 5.
[3] The chick *w* is written for *nḫ*. [4] Uronarti 

'He who desists after being attacked is a strengthener of the enemy's heart. To be aggressive is to be brave, to retreat is timidity. A real coward is he who is debarred from his frontier, for the Negro hears (only) to fall at a word; the answering of him causes him to retire. If one is aggressive against him, he turns his back; if one retreats he falls into aggression. They are not people of worth; they are caitiffs broken of heart.'

(ii) *From the tale of the Eloquent Peasant.*[1] *The king commands that the peasant be detained, but supplied with the necessary food*:

ỉr grt (§ 255) *ꜥnḫ*[2] *sḫty pn m ḫrw·f* (§ 36).
wnn·k ḥr rdỉt (§ 326) *dỉ·tw n·f ꜥḳw,*
nn rdỉt (§ 307) *rḫ·f nt*[3] *ntk rdỉ* (§ 368) *n·f st.*

[1] *Peas.* B 1, 82-6. [2] Sense clear, but grammar obscure. [3] For *ntt*.

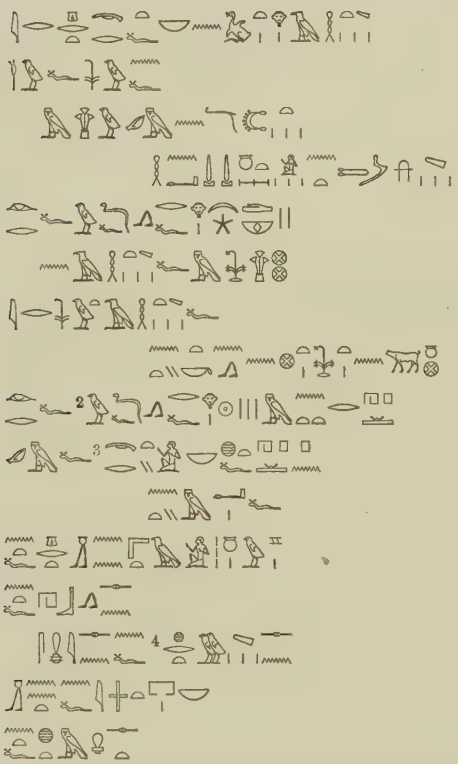


wn·in·tw (§ 470) *ḥr rdit n·f tȝ 10 ḥnḳt ds 2 rˁ nb.*
dd st imy-r pr wr Rnsy sȝ (§ 85) *Mrw;*
dd·f st n ḫnms·f,
ntf dd (§ 373, *a*) *n·f st.*

[1] These two signs are inverted in the MS.

'"Further, keep alive this peasant himself. Thou shalt give him provisions, without letting him know that thou hast given them to him." So they gave him ten loaves and two jugs of beer every day. The chief steward Rensi, son of Meru, used to give them; he used to give them to his companion, and his companion used to give them to him (the peasant).'

(iii) *Extract from the rules given to the vizier for the administration of his office*:[1]



ir grt sprt(y)·fy (§ 365, 3) *nb n tȝty ḥr ȝḥt,*
wḏ·f sw n·f (§ 507, 4),
m ḥȝw sḏm n imy-r ˁḥt
ḥnˁ ḏȝḏȝt nt tmȝ.
irr·f wḏf r·f ḥr ȝbd 2
n ȝḥt·f m šmˁ tȝ-mḥw.
ir swt ȝḥt·f
nty tkn (§ 328, 1) *n niwt rst n ḫnw,*
irr·f wḏf r·f ḥr ḥrw 3 m ntt (§ 200, 1) *r ḥp.*
sḏm·f sprty nb ḫft ḥp pn
nty m ˁ·f.
ntf grt inn (§ 373, *c*) *ḳnbtyw nw w.*
ntf h(ȝ)b sn,
smi·sn n·f ḫrt ww·sn.
inn·t(w) n·f imt-pr nb;
ntf ḫtm st.

[1] Newb. *Rekhm.* 2–3, corrected from duplicates in the tombs of User (U) and Amenemopet (A).
[2] So U. A; R omits *r*. [3] So A; R *sḏmtf*. [4] So A; R has only one *n* (§ 62).

'Further, everyone who shall make petition to the vizier concerning fields, the vizier shall order him (to come) to him, in addition to listening to the overseer of lands and the officials of the cadaster (?). He shall make a postponement for (lit. against) him for two months for his fields in Upper and Lower

Egypt. But in respect of his fields which are near to the Southern City (i. e. Thebes) and to the Residence, he shall make a postponement for him for three days according to what is in the law. He shall hear every petitioner according to this law which is in his hand. Further, it is he who shall send for (lit. fetch) the district-assessors, and it is he who shall despatch them that they may report to him the state of their districts. There shall be brought to him all wills; it is he who shall seal them.'

LESSON XXXI

THE PERFECTIVE *śḏm·f* FORM

§ 447. The perfective *śḏm·f* not a unity.[1]—To put the discussion on a sound basis, it must first be admitted that the perfective *śḏm·f* probably embraces two distinct forms, though these are usually indistinguishable even in the mutable verbs. The evidence may be summarized as follows. (1) One verb actually shows three *śḏm·f* forms; this is the anomalous verb *ỉnỉ*, with the geminating (imperfective) form *ỉnn·f* (§ 439) and the two perfective forms *ỉn·f* and *ỉnt·f*, the last a curious form of active meaning with intrusive *t*. (2) The anomalous verb for 'come' has only two *śḏm·f* forms from the stem *ỉw*, but one of these, namely *ỉwt·f*, seems to correspond in usage to *ỉnt·f* from *ỉn(ỉ)* just mentioned, while the other *ỉw·f*, though not showing the gemination, is partly imperfective and partly perfective in its uses; see below § 459. (3) From time to time mysterious forms in *-w* are found from *3ae inf.* and *4ae inf.* stems, exx. *ḥrw* 'fall',[2] *mrw* 'love',[3] *ḥmsw* 'sit';[4] such forms it seems natural to distinguish from those of more normal writing. (4) The principal argument, however, is drawn from facts belonging to the two extreme ends of Egyptian linguistic history. The non-geminating *śḏm·f* has survived in Coptic in one use, namely as object after *dỉ* 'cause', and here the *3ae inf.* verbs exhibit the vocalization **periỏf*, older doubtless **periaf*, ex. Bohairic *θmesios* 'cause that she bear', Eg. *dỉt ms(y)·s*;[5] sporadic variants in Dyn. XVIII, like *dd pry s 2 ḥtp* 'who causes two men to go forth (from the court of justice) contented',[6] confirm the latent presence of the third weak radical *y* in the normal writing *dỉ* after *dỉ*. Professor Sethe has, however, shown from the Pyramid Texts that beside the *śḏm·f* forms from *3ae inf.* verbs used after *dỉ* and *rdỉ*, there are others, never so employed, which have a final *-w* or *-y* corresponding to variant writings with prothetic *ỉ* (§ 272); exx. *ḫcw·k*,[7] var. *ỉḫc·k*;[8] *ḥcy·f*,[9] var. *ỉḥc·f*;[10] and sometimes these endings and prothetic *ỉ* appear together, exx. *ỉḫnw*;[11] *ỉḫcy*.[12] But if,

[1] See *Verbum* ii. §§ 323–352, where, however, different conclusions are reached.

[2] *Eb.* 88, 19; 91, 16; *Westc.* 3, 2 (all after prepositions); LAC. *TR.* 23, 12 (after negative *n*).

[3] *Siut* 4, 19; Cairo 20538, i. *d* 6–7. For *rš̈w*, *Siut* 4, 29; *hrw*, *ib.* 31 see p. 47, n. 1.

[4] *P. Kah.* 36, 23 (after *ḳỉ*). Sim. *caus. 2-lit. śḏdw·tn*, SPIEG.-PÖRTN. i. 4, 11 (after *m*).

[5] See *ÄZ.* 22, 28 foll.

[6] *Urk.* iv. 49.

[7] *Pyr.* 794 *b*.

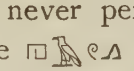
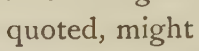
[8] *Pyr.* 1012 *c*.

[9] *Pyr.* 923 *a*.

[10] *Ib.*

[11] *Pyr.* 1346 *a*.

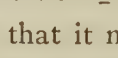
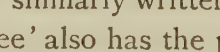
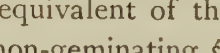
[12] *Pyr.* 1374 *a*.

as is supposed with much probability, the prothetic *i* represents merely a short helping vowel employed when two initial consonants chance to be juxtaposed without intervening vowel, then we must reconstruct from these writings some such vocalizations as **ᵉḫʿáwek*, **ᵉḥnáw*; these vocalizations do not square at all with those deducible, as we have just seen, from Coptic, for Coptic points to vocalizations like **ḫaʿwák*, **ḥenie*. Thus we are driven to infer for the *3ae inf.* class the existence of at least two types of non-geminating *śḏm·f*, one with the initial consonants juxtaposed without intervening vowel, and the other beginning with an unaccented shut syllable (*per-*, *ḫaʿ-*, *ḥen-*). The Middle Kingdom writings seldom or never permit us to recognize these two types; the rare writings with *-w*, like  above quoted, might indeed belong to the **ᵉḥnáw* type, but we could not be certain whether a writing like  *gmy·k* should be understood as **ᵉgmáyek* or as **gemyák*.

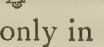
The above argument goes to prove (1) that the non-geminating *śḏm·f* form embraces more than one sub-form, and (2) that these different sub-forms cannot be identified at sight. As a practical measure, therefore, we are forced to treat the non-geminating *śḏm·f* as a unity; does this necessarily render our treatment of it unscientific? Perhaps not, for the following reason. It has been argued (§ 411, 1) that the geminating and non-geminating *śḏm·f* forms are derivatives of the corresponding passive participles, and we have found no reason for thinking that there existed more than one non-geminating (perfective) passive participle. It is quite conceivable that the *śḏm·f* form derived from the perfective passive participle may have developed different vocalizations for different uses, just as the imperfect in Arabic has its subjunctive and jussive moods. These vocalic differences are beyond our purview, and we must necessarily ignore them; but we seem justified in describing the non-geminating *śḏm·f*, on grounds of origin, as the perfective *śḏm·f*, and in seeking to connect its various meanings with those of the originating perfective passive participle.

OBS. In two cases—namely in explaining *n sp śḏm·f* 'he never heard' (§ 456) and *nn śḏm·f* 'he will not hear' (§ 457), as opposed to *n śḏm·f* 'he did not hear' (§ 455)—we shall argue from observed differences in the non-geminating *śdm·f* forms employed. It may turn out that such forms as *int·f*, *iwt·f* and *gmy·f* are exclusively prospective in meaning.

§ 448. Forms of the perfective *śḏm·f* from the mutable verbs.

2ae gem. Exx. *ḳb·f* 'that it may be cool';[1]  'that they may be'[2] (for probable cases of *śḏm·n·f* similarly written see §§ 413; 414, 1);  *mɜ·k* 'thou wilt see'.[3] The verb 'see' also has the peculiar form  *mɜn·k*;[4] this we have met with (§ 439) as equivalent of the geminating *śḏm·f*, but it is much commoner as variant of the non-geminating *śḏm·f*.

[1] LAC. *TR.* 37, 11. Sim. *Pt.* 462.
[2] *Urk.* iv. 776, 14. Sim. *P. Kah.* 36, 34.
[3] *Sh. S.* 134. Sim. *Peas.* B 1, 60.
[4] *Peas.* R 103. Sim. *Westc.* 8, 11; 9, 17; *Urk.* iv. 1088, 5.

ʒae inf. Exx. *hr·k* 'thou goest down';[1] *pr* '(that) should go forth';[2] *ms·t(w)·f* 'is born'.[3] Thus the third weak radical is usually left unwritten; only in the 1st pers. sing. is it apt to combine with the suffix as *-y*, ex.  *pry*[4] (for clearness sake to be transcribed *pry·i*), beside shorter writings like *hr·i*;[5] it is possible that the difference of spelling may in some cases represent a difference of form, see below § 457. Sporadic writings occur, however, where *-y* appears before other suffixes or before nom. subj., exx. *iry·sn* 'that they may make';[6] *iry* 'may .... make'.[7] For the rarer writings with *-w*, see § 447.

'Make' as a rule writes but one *r*, see the exx. just quoted, and *ir·f*,[8] *ir·tw*;[9] but , to be read *ir·k*, occurs by way of exception.[10]

'Seize' is occasionally spelt *iṯ*,[11] but the writing [12] with the meaningless *t* (§ 281) is commoner.

4ae inf. Exx. *msḏ·ṯn* 'ye hate';[13] *bzg·f* 'it is weary'.[14] The final weak consonant hardly ever appears, except in 1st pers. sing., ex. *rwỉy·i* 'that I might steal';[15] compare, however, *rnpy* 'may flourish';[16] *mdwy·k* 'thou speakest'; also *ḫmsw*, § 447.[17]

caus. 2-lit. Note the strange form *sḏdw·ṯn* 'ye shall relate'.[18]

caus. 2ae gem. For *sḳbḥ·k* 'mayst thou have refreshment' see § 440, 5.

caus. ʒae inf. Note with final *-y* *smsy·tn* 'that ye may deliver'.[19]

anom. 'Give' has forms with *r*, like *rdỉ·i*,[20] *rdỉ·t(w)*,[21] but also, rather more frequently, forms without *r*, like *dỉ·k*,[22] *dỉ·tw*.[23] In old religious texts spellings like *d(i)·k* are occasionally found.[24] Once we have before nom. subj.;[25] cf. similar forms under *ʒae inf.* above.

'Bring' differentiates two forms: one without *t*, ex. *in·i*;[26] another with *t* (see above § 447), ex. *int·f*;[27] for the latter there appears just before Dyn. XVIII a variant *int(w)·f*,[28] due to loss of value of *w* and possibly also to confusion with the passive, which[29] thus becomes indistinguishable from the active.

'Come' shows from the stem with *-i* such forms as *iy·f*. Far commoner, however, are forms from the *-w* stem, namely a form without *-t*, *iw·f*, and second, a form with intrusive *-t* (see § 447), ex. *iwt·f*; see below § 459.

Thus the outstanding characteristic of the perfective *śḏm·f* is absence of gemination, just as the presence of gemination is the characteristic of the imperfective *śḏm·f*; nothing appears to stand in the way of a derivation from the perfective passive participle (§ 411, 1), a derivation which is indeed suggested by the ending *-y* in some *ʒae inf.* and *anom.* forms. The forms *iwt·f* and *int·f* may be due to the analogy of the infinitive, or may even be infinitives replacing *śḏm·f* forms that were too much reduced to serve their purpose adequately.

[1] *Peas.* B 1, 54.
[2] *Hamm.* 192, 11.
[3] Berlin *Ä.I.* i. p. 258, 18. 20.
[4] *Eb.* 30, 8.
[5] *Eb.* 1, 17.
[6] *Urk.* iv. 485, 1. Sim. *ỉry·k*, *ib.* 1074, 14; *dgy·k*, *ib.* 117, 6; *gmy·k*, *P. Kah.* 6, 18. 23; *mry·f*, *Urk.* iv. 1163, 16; *ỉry·n*, *ib.* 327, 13.
[7] *P. Kah.* 34, 2–3. Sim. *pry*, *Urk.* iv. 49, 1, qu. § 447; *ḥsy*, *ib.* 939, 9; 1207, 7.
[8] *Siut* 1, 323.
[9] *P. Kah.* 29, 43.
[10] *Pt.* 415 (L 2).
[11] Cairo 20001, *b* 4.
[12] *Peas.* B 1, 104. Sim. *iṯ·tw*, *Eb.* 2, 3.
[13] Cairo 20003, *a* 2.
[14] *Eb.* 39, 3–4.
[15] *Peas.* Bt. 26.
[16] *Sin.* B 167; sim. *rnpy·k*, *Sh. S.* 168.
[17] *Pt.* 615. 624.
[18] Spieg.-Pörtn. i. 4, 11.
[19] *Westc.* 9, 23–4. Sim. *sḳdy·k*, *Urk.* iv. 113, 17.
[20] *Westc.* 9, 17.
[21] Munich 3, 12.
[22] *Peas.* B 1, 29.
[23] *Westc.* 8, 3.
[24] Lac. *TR.* 44, 6.
[25] Lac. *TR.* 20, 5.
[26] *Eb.* 58, 10. Sim. *Peas.* B 1, 252 (*in·k*).
[27] *P. Kah.* 30, 38; 31, 1; *Ikhern.* 4.
[28] *Westc.* 7, 8; 8, 3.
[29] *Westc.* 5, 11.

§ 449. Meaning of the perfective *śḏm·f* form.—In dealing with the perfective passive participle, we found that this could be used to describe events belonging alike to past, to present, or to future time (§ 369, 1. 3. 5); it differed from the imperfective passive participle only in the fact that the latter gives prominence to some notion of repetition or continuity associated with the act described. If, as we have conjectured, the perfective *śḏm·f* originated in the perfective passive participle, it ought to possess substantially the same range of meaning as that participle. Such is, in fact, actually the case, save that the *śḏm·n·f* form has largely superseded the employment of the perfective *śḏm·f* in reference to past events. In past narration, the perfective *śḏm·f* is but little used in affirmative main clauses (§ 450, 1); on the contrary it is quite commonly employed in sentences or clauses negatived by *n* (§ 455). For the description of both present and future actions the perfective *śḏm·f* is of very frequent occurrence, as we shall see. It is important to realize that though this form contains no implication of repetition or continuity, the facts which it describes may nevertheless possess that character; a generalization may be made or a custom affirmed without any explicit avowal that such is its nature; see above § 367 and below § 450, 2.

The perfective *śḏm·f* is distinguishable as such only in the mutable verbs, and it is these which will mainly be considered in the following paragraphs. On occasion, however, we may be compelled to discuss under this head forms from immutable verbs, like *ḏd·f* in § 450, 1. The absence of any hint of repetition or continuity here makes it probable that the form has been rightly classified.

§ 450. The perfective *śḏm·f* in affirmative main clauses.—1. *Past* reference. In Old Egyptian the non-geminating *śḏm·f* is fairly frequent in past narration with verbs showing an object,[1] but towards Dyn. VI the *śḏm·n·f* form can be seen gradually superseding it in this use. Nevertheless, undoubted examples of the earlier custom can still be found in Middle Egyptian.

[1] See GUNN, *Stud.* p. 72.

Ex. *rdỉ ỉ* (read *wỉ*) *ḥm·f r sš n ṯms, ḥs wỉ ḥm·f ḥr·f r ʿɜt wrt* His Majesty appointed me to be scribe of the mat; His Majesty praised me for it very much.[2]

[2] Brit. Mus. 828. Sim. *Sin.* B 265 (*wd·s*); 285 (*šm·n*).

This use of *śḏm·f* can be detected with certainty only in the case of verbs with feminine infinitives, since with other verbs the absolute use of the infinitive (§ 306, 2) offers an alternative possibility.

The word *ḏd·f*,[3] introducing a narration, must often be translated as a past tense 'he said'. In texts of the early Middle Kingdom *ḏd* is used in the same way,[4] and may be *śḏm·f* with ellipse of the subject.

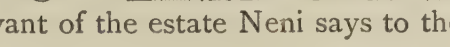
[3] *Sin.* R 2. 55; *Peas.* Bt. 24; B 1, 53. 74; *P. Kah.* 4, 5. 23. Sim. *ḏd·ỉ*, *Sh. S.* 88.

[4] Cairo 20001. 20007. 20011, 20012; Brit. Mus. 614, 3; *Hamm.* 1, 3.

A similar explanation might be thought to apply to that *ḏd* which occurs at the beginning of Middle Kingdom letters.

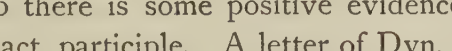
Ex. *bỉk n pr ḏt Nni ḏd n ỉmy-r pr ỉỉ-ỉb* the servant of the estate Neni says to the steward Iyeb.[1]

[1] *P. Kah.* 29, 31. Sim. *ib.* 28, 1; 29, 1; 30, 25; 31, 30.

Here, however, not only must we translate with the English present tense, but also there is some positive evidence for thinking that *ḏd* here may be an imperf. act. participle. A letter of Dyn. VI has a somewhat analogous opening:  *snt ḏdt ḫr sn·s, sꜣ ḏd ḫr tf·f* a sister who speaks to her brother, a son who speaks to his father.[2] Note the fem. *ḏdt.*

[2] Cairo 25975, letter on linen from Saḳḳârah.

In texts where the *śḏm·n·f* form is usual for past narration the *śḏm·f* with a nominal subject in anticipatory emphasis (§ 148, 1) sometimes takes its place.

Exx.  *ỉst ḥm·f ḏꜣ·f ḥ·f, ḳḥ·f ḏrt·f, ỉr·f n·s ḥtp-dỉ-nsw* lo, His Majesty stretched forth his arm, and bent his hand, and made for her the funerary oblation.[3]

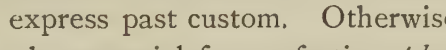
[3] *Urk.* iv. 28, 16–29, 1. Sim. *Sin.* R 17. 21; B 113. 242–3; *BH.* i. 8, 9; *Urk.* iv. 220, 4.

wḥt ḥḏ·t(w)·s (only) one (wisp) has been damaged.[4]

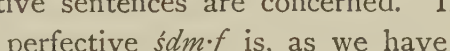
[4] *Peas.* B 1, 14.

It will be seen later (§ 462) that *ỉw* + non-geminating *śḏm·f* served now and then to express past custom. Otherwise, the cases above enumerated appear to exhaust the material for perfective *śḏm·f* in reference to past events, so far as affirmative sentences are concerned. In negative sentences referring to past events perfective *śḏm·f* is, as we have already stated (§ 449), very common; further details below §§ 455, 1; 456.

2. In reference to *present* occurrences; the fact is described simply, without any consideration whether it is a single or a repeated happening, whether it is momentary or prolonged.

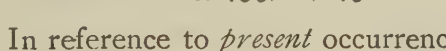
Exx.  *dỉ·ỉ n·k ꜥpd r pst* I give thee a bird to cook.[5] The act described is a single momentary act.

[5] *Meir* iii. 23. Sim. *Peas.* B 1, 14 (*ỉt·k*); 28 (*ḥỉ·k, ꜥwꜣ·k*); *Adm.* 4, 2 (*mr·ỉ*); p. 104 (*dỉ·ỉ*); *P. Pet.* 1116 B, 38 (*dỉ·ỉ*).

 *rdỉ·tw mꜥt* ⟨*r*⟩ *rwty* truth is cast outside.[6] A prevalent condition is described, but without stress being laid on its continuity.[7]

[6] *Adm.* p. 102. Sim. *ib.* p. 106 (*dwꜣ·tw*); *Sin.* B 233 (*swrỉ·tw f*).

[7] Active, ex. *Sin.* B 66 (*mr*); a proverb, *Pt.* 268 (*mr*), qu. Exerc. XXVII, (*a*).

 *ḫꜥ·ỉ m Rꜥ* I arise as Rēꜥ.[8] Descriptions in religious spells are perhaps best classified here, though they might seem to be vaguely prospective or optative.

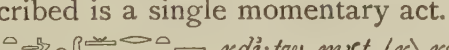
[8] Lac. *TR.* 13, 4. Sim. *ib.* 20, 1 (*ṯs*); 20, 4 (*dỉ*); 21, 1 (*ḫꜥ*); 21, 45 (*dỉ·f*); *Eb.* 2, 1 (*ỉty*).

So too in the compound narrative forms *ỉw śḏm·f* (below § 462), *ꜥḥꜥ śḏm·f* (below § 477, 1). For a similar use in negative sentences, see below § 455, 2.

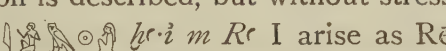
3. With *future* reference.

Exx. *ms·s m ꜣbd 1 prt, ssw 15* she will give birth on the fifteenth day of the first month of winter.[9]

[9] *Westc.* 9, 15. Sim. *Sh. S.* 139 (*sḏd·ỉ*); *Sin.* B 192 (*ỉr·tw*); Cairo 20303, *k* 8 (*śd·f*); *Eb.* 30, 8 (*pry·ỉ*); *Urk.* iv. 649, 12 (*ḥꜥ·ỉ*).

 *ms·k pr·k* thou shalt see thy home.[10]

[10] *Sh. S.* 134. Sim. *ib.* 168 (*rnpy·k*).

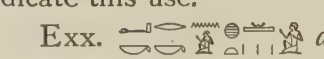
Other forms employed in this case:  *dỉ·ỉ*;[11] *rdỉ·ỉ.*[12] From *wnn* 'exist' the imperfective *wnn·f* is universally employed, provided that no particle, or merely *mk* 'behold',[13] precedes; see above §§ 107, 1; 118, 2. The negation of the future is, as we have seen, *nn śḏm·f*; see further below, § 457.

[11] *Sh. S.* 139. 140. 146.

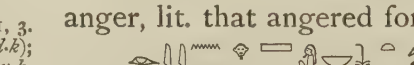
[12] *Sh. S.* 72; *Leb.* 41; passive *Sin.* B 281.

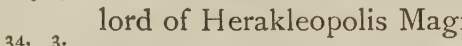
[13] Exx., § 234 (p. 178, n. 16).

4. The perfective *śḏm·f* is common also in *wishes* and *exhortations*, which are often hard to distinguish from one another and from the simple future use. The addition of the enclitic particles *r·k* or *rf* (§ 252, 2 and 3 *a*) may help to indicate this use.

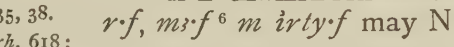
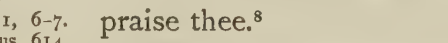
Exx.  *di·k r·k n·i ḫt·i* give thou me my chattels.[1]

ꜣd·k ḥr ꜣdt ḥr·s be thou angry concerning what deserves anger, lit. that angered for it.[2]

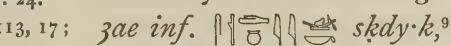
 *iry n·k Ḥry-š·f nb Nn-nsw ib·k* may Arsaphes, lord of Herakleopolis Magna, perform thy desire.[3] *'Iry* is an exceptional writing (§ 448), *ir* being normal.[4]

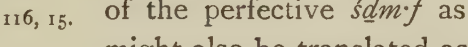
 *int*[5] *n·f Ḥp ḥtpt·f, wnm·f m r·f, mꜣ·f*[6] *m irty·f* may Nile bring him his offering, may he eat with his mouth, may he see with his eyes.[7]

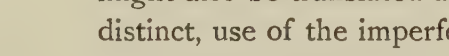
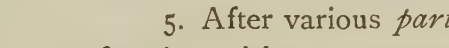
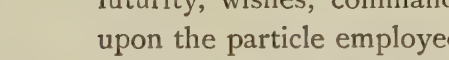
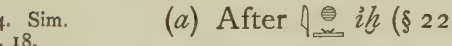
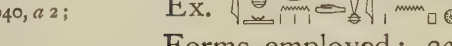
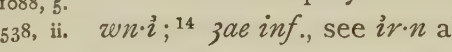
ḥsw, ḥs tw Ḥry-š·f thou praised one, may Arsaphes praise thee.[8]

The various verb-classes are sufficiently illustrated in the above examples; one may add *caus. 2ae gem.*  *sḳbb·k* (probably perfective, § 440, 5), *caus. 3ae inf.* *sḳdy·k*,[9] and *anom.*  *iwt*.[10] Here probably belongs the use of the perfective *śḏm·f* as continuation of the imperative (§ 337), though this might also be translated as a clause of purpose. For a similar, but nevertheless distinct, use of the imperfective *śḏm·f* in exhortations see § 440, 5.

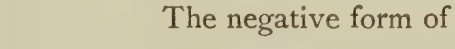
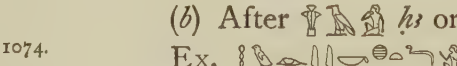
5. After various *particles*, in reference to *future* events. Whether simple futurity, wishes, commands, exhortations, or consequences are meant depends upon the particle employed. See also Lesson XVIII above.

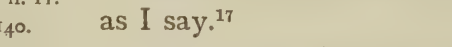
(*a*) After  *iḫ* (§ 228) expressing *future consequences* or *exhortations*.

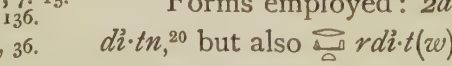
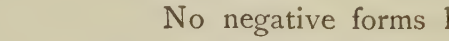
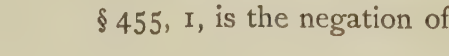
Ex.  *iḫ ir·n dmi n sp* then let us make a habitation together.[11]

Forms employed: *2ae gem.*  *mꜣ·i*,[12] but also  *mn·k*;[13]  *wn·i*;[14] *3ae inf.*, see *ir·n* above; *4ae inf.*  *rnpy*;[15] *anom.*  *di·k*.[16] An example with the imperfective  *dd·k* has been quoted in § 440, 4, the reason for the gemination being that the command there given is of a general and lasting character.

The negative form of *iḫ śḏm·f* is *iḫ tm·f śḏm*(*w*), see § 346, 4.

(*b*) After  *ḥꜣ* or  *ḥwy* (§ 238), expressing *wishes*.

Ex.  *ḥw iry·k ḫft ḏd·i* O that thou mayst act according as I say.[17]

Forms employed: *2ae gem.*  *mꜣ·i*;[18] *3ae inf.*  *wp·k*;[19] *anom.*  *di·tn*,[20] but also *rdi·t*(*w*).[21]

No negative forms have been found, since *ḥꜣ n śḏm·f*, illustrated below § 455, 1, is the negation of *ḥꜣ śḏm·n·f*.

[1] *Peas.* B 1, 29. Sim. with *dī*, *Th. T. S.* ii. 11; Lac. *TR.* 4, 13; *ib.* p. 9, top; *Urk.* iv. 753, 8. Also 1st pers., *śḏd·i rf*, *Sh. S.* 21. 125.

[2] *Urk.* iv. 1091, 3. Sim. *ib.* 1090, 13 (*ḥd.k*); the neg. verb *imy·k*, see § 345.

[3] *P. Kah.* 34, 3. Sim. *iry·n*, *Urk.* iv. 327, 13; *dgy·k*, *ib.* 117, 6.

[4] *P. Kah.* 35, 38.

[5] Sim. *Ḫarḫ.* 618; *Westc.* 7, 8 (*int·k*).

[6] Sim. *Urk.* iv. 1090, 5 (*mꜣ·k*).

[7] Moscow 1, 6-7. Sim. Brit. Mus. 614, vert. 3 (*dī·f*).

[8] *Peas.* B 1, 196. Sim. *Westc.* 7. 24.

[9] *Urk.* iv. 113, 17; 116, 17.

[10] *Urk.* iv. 116, 15.

[11] *Leb.* 154. Sim. *Urk.* iv. 1092, 18.

[12] Cairo 20040, *a* 2; Leyd. V 3.

[13] *Urk.* iv. 1088, 5.

[14] Cairo 20538, ii. *c* 7.

[15] *Sin.* B 167.

[16] Budge, p. 165, 12; 167, 6. Sim. *Urk.* iv. 492, 7.

[17] *Urk.* iv. 1074.

[18] *Th. T. S.* ii. 11.

[19] *ÄZ.* 38, 140.

[20] *Westc.* 11, 7. 15. Sim. *ÄZ.* 38, 136.

[21] *Peas.* B 1, 36.

(*c*) After *ḥr* (§ 239), expressing *futurity*.

Ex. *ḥr dỉ ḥm·f šm sꜣ·f r ꜥḳ ḥr st·f* His Majesty will cause his son to go to rise up in his place.[1]

The material for the mutable verbs is scanty; *2ae gem.* *mꜣ·t(w)*.[2]

(*d*) After *kꜣ* (§ 242), expressing *future result* or *injunction*.

Ex. *kꜣ ỉr·tw ḫft ỉry* then one shall act accordingly.[3]

Forms employed: *2ae gem.* *mɜn·ỉ*;[4] *wn·k*;[5] *3ae inf.* see *ỉr·tw* above; *4ae inf.* *ḥmsw*;[6] *anom.* *dỉ·ỉ*,[7] but also *rdỉ·ỉ*;[8] from 'come' *ỉw·f*,[9] but also *ỉwt*,[10] see § 459. A form[11] looks as though it were imperfective (*ỉrr·k*), but is possibly either a mistake or a writing of the perfective *ỉr·k*.

The negative form of *kꜣ śḏm·f* is *kꜣ tm·f śḏm(w)*, see § 346, 5.

The evidence above quoted goes to show that, when a particle precedes, it is the simplest form of *śḏm·f* which usually follows. The particle supplies the special nuance of meaning to be given to the verb, and only in exceptional cases (see under *a* at end, *dd·k*) is that meaning further complicated by the notion of repetition or custom which the imperfective *śḏm·f* would imply. The same holds good in the three parallel constructions with the particles *ỉn*, *ḥr* and *kꜣ* before a noun which were considered in Lesson XVIII, and which we shall proceed to illustrate afresh.

(*e*) The construction *ntf* (or *ỉn X*) *śḏm·f* (§ 227, 2), with *future* meaning.[12]

Exx. *ntf ỉr·f n·ỉ pꜣ tꜣ ḥnḳt* (it is) he (who) shall make for me this bread and beer.[13]

ỉn ỉdnw Gbw ỉr·f šd nḫn n pꜣy·ỉ sꜣ (it is) the deputy Gebu (who) shall act (as) guardian (lit. child-educator) to my son.[14]

In this construction *ỉn* occurs only when the subject is a noun; when the subject is a pronoun it is the independent pronoun which is employed, usually the later independent pronoun, but more rarely the earlier one. Further exx. are:

ỉnk rdỉ·ỉ ỉr·tw·f n·k I will cause it to be made for thee.[15]

dwꜣt(y)·f(y) s(y) swt ꜥnḫ·f he who shall praise her, he shall live.[16] In an archaistic text.

Forms employed: *2ae gem.* no certain instance; *3ae inf.* see *ỉr·f* above; *ḥs·f*;[17] *4ae inf.* *ḥms·s*;[18] *anom.* *rdỉ·s*;[19] *ỉn·f*.[20]

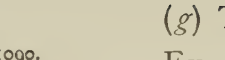
(*f*) The construction *ḥr·f śḏm·f* (§ 239), with *future* meaning.

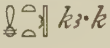
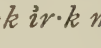
Ex. *ḥr·tw ỉr·tw·s m ỉrtt* it shall be washed in milk.[21]

Forms employed: *3ae inf.* see *ỉr·tw·s* above; *šd·f*;[22] *anom.* *dỉ·f*;[23] *ỉy·f*.[24]

[1] *Urk.* iv. 690, 5.
[2] *Urk.* iv. 1111, 11, qu § 187.
[3] *P. Kah.* 29, 43; *ỉry·ỉ, Adm.* p. 105.
[4] *Westc.* 9, 17.
[5] *P. Kah.* 31, 21.
[6] *P. Kah.* 36, 23.
[7] *P. Kah.* 31, 1. Sim. *ib.* 13, 36.
[8] *Westc.* 9, 17.
[9] *P. Kah.* 29, 20; 36, 16; *Urk.* iv. 836, 16.
[10] PIEHL, *IH.* iii. 76.
[11] *Eb.* 23, 12.
[12] See GUNN, *Stud.* ch. v.
[13] *Siut* I, 323–4.
[14] *P. Kah.* 12, 14.
[15] *P. Kah.* 28, 27. Sim. *Eb.* 1, 8. With *ntk*, *P. Kah.* 31, 6; *ntf*, *Pt.* 519; *nts*, *P. Kah.* 12, 11.
[16] *Urk.* iv. 257, 14. Sim. *ib.* 251, 8; *Urk.* v. 154, 11.
[17] *Hat-Nub* 10, 12, qu. § 227, 2.
[18] *Urk.* iv. 257, 9.
[19] *P. Kah.* 12, 11.
[20] *Urk.* v. 155, 11; *Westc.* 9, 8, qu. § 227, 2; *Eb.* 58, 10.
[21] *Eb.* 59, 8.
[22] *Urk.* iv. 1111, 12.
[23] *Urk.* iv. 1107, 5, qu. § 239; *dỉ.tw*, *Eb.* 44, 3.
[24] *P. Kah.* 22, 1–2.

(*g*) The construction *ḳr·f śḏm·f* (§ 242), *future* meaning, usually *future result.*

Ex.  *ḳr·k ỉr·k mỉtt* thou shalt do the like.[1]

Forms employed: *ʒae inf.* see *ỉr·k* above; *anom.*  *dỉ·tw*;[2]  *ỉn·f.*[3]

Obs. *'Ỉsṯ* and *mk* appear to exert less influence over the *śḏm·f* form than the other particles studied above, since they are followed sometimes by the imperfective (above § 440, Obs.) and sometimes by the perfective *śḏm·f.*[4] The more expressive a particle is, the less likely it is to be followed by the imperfective *śḏm·f*, since it would not as a rule be desired further to encumber the meaning with the notions of repetition or continuity which would be implied by that form. This conclusion is confirmed by the use with the negatives *n* (§ 455) and *nn* (§ 457), as well as with the auxiliary verb *ỉw* (§ 462). In all these cases the perfective *śḏm·f* is usual and the imperfective *śḏm·f* very rare.

§ 451. The perfective *śḏm·f* in subordinate clauses.—As contrasted with the *śḏm·n·f* form with its relatively past meaning in all affirmative subordinate clauses (§ 414, 2), the *śḏm·f* form has reference to time which is either *relatively present* or else *relatively future* (prospective), i. e. time either contemporary with, or posterior to, that of the main verb; only when preceded by a preposition like *ḏr* 'since' does it refer to relatively past time (§ 454, 4). All this holds good alike of the perfective and of the imperfective *śḏm·f* (§ 441), the sole difference being that the perfective *śḏm·f* is destitute of the additional implication of repetition or continuity usually discernible in the imperfective *śḏm·f.*

§ 452. The perfective *śḏm·f* in noun clauses.—1. As *object* of various verbs, or *subject* of their passives; (*a*) with *prospective*, i. e. *relatively future* meaning (§ 184, 1).

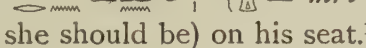
The commonest case is with *rdỉ*, *dỉ* 'cause', 'allow' (§ 70) and with the corresponding imperative *ỉmỉ* (§§ 336; 338, 2). Examples have already been quoted, so that it will be sufficient to detail the forms employed in the case of the mutable verbs: *2ae gem.* *mỉ·ỉ*,[5] also rarely *mn·ỉ*;[6] *wn·k*[7] (for suspect forms with the gemination see § 442, 1); *ʒae inf.* *ḥs*;[8] *ỉr·f*,[9] with 1st pers. sing. *ỉry·ỉ*;[10] except in 1st pers. sing. *y* is but rarely written, exception *pry*[11] (§ 447); *4ae inf.* *ḥms·s*;[12] *rnpy·k*;[13] *anom.* *dỉ·tw*;[14] *ỉnt·f*;[15] *ỉwt·f.*[16]

After other verbs it is usual to find the perfective *śḏm·f* in the case of the *ʒae inf.*; so after *wḏ* 'command' we find *ỉr·f*,[17] and similar forms occur after *dỉ m ỉb* 'determine', lit. 'place in (one's) heart',[18] and *ḏd* 'say', 'promise'.[19] So too we have *ḥs* 'that.... should praise' after *mrỉ* 'desire',[20] and *dgr·f* (for *dg·f* from *dgỉ*) 'that he can look' after *gmỉ* 'find'.[21] The only exception is an isolated geminating form *prr·(ỉ)* 'that I go forth' after *wḏ* 'command'.[22]

When the objective *śḏm·f* comes from the *2ae gem.* class, there is some

[1] *Urk.* iv. 1090.
[2] *Urk.* iv. 768, 12.
[3] *P. Kah.* 36, 15.
[4] After *mk*, see *dỉ·ỉ* in *ÄZ.* 59, 24 (1, 5); *ỉn·tw* in *Sin.* B 181 and *Urk.* iv. 80, 8 is more probably *śḏm·n·f*; in *Peas.* B 1, 81 *ỉw* is ambiguous. After *ỉsṯ*, see an ex. § 212. *'Ỉsṯ wn*, see § 107, 2.
[5] *Sin.* B 158. Sim. *P. Kah.* 3, 37; pass. *mỉ·tw*, *Eleph.* 22.
[6] *Westc.* 8, 11.
[7] *P. Kah.* 36, 34. See § 118, 2.
[8] *P. Kah.* 28, 26.
[9] *Peas.* B 1, 156.
[10] *Peas.* B 1, 64; *Sin.* B 100.
[11] *Urk.* iv. 49, 1.
[12] *P. Kah.* 6, 15.
[13] *Urk.* iv. 863, 7. Sim. *P. Kah.* 2, 8.
[14] *P. Kah.* 29, 37; 35, 11.
[15] *P. Kah.* 30, 38; *Ikhern.* 4.
[16] *P. Kah.* 31, 10. Sim. Lac. *TR.* 21, 45; *Westc.* 11, 12.
[17] Louvre C 14, 13.
[18] *Urk.* iv. 198, 6 (*ỉr·ỉ*).
[19] Lac. *TR.* 35, 10 (*ỉr·f*).
[20] Brit. Mus. 239; Berl. *ÄI.* i. pp. 179. 205; Cairo 20043, *h* 2.
[21] *Sm.* 1, 25, qu. § 184, 1.
[22] *Hamm.* 113, 10, qu. § 442, 1.

hesitation between the geminating and non-geminating forms. Geminating *śḏm·f* forms from *mɜɜ* 'see' after *snḏ* 'fear', and from *wnn* 'be' after *mrɨ* 'desire' and *wḏ* 'command' have been quoted in § 442, 1. Against these, however, have to be set occasional examples of the non-geminating *śḏm·f* of *wnn* after *mr*.

Ex.  *mrt·n·f wn·s ḥr nst·f* who he wished should be (lit. that she should be) on his seat.[1]

[1] *Urk.* iv. 341, 8. Sim. Cairo 20712, *a* 10, qu. § 186, 2.

(*b*) Objective *śḏm·f* with *relatively present* sense after *gmɨ* 'find'.

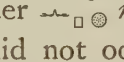
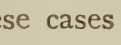
Ex. *m-ḫt gmt ḥm·ɨ ɨr·tw ḫt ɨm* after My Majesty had found that ceremonies were being performed there.[2]

[2] *Urk.* iv. 751, 2. Sim. *Westc.* 12, 4, qu. § 184, 2.

2. In the noun clause used as *object* and introduced by *ntt* (§ 187), the perfective *śḏm·f* may have *prospective* meaning.

Ex. Tuthmosis .... whom they created .... *rḫ ntt ɨr·f nsyt* (?) *wsḫt* knowing that he would have (lit. make) a prolonged kingship.[3]

[3] *Urk.* iv. 593, 5.

3. No general statement can be made as to the form of *śḏm·f* when this serves as subject (§ 188), except in the cases of the *śḏm·f* form after  *n sp* 'never has', 'never did', lit. 'it has not occurred that ....', 'it did not occur that .....', and after  *nfr pw* 'there is (are) not'. In both these cases the perfective *śḏm·f* is used, see below § 456.

4. As *predicate* with *pw* as subject (§ 189) the *śḏm·f* form is imperfective in general definitions (§ 442, 3), but may be perfective even in a general characterization (see § 189, 2). Whether *ɨw·f* in the colophon of literary compositions (§ 189, 1) is perfective or imperfective remains obscure.

5. After the *genitival adjective* (§ 191) the *śḏm·f* form is imperfective or geminating in phrases involving repeated or continued acts (§ 442, 5). In other cases the perfective *śḏm·f* is used.

Exx. *ḥrw n ms·s* on the day of her giving birth.[4] A single act is envisaged.

[4] *P. Kah.* 6, 26.

mɨ sḫr·k n wn·k tp tɜ according to thy way when (lit. of) thou wast upon earth.[5] For present and future time *wnn·f* would be employed (exx. in § 191).

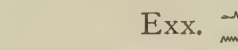
[5] *Urk.* iv. 520. Sim. *ib.* 497, 10, qu. § 191.

§ 453. The perfective *śḏm·f* in relative clauses.—Examples of the perfective *śḏm·f* in virtual relative clauses have been quoted in § 196, 2, and it is doubtless due to mere chance that similar examples have not been found (except negatively as *n śḏm·f*) after the relative adjectives. After the negative relative adjective *ɨwty* there are some instances of the imperfective *śḏm·f*; these have been quoted in § 443. The fact that a clause is relative appears to exert no influence upon the form of the verb occurring therein.

§ 454. The perfective *śḏm·f* in adverb clauses.—1. Virtual clauses of *time*, *circumstance*, *condition*. A very sketchy treatment is here imposed because of the difficulty of discriminating between main clauses and virtual adverb clauses on the one hand, and on the other hand between the several varieties of virtual adverb clauses, from which, moreover, virtual relative clauses (§ 196) are barely separable.

Differences are here discernible in the different verb-classes, and according as the virtual adverb clause precedes or follows the main clause.

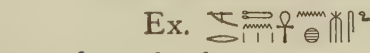
To take the *3ae inf.*, *4ae inf.*, and *anom.* verb-classes first, here the perfective *śḏm·f* is usual when the adverb clause *follows* the main clause.

Exx.  *nn twt n·f, mɜ·t(w)·f ḥr·f R-pḏtyw* there is none like him when he is seen charging down upon (lit. he charges) the Asiatics.[1] In the *anom.* class is used to qualify the object of *gmi* 'find'.[2]

mw m ỉtrw swrỉ·t(w)·f, mr·k the water in the river is drunk if (*or* when) thou willest.[3] Similarly with other *3ae inf.* verbs;[4] the *anom.* 'come' has *ỉw* in this type of sentence.[5]

Clearly the statement in the main clause is here qualified by subsequent reference to a particular case which narrows its scope; such a particular case could scarcely be expressed by an imperfective *śḏm·f* with its generalizing force.

When, on the other hand, the adverb clause *precedes*, the imperfective *śḏm·f* is of not uncommon occurrence, probably because the temporal qualification, circumstance, or condition is first presented in a *general* way, the main clause then following to express the consequence resulting therefrom. Examples with *ḫdd·k* and *prr·ṯn* were quoted in § 444, 1, and the force of the imperfective was there apparent, since 'when' and 'whenever' were seen to be equally possible translations. There is, however, no reason why the perfective *śḏm·f* should not have been employed, and in the case of *mrr·k* 'if (*or* as) thou wishest' (§ 444, 2) we noted that the perfective *śḏm·f* occurs as a possible alternative.

Ex.  *mr·ṯn ꜥnḫ, msḏ·ṯn ḫpt* if (*or* as) ye love life and hate death.[6]

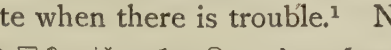
Note the *4ae inf.* verb *msḏ·ṯn* here; 'come' has *ỉỉ* in a clause of *time*.[7]

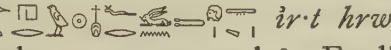
To turn now to the *2ae gem.* class, *mɜɜ* 'see' appears usually to show the gemination; see the first example in this section, and others in § 444, 1. Our examples are clauses of *time* following the main clause. But in one instance of this kind *mɜ·f* is found as a variant of *mɜɜ·f*.[8]

With *wnn* 'be', 'exist', so far as our evidence goes, the perfective *śḏm·f* is used, whether the adverb clause precedes or follows the main clause.

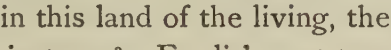
[1] *Sin.* B 52–3.
[2] *Eb.* 40, 1.
[3] *Sin.* B 233–4. Sim. *Urk.* iv. 890, 10–11.
[4] *Urk.* iv. 123, 4 = 511, 2 (*ỉr·ṯn*); *Sin.* R 84 (*ḥr·f*).
[5] *Adm.* 3, 12.
[6] Cairo 20003, *a* 2. Sim. *ib.* 20043, *h* 2.
[7] *Siut* 3, 10, qu. § 212.
[8] *Sin.* B 60, contrasted with *ib.* 59.

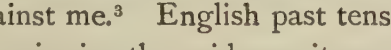
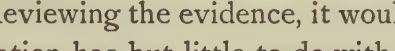
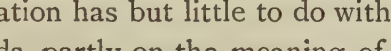
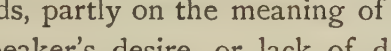
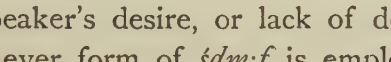
Exx. *inn·tw m ḳ, wn ỉhw* one has recourse to an intimate when there is trouble.[1] Note the English present tense.

 *ỉr·t hrw nfr, wn·ṯ tp tỉ* mayst thou make holiday, whilst thou art upon earth.[2] English present.

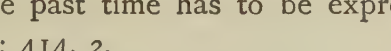
 *wn·ỉ m tỉ pn n ḳnḫw, nn ỉw n nṯr r·ỉ* when I was in this land of the living, there was no sin toward god (laid) to my charge, lit. against me.[3] English past tense.

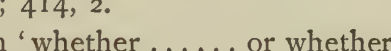
Reviewing the evidence, it would appear that the presence or absence of the gemination has but little to do with the fact of use in a virtual adverb clause, but depends, partly on the meaning of the particular verb in question, and partly on the speaker's desire, or lack of desire, to emphasize repetition or continuity. Whichever form of *śḏm·f* is employed, the time is always *relative present*; if relative past time has to be expressed, use is made of the *śḏm·n·f* form, see §§ 212; 414, 2.

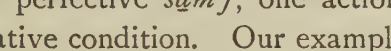
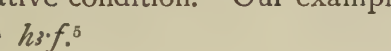
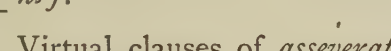
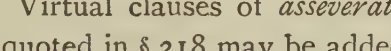
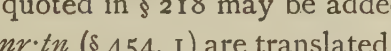
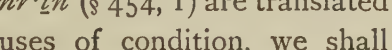
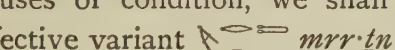
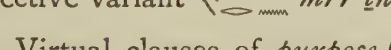
In 'whether ..... or whether' clauses (§ 217) preference is naturally given to the perfective *śḏm·f*, one action being here contrasted with another as an alternative condition. Our examples comprise *2ae gem.* *mỉ·sn*;[4] *3ae inf.*  *ḥỉ·f*.[5]

2. Virtual clauses of *asseveration.* To the perfective forms  *mry* and  *ḫs* quoted in § 218 may be added  *wn·ỉ*.[6] If the formulae beginning with  *mr·ṯn* (§ 454, 1) are translated '*as* ye love', '*as truly as* ye love', rather than as clauses of condition, we shall also have to include under this head the imperfective variant  *mrr·ṯn* (§ 444, 2).

3. Virtual clauses of *purpose* (§ 219). Perfective forms are always used, as in the closely related wishes and exhortations of § 450, 4, and as in the *śḏm·f* form which serves as continuation of the imperative (§ 337).

Exx.  *ỉw psg·n Sp pn smỉ pn n Tm ḳb·f* this Sep has spat upon this forehead of Atum in order that it may be cool.[7]

Would that I had my son  *ḫcy·ỉ m ḫbỉ·ỉ, swḥb·f wỉ, ỉnt·f n·ỉ ỉỉ m tỉ wḥb* that I might arise with my sceptre, that he might purify me, that he might bring me praise from the pure land.[8]

Forms used: *2ae gem.* *ḳb·f*, see above;  *mỉ·k*;[9]  *wn·ỉ*;[10] *3ae inf.*  *sḏ·f*;[11]  *ỉr·f*,[12] exceptionally  *ỉry·sn*;[13] *anom.*  *dỉ·f*;[14]  *ỉnt·f*, see above, rarely written  .[15]

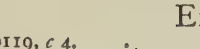
4. Adverb clauses *after prepositions* (§§ 154–7; 162–81; 222). To sum up what has been said previously, four active forms of the type of the suffix conjugation are used after prepositions: the *śḏm·n·f* form (§ 156) has always *relative past* meaning, as has often too the *śḏmt·f* form (§§ 407–9); the geminating or

[1] *Pt.* 349. Sim. in past context, *Sin.* R 34, qu. § 107, 1.
[2] *Urk.* iv. 1163.
[3] *Urk.* iv. 123 = 511, 4.
[4] *Sh. S.* 28–9, qu. § 217.
[5] LAC. *TR.* 2, 3–6.
[6] *Urk.* iv. 366, 11.
[7] LAC. *TR.* 37, 10.
[8] LAC. *TR.* 47, 26–7.
[9] *Leb.* 59.
[10] *Urk.* iv. 239, 17, qu. § 118, 2; 1024, 12.
[11] *Westc.* 7, 22.
[12] LAC. *TR.* 14, 7; *Urk.* iv. 807, 6.
[13] *Urk.* iv. 485, 1.
[14] *Urk.* iv. 807, 5.
[15] *Westc.* 8, 3.

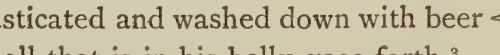
imperfective *śḏm·f* appears to differ in no way from the perfective *śḏm·f* as regards time-position, but serves to stress some notions of repetition or continuity which need to be brought to expression (§ 444, 3).

The *time-position* of the perfective (and imperfective) *śḏm·f* after prepositions depends largely on the nature of those prepositions; indeed we had best say, negatively, that the *śḏm·f* form has no specific implications of time-position at all. The illustrative examples quoted in § 155 were mainly from immutable verbs; we quote here a few from mutable verbs.

After *m* 'as' or 'if' the time is *relatively present.*

Ex.  *m mr·ṯn nṯrw·ṯn nỉwtyw* as (truly as) ye love your city gods.[1]

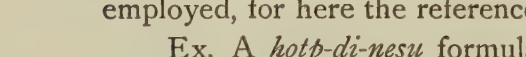
After *r* 'until', 'so that' and *n-mrwt* 'in order that'[2] *relative future* time is indicated.

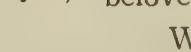
Ex. To be masticated and washed down with beer  *r pr ntt nbt m ḫt·f* until all that is in his belly goes forth.[3]

After *r-sꜣ* 'after'[4] and *ḏr* 'since' the time is perforce *relatively past*; so too with *m-ḫt*, when this has the meaning 'after'.[5]

Ex. *ḥsy n nsw ḏr pr·f m ḫt* praised of the king since he came forth from the womb.[6]

To turn now to the *other aspects* which doubtless determined the choice between imperfective and perfective *śḏm·f*. That the imperfective *śḏm·f* implies notions of repetition or continuity absent from the perfective *śḏm·f* seems to be illustrated by the use of the former in similes after *mỉ* 'as when' (§ 444, 3); it is significant too that the imperfective *śḏm·f* is not found after *ḏr* 'since', which is apt to recall a single fact of by-gone times (see above). It appears significant, moreover, that in the dedicatory formula with *m* the non-geminating *śḏm·f* is employed, for here the reference is to a single act.

Ex. A *ḥotp-di-nesu* formula ..... for the steward Djaf ...,  *m ỉr n·f sꜣ·f mry·f Mrw* being what (lit. 'as', *m* of equivalence) his beloved son Meru made for him.[7]

We have seen (§ 444, 2) that  *m mrr·ṯn* varies with *m mr·ṯn* in the formula 'as truly as ye love ....' This variation is comprehensible if the imperfective merely stresses the prolonged and general character of the condition, this stress being quite optional and unnecessary to the sense. Similarly, the variation of *wnn·f* and *wn·f* after prepositions (e. g. in the phrase *n-mrwt wnn*[8] or *wn*[9] *rn·f mn* 'in order that his name may be enduring') seems attributable to a like reason; see further above §§ 157, 1–3; 326, end.

5. *If*-clauses with *ỉr* (§ 150). The *2ae gem.* use the imperfective *śḏm·f* (above, § 444, 4), but all other mutable verbs consistently employ the perfective.

[1] Cairo 20119, *c* 4. Sim. *ib.* 20606, *b* 3; Brit. Mus. 805.

[2] Ex. *Siut* 1, 271 (*ỉr·k*), qu. § 155.

[3] *Eb.* 8, 16. Sim. with *r* 'so that', *wn·f*, *PSBA.* 18, 203, 12; *Urk.* iv. 1089, 6.

[4] *Siut* 1, 298 (*ỉr·f*), qu. § 389, 2.

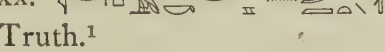
[5] *Eb.* 87, 9 (*ỉr·s*); 97, 3 (*bš·s*); *Siut* 1, 308(*pr·f*), qu. § 178, 4.

[6] Louvre C 202. Sim. *Kuban* 14 (*ḫr·k*); *Urk.* v. 42, 12 (*ḥꜣ·k*).

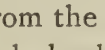
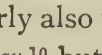
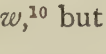
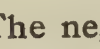
[7] Cairo 20027, *b* 3–4. More exx. § 162, 11.

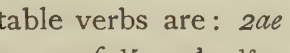
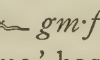
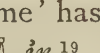
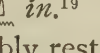
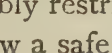
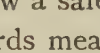
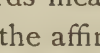
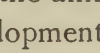
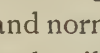
[8] *Meir* iii. 11.

[9] *Urk.* iv. 366, 15.

Exx.  *ir ḥꜣ·k r š n mꜣʿt* if thou goest down to the sea of Truth.[1]

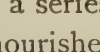
ir swt dì·t(w) tf·f pn n·f but if this his father be given to him.[2]

Forms from the various verb-classes: *3ae inf.*  *gm·k*;[3]  *ḫs·k*;[4] *ir·k*,[5] irregularly also written  ;[6] *4ae inf.*  *ḥms·k*;[7] *anom.* *dì·f*;[8] *in·k*;[9] *iw*,[10] but also *iwt*.[11]

§ 455. The negative construction  ***n śḏm·f***.[12]—It has been seen that the imperfective *śḏm·f* is hardly ever used after the negation *n* (§ 445); the perfective *śḏm·f* is, on the contrary, very frequently so used. Typical forms from the mutable verbs are: *2ae gem.*  *mꜣ·i*,[13] but also *mꜣn*;[14] *3ae inf.*  *gm·f*;[15]  *ir*;[16] *4ae inf.*  *mdw*;[17] *anom.* 'give' shows *r*, as  *rdì*;[18] 'come' has  *iw*, rarely *i*, and very rarely *iw* (see below § 456); 'bring' has  *in*.[19] The abnormal forms *ḥꜣw*,[20] *ḥꜣy·k*,[21]  *ỉy*,[22] are possibly restricted to present or future reference, but the material is too scanty to allow a safe inference.

As regards meaning, *n śḏm·f* performs no function which cannot also be illustrated in the affirmative *śḏm·f*. Nevertheless, it is clear that there has been unequal development; whereas affirmative *śḏm·f* has been almost entirely superseded in reference to past events by *śḏm·n·f* (above § 450, 1), the negative *n śḏm·f* is the common and normal negation of *śḏm·n·f* in past narrative; see above § 105, 1.

We proceed to illustrate the various uses of *n śḏm·f* in detail. 1. In reference to *past* events. In this very frequent use *n śḏm·f* often stands in conspicuous parallelism to a series of affirmative *śḏm·n·f* forms.

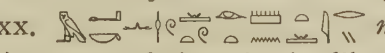
Exx. I nourished (*iw sʿnḫ·n·(i)*) Gebelên .....  *n ỉṯ·(i) sꜣt s* I did not take away any man's daughter.[23] English past tense.

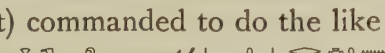
n rdì·i sꜣ·i n ʿꜣm I did not turn my back to (any) Asiatic.[24] English past tense.

n mꜣ·i mỉty srw pn I have never (lit. not) seen the like of this goose.[25] English present perfect tense.

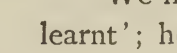
n sḫs·t(w) m-sꜣ·i no one had run after me.[26] English past perfect.

Similarly, *n śḏm·f* after the particles *mk* (§§ 234; 414, 1) and *ḥꜣ* (§ 238) is the negation of *śḏm·n·f* after the same particles.

Exx.  *mk n wḏ·tw ỉrt mnt ỉry* behold, one has never (lit. not) commanded to do the like thereof.[27]

 *ỉst ḥꜣ n ỉr mšʿ n ḫm·f rdìt ỉb·sn r ḥsḳ* lo, would that the army of His Majesty had not given over (lit. made the giving) their hearts to plunder.[28]

[1] *Peas.* B 1, 54.
[2] LAC. *TR.* 2, 37.
[3] *P. Kah.* 6, 14; *Eb.* 109, 16.
[4] *Pt.* 175.
[5] *Pt.* 415. 499.
[6] *Pt.* 415 (L 2).
[7] *Pr.* 1, 3. 8.
[8] *Eb.* 97, 15.
[9] *Peas.* B 1, 252.
[10] *Pt.* 346; *Urk.* iv. 1070, 1.
[11] *P. Kah.* 6, 27.
[12] See GUNN, *Stud.* ch. xi.
[13] *Meir* iii. 23.
[14] *Hamm.* 191, 6.
[15] *Rifeh* 1, 16.
[16] Cairo 20537, *b* 6; for 1st pers. sing. *ỉr·ỉ*, not *ỉry·ỉ*, see § 456.
[17] *Leb.* 5.
[18] *P. Kah.* 28, 30; *Sebekkhu* 4.
[19] *Pt.* 231. 348.
[20] LAC. *TR.* 23, 12.
[21] LAC. *TR.* 85, 129. Sim. *ḥꜣy·ỉ*, *ib.* 23, 11.
[22] *Pt.* 181. 261.
[23] Cairo 20001, *b* 2–4. Sim. *ib. b* 8, qu. § 217; *Hamm.* 113, 14; *Sin.* R 30–1; *Peas.* B 1, 50; *Urk.* iv. 118–20; 835, 10; 1031, 7–14.
[24] *Sebekkhu* 4.
[25] *Meir* iii. 23. Sim. Cairo 20537, *b* 6; BUDGE, pp. 250–1. With adjective-verbs see § 144, 1.
[26] *Sin.* B 226–7. Sim. *ib.* 40–1, 184.
[27] *Westc.* 8, 17.
[28] *Urk.* iv. 658.

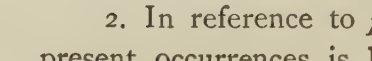
We have seen (§§ 320; 414, 4) that Egyptian conceived 'knowing' as 'having learnt'; hence  *n rḫ·f* may mean 'he does not know' just as well as 'he did not know'.

Ex. *n rḫ·i in wi r ḫɜst tn* I do not know who (lit. him who) brought me to this country.[1]

[1] *Sin.* B 42. Sim. *Sh. S.* 148; *Westc.* 9, 3; *Urk.* iv. 365, 11.

For cases where *iw* is used before *n śḏm·f* see § 468, 1. 2.

2. In reference to *present* occurrences. The commonest way of negating present occurrences is by means of *n śḏm·n·f*, see above §§ 105, 3; 418, 1. Nevertheless cases occur where *n śḏm·f* refers to present events, an employment not rare, as we have seen (§ 450, 2), with affirmative *śḏm·f*.

Exx.  *n mdw bɜ·i ḥnʿ·i* my soul does not speak with me.[2]

n sḫɜ·t(w) sf, n ỉr·t(w) n ỉr m tɜ ỉt yesterday is not remembered, the helper is not helped (lit. one does not do to the doer) at this moment.[3]

[2] *Leb.* 5. Sim. *ib.* 76; *Sin.* B 259; *Sh. S.* 73.

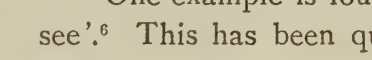
[3] *Leb.* 115–6. Sim. *Adm.* 1, 2; 9, 6.

This use is specially common with adjective-verbs (§ 144, 1), where we are tempted to explain it along the same lines as *n rḫ·i* 'I do not know' considered above under 1.

Ex. *n mwt·i, n šwɜ·i* I am not dead, I am not poor. Possibly the literal rendering is: I have not died, I have not become poor.[4]

[4] Lac. *TR.* 1, 55. Sim. *Peas.* B 2, 103, qu. § 144, 1; *Eb.* 47, 18, qu. § 201; 65, 14.

3. In reference to *future* occurrences. In this case the normal negation is *nn śḏm·f* (§§ 105, 2; 457), and the very exceptional examples where *n śḏm·f* refers to future events or aspirations are difficult to explain.

Ex.  *n sk rn·f ḏt* his name shall not perish eternally.[5]

[5] *Urk.* iv. 415. Sim. *ib.* 564, 17; 1032, 14; *Peas.* B 1, 309–10, if not for *sin·n·tw*, B 2, 75.

One example is found with *n sp*: *n sp mɜ·k* 'never shalt thou see'.[6] This has been quoted more fully in § 188, 1, and is discussed below in § 456.

[6] *Sh. S.* 153–4.

4. Rare examples are found where *n śḏm·f* is apparently best rendered 'he cannot hear', a meaning of which *n śḏm·n·f* is the more usual equivalent. It is uncertain whether this meaning was reached along the lines of 1 above ('he has not, *or* never, heard') or whether it came about in some other way; it is also possible that the instances are miswritings or abbreviations of *n śḏm·n·f*.

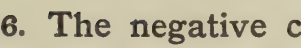
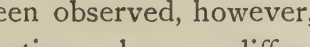
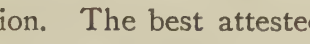
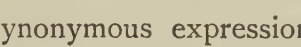
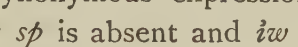
Ex. *n ỉn·tw ḏrw ḫmt* the limit of art cannot be attained.[7]

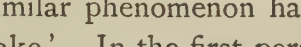
[7] *Pt.* 55, if not for *ỉn·n·tw*. Sim. *P. Pet.* 1116 A, 93, if not for *ḫn·n·tw·f*.

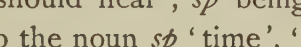
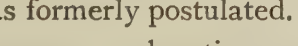
5. Lastly, it must be pointed out that *n śḏm·f* may occur in subordinate clauses of various kinds, in so far as the negative verb *tm* is not necessary there. Examples of its use in the virtual relative clause are quoted in § 196, 2, and of its use after *nty* in § 201.

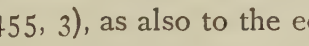
Obs. Towards the end of Dyn. XVIII a confusion between *n* and *nn* begins to manifest itself, and *nn śḏm·f* is sometimes found with the meaning of *n śḏm·f*.[8]

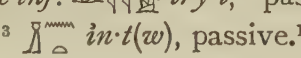
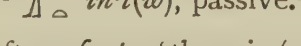
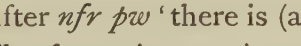
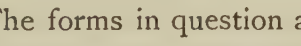
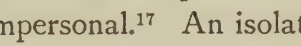
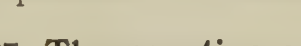
[8] Exx. *Urk.* iv. 511, 8 as contrasted with *ib.* 484, 9; also *ib.* 1195, 2 as contrasted with Lyons 88, 6.

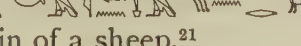
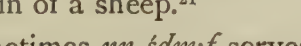
§ 456. The negative construction  ***n sp śḏm·f*, etc.**—1. Until recently the phrase *n sp śḏm·f* for 'he never heard' or 'he has never heard' was explained as consisting of *n śḏm·f* 'he did not hear' or 'he has not heard' (§ 455, 1) with insertion of the adverbially used noun *sp* 'a time', 'once'. It has been observed, however,[1] that the perfective *śḏm·f* form employed after *n sp* sometimes shows a difference from that employed in the simple *n śḏm·f* construction. The best attested case is in the expression  *n sp ỉwt ḫt ỉm* 'never was there any shortcoming (lit. did anything come) therein'.[2] In the synonymous expression  *n ỉw ḫt ỉm*, lit. 'nothing came therein',[3] *sp* is absent and *ỉw* is usually substituted for *ỉwt*—very rare variants are  *ỉ*[4] and  *ỉw*.[5]

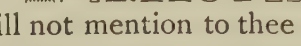
A similar phenomenon has been observed in connection with the verb *ỉrỉ* 'do', 'make'. In the first person singular  *n ỉr·ỉ*[6] is regular without *sp*, as against *n sp ỉry·ỉ*[7] 'I never made', when *sp* is used.

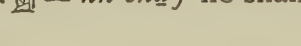
Now it is interesting to note that both *ỉwt* and *ỉry·ỉ* are the forms found after *rdỉ* 'cause' (§ 452, 1), i.e. with prospective meaning. This suggests that  *n sp śḏm·f* should be rendered literally 'it did not occur that he should hear', *sp* being taken as the *śḏm·f* form of a verb 'to occur' related to the noun *sp* 'time', 'occurrence'. This hypothesis is the more likely since no good analogy can be quoted for the enclitic insertion of a noun after  *n* which was formerly postulated.

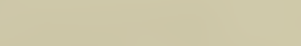
The same explanation would apply to *n sp* in its exceedingly rare future sense (§ 455, 3), as also to the equally rare  *nn sp* 'never will' (§ 457).

The forms found after *n sp*, *nn sp* are: *2ae gem.* *mɜ·k*;[8]  *wn·ỉ*;[9] *3ae inf.*  *ỉry·ỉ*,[10] passive  *ỉr·tw*;[11] *anom.*  *dỉ·(ỉ)* (Old Kingdom);[12]  *ỉwt*;[13]  *ỉn·t(w)*, passive.[14]

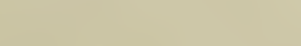
2. After *nfr pw* 'there is (are) not' (§ 351, 2) the perfective *śḏm·f* is sometimes used. The forms in question are: *3ae inf.* *ỉr·ỉ*;[15] *fɜ·tw*;[16] *anom.*  *ỉn·t(w)*, impersonal.[17] An isolated imperfective form  *ỉnn·t(w)* is uncertain.[18]

§ 457. The negative construction  ***nn śḏm·f*.**[19]—This construction is exclusively limited to events happening in the *future*.

Exx.  *nn ms·s r nḥḥ* she will never give birth.[20]

 *nn dỉ·t(w)·k m ỉnm n sr* thou shalt not be placed in the skin of a sheep.[21]

Sometimes *nn śḏm·f* serves to convey the will of the speaker.

Exx.  *nn sḫr·ỉ n·k sɜt ktt ỉnt·n·ỉ m sšr* I will not mention to thee a little daughter whom I had obtained by prayer.[22]

nn snḏ·f he shall not fear.[23]

[1] GUNN, *Stud.* p. 95, n. 1.

[2] Cairo 20005, *a* 7; Brit. Mus. 614, 6. 11.

[3] Cairo 20001, *b* 8. Sim. *ib.* 20513, *b* 3; *Urk.* iv. 151, 2; 484, 8.

[4] Cairo 20506, *b* 6.

[5] Cairo 20543, *a* 12, collated.

[6] Brit. Mus. 1372 (suffix omitted), qu. § 105, 1; *Urk.* iv. 505, 1; 1078, 15; 1180, 11; BUDGE, p. 249, 16; 250, 4. 11.

[7] Cairo 20729, *a* 3, qu. § 106. Sim. *Herdsm.* 6, qu. § 457.

[8] *Sh. S.* 153–4.

[9] BUDGE, p. 146, 11.

[10] See above n. 7.

[11] *Hamm.* 114, 15–6; *Urk.* iv. 312, 13; 766, 3; 843, 12.

[12] *Urk.* i. 137, 4.

[13] See n. 2 above. *Sinn·f* in *Sin.* R 21 is a *crux*.

[14] *Urk.* iv. 329, 12.

[15] *ÄZ.* 59, autogr. p. 1.

[16] *P. Boul.* xviii. 18, qu. § 351, 2.

[17] *ÄZ.* 59, autogr. pp. 1. 3.

[18] *ÄZ.* 59, autogr. p. 1.

[19] See GUNN, *Stud.* ch. 13.

[20] *P. Kah.* 6, 17. 24. Sim. *Leb.* 50–1; *Peas.* B 1, 56–60; LAC. *TR.* 24, 6; *Siut* 1, 225; *Kopt.* 8, 8; *P. Pet.* 1116 B, 41. 42; *Urk.* iv. 402, 1–2.

[21] *Sin.* B 197–8.

[22] *Sh. S.* 128–9. Sim. *M.u.K.* 2, 3.

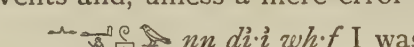
[23] *Sin.* B 279.

In these two examples it is hardly possible to translate the verbs as simple futures ('I shall not ....', 'he will not ....'); but often it remains doubtful whether one should render with 'will' or with 'shall'.

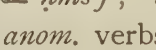
Note an example with *nn sp*, lit. 'it shall not occur that .....' (§ 456).

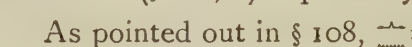
[1] *Herdsm.* 6. *nn sp ỉry·ỉ ḏdt·n·s* never will I do what she said.[1]

In one solitary instance *nn śḏm·f* occurs in the course of a narrative of past events and, unless a mere error for *n śḏm·f*, may represent a past future tense.

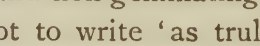
[2] *T. Carn.* 13.  *nn dỉ·ỉ wḥ·f* I was not going to let him escape.[2]

[3] *Peas.* B 1, 60.
[4] *Peas.* R 103.
[5] *Eb.* 1, 17.
[6] *P. Kah.* 6, 17. 24.
[7] *Kopt.* 8, 8.
[8] *M. u. K.* 2, 3.
[9] *Peas.* B 1, 57.

The forms from the mutable verbs employed in the construction *nn śḏm·f* are: *2ae gem.*  *mɜ·k*,[3] var. *mɜn·k*;[4] *3ae inf.* *hɜ·ỉ*;[5] *ms·s*;[6] *ḥms·f*;[7] *anom.* *dỉ·ỉ*;[8] *ỉwt*.[9] It will be noted that in the case of the *anom.* verbs the forms differ from those of *n śḏm·f* and resemble those found after *rdỉ*, *dỉ* 'cause' (above § 452, 1). Hence it seems not impossible that the *śḏm·f* of *nn śḏm·f* is really a noun clause, and subject of the negative word *nn*; the meaning would then be 'it does not exist that he will hear'. Some support for this view may be found in the occurrence of *nn wn m(w)t·k* as an emphatic future 'thou shalt never die' (§ 188, 2); but an example of *śḏm·f* after *n wnt* (§ 188, 2) is probably not future in meaning.

As pointed out in § 108,  *nn wn* 'there does not exist', 'there is (was) not' is really only an apparent exception to the rule that *nn śḏm·f* has future meaning, *nn wn* being here a substitute for **nn ỉw wn*.

Obs. See § 455, Obs. for the late writings with *nn śḏm·f* in place of *n śḏm·f*.

§ 458. The perfective *śḏm·f*; conclusion.—Despite the lengthy treatment here accorded to the perfective *śḏm·f* form, the topic is far from exhausted and the results attained are in many respects ambiguous and insecure. Nevertheless, it seems evident from the regularity with which the gemination is avoided in some cases and chosen in others that the distinction between the non-geminating and the geminating *śḏm·f* was of far greater importance than current theory admits; and nothing seems to stand in the way of a derivation of the non-geminating *śḏm·f* from a non-geminating or perfective participle (§ 411, 1). The student must be cautioned, however, against attaching an exaggerated value to the evidence of our texts; it is unfortunately certain that the Egyptians were very careless copyists, and only in original documents written by well-trained scribes can we expect to find a consistently trustworthy distinction between geminating and non-geminating forms. Of the four ways in which the funerary stelae are apt to write 'as truly as (*or* if) ye love' ( , § 444, 2) possibly not all are really correct; but our evidence is too scanty to enable us to pick and choose among these variants. In deciding

whether a text should be emended or not we must steer a middle course. When we find *dı̈·k wnn·ı̈* 'thou causest that I be'[1] in a MS. of the Book of the Dead judged on other grounds to be incorrect we may replace it by *dı̈·k wn·ı̈* with some assurance. Similarly we may suspect *wḏ·n ḥm·f prr·(ı̈)* quoted in § 442, 1, but there emendation would be quite illegitimate in the present state of our knowledge.

[1] BUDGE, p. 4, 15.

§ 459. Appendix: the *śḏm·f* forms from *ıı̈, ıw* 'come'.[2]—Alone among the mutable verbs, the verb meaning 'come' fails to distinguish clearly-marked geminating and non-geminating *śḏm·f* forms. The *-ı̈* stem writes *ıı̈*,[3] *ıı̈*,[4] *ıy*,[5] and as these forms are found after *n*,[6] they are probably perfective (§ 455), at least in that case. Examples from the *-w* stem are, however, far more frequent, and show two distinct forms, (*a*) *ıw*, rarely written [7] and (*b*) *ıwt*. That *ıw* is sometimes imperfective seems certain, since it occurs in parallelism with many geminating *śḏm·f* forms in a passage prescribing *future custom* (§ 440, 3).

[2] See SETHE, *Verbum*, ii. §§ 315–9.

[3] Cairo 20506, *b* 6.

[4] LAC. *TR.* 6, 1.

[5] *Sin.* R 15, qu. p. 55, n. 3; *P. Kah.* 32, 12.

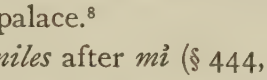
[6] *Pt.* 181. 261.

[7] Louvre C 14, 9; Cairo 20543, *a* 12, see p. 377, n. 5.

Ex. *ıw n·f šnw nb m pr-nsw* there shall come to him (the Vizier) all disputes from the palace.[8]

[8] *Urk.* iv. 1114, 6.

So too *ıw* is found in *similes* after *mı̈* (§ 444, 3).

Ex.  *mı̈ ıw sıw, ḏr·f ḥḳr* as when satiety comes and ends hunger.[9]

[9] *Peas.* B 1, 242. Sim. *Leb.* 137.

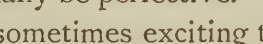
Lastly, the imperfective relative form provides an analogy, often being written merely ; see above § 387, 1.

On the other hand, *n ıw* 'not came . . . .' (§ 455) provides strong evidence that *ıw* may occasionally be perfective. In a number of uses and vary with one another, sometimes exciting the suspicion that one of the two is a mistake for the other; so, for example, after *ḳı* (§ 450, 5, *d*), as a clause of circumstance in the phrase *šm·f ıw·f* 'he comes and goes'[10] (§ 213), after various prepositions[11] (§ 454, 4), and after *ır* 'if' (§ 454, 5). But the consistency with which *ıwt·f* occurs after *dı̈* 'cause' (§ 452, 1), and *ıw·f* occurs in the colophon *ıw·f pw* (§ 189, 1) shows that a real difference existed between the two, although their domains overlap in certain places.

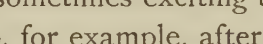
[10] So *Eb.* 40, 1, qu. § 213; 107, 3; 109, 4; *ıwt·s, ib.* 106, 5.

[11] *R* 'until': *ıw·f*, Louvre C 14, 9; *Hearst* 9, 12; *ıwt·f PSBA.* 18, 202, 9; *Sin.* B 310; *Westc.* 11, 16. *M-ḫt* 'after': *ıw·f, Westc.* 11, 26; *Urk.* iv. 220, 2; *ıwt·f, Hamm.* 114, 15.

Here only one more problem will be considered, namely the narrative use of .

Exx.  *ıwt nḫt n ⟨R⟩tnw* there came a strong man of Rethenu.[12]

[12] *Sin.* B 109. Sim. Louvre C 12, 3.

 *ıwt·f r ḫıst tn* he came to this desert.[13]

[13] *Hamm.* 17, 15. Sim. *Sinai* 90, 5.

There is a possibility that *ıwt* here may be the *śḏm·f* form in accordance with § 450, 1, but it is perhaps more probably the infinitive (§ 306, 2); a third possibility is the *śḏmt·f* form (§ 406).

VOCABULARY

ỉp calculate, reckon; caus. *sỉp* pass in review, examine.

fȝỉ carry, lift.

mkḥȝ be neglectful.

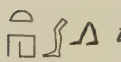
ḥḏỉ damage, destroy.

stỉ pierce, transfix (with look).

šȝỉ appoint, command.

gmḥ look at.

tm be complete, perfect.

 *thỉ* violate, transgress.

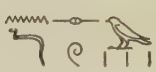
var. *ỉt-nṯr* father of the god, divine father, name of a class of priests.

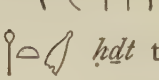
wʿrt leg.

var. *wgg* misery, want.

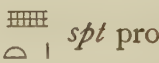
prw a coming forth; *prw n r* utterance.

mdw staff.

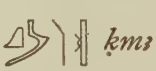
 *nḏsw* poverty.

 *ḥḏt* the white crown of Upper Egypt.

sbȝyt teaching, instruction.

 *spt* province, nome (*νομός* was the name given by the Greeks to the provinces of Egypt).

sṯsw supports.

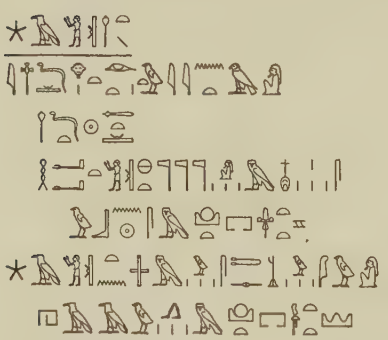
 *ḳmȝ* nature, form.

Sbk the crocodile-god Sobk (Gk. Σοῦχος).

ḏr-ʿ originally, formerly.

EXERCISE XXXI

(*a*) *Reading lesson: hymn to the white crown of Upper Egypt*:[1]



dwȝ ḥḏt.

inḏ (§ 272) *ḥr·t, irt twy nt Ḥr,*[2]

ḥḏt ʿȝt,

ḥʿʿt (§ 384) *psḏt m nfrw·s,*

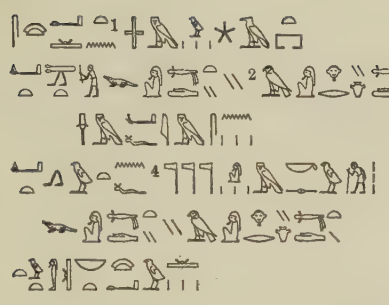
wbn·s m ȝḫt ỉȝbtt.

dwȝ tn imyw sṯsw Šw,[3]

hȝrw (§ 357) *m ȝḫt imntt.*

[1] Erm. *Hymn.* 1,1—2,1. [2] For the identification of the crown with the eye of Horus see *Unt.* v. 128.

[3] Shu was the god of the 'void' or atmosphere, and the 'supports of Shu' are the supports with which that god kept heaven apart from earth. By 'those who are within the supports of Shu' the constellations are meant.



sḫr tn ỉmyw dwȝt.
dỉ·t ỉṯ Sbk Šdty Ḥr ḥry-ỉb Šdt tȝwy ỉm·t,
sḫm·f ỉm·sn.
dỉ·t ỉwt n·f nṯrw m ksw (§ 77, 1)
Sbk Šdty, Ḥr ḥry-ỉb Šdt.
twt (§ 64, Obs.) *nbt ḫȝw.*

[1] The original has *t* before the papyrus-roll; the parallelism suggests this emendation. But one might render without emending 'thou art caused to shine for those, etc.', *sḫr·tw·t* being understood as *sḫr·tw·t* (§ 62).

[2] These two oblique strokes (§ 24) here represent two shrines surmounted by bucrania, see *Rec.* 38, 186.

[3] Doubtless named here as god of the capital or royal residence at the close of the Twelfth Dynasty; to that period this hymn must belong. Crocodilopolis, the Greek Arsinoe, is the modern Medînet el-Fayyûm.

[4] MS. inserts another *w* wrongly before *n·f*; *n* is lost in the original and here restored.

'Praise to the White Crown. Hail to thee, thou (lit. that) eye of Horus, the great white one, at whose beauty the Ennead rejoice, when she rises in the eastern horizon. Those who are within the supports of Shu praise thee, (they) who go down in the western horizon. Those who are within the netherworld cause thee to shine forth. Grant thou that Sobk the Crocodilopolite, the Horus who is in the midst of Crocodilopolis, may seize the two lands through thee, that he may have control over them. Grant thou that the gods may come to him doing (lit. in) obeisance, (even) Sobk the Crocodilopolite, the Horus who is in the midst of Crocodilopolis. Thou art the mistress of glorious appearances.'

(*b*) *Translate*:

(1)

(2)

(3)

[1] *Mdw n ỉȝw* 'staff of old age', an epithet applied to sons who carried on the labours of their aged parents. [2] § 393.

(4) (5)

[1] *Wḏi*, see § 56.

(*c*) *Write in hieroglyphs*:

(1) I will not let thee kiss this child. (2) Would that I might see thy face, then should I know what is in thy heart. (3) Let ten (loaves of) bread and two jugs of beer be given to this thy servant. (4) Never have I seen the like since I was born. (5) I did not let my nome hunger, I gave it corn of Upper Egypt and spelt, I did not let want occur therein until great Niles came. (6) Give to him a pleasant breeze, that he may be among all those who are praised in the land of the living. (7) His Majesty caused the scribe to bring it to him at once.

LESSON XXXII

COMPOUND NARRATIVE VERB-FORMS

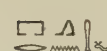
§ 460. In the Old Kingdom are seen the beginnings of a process that ended in the complete disappearance of the suffix conjugation, save for some fossilized relics of the *śḏm·f* form (§ 438), and in its replacement by a set of tenses based upon the pseudo-verbal construction (Lesson XXIII). This final result was attained only in Coptic, where the tenses resemble those of French or English in the precision with which they mark distinctions of time. The first step in the process appears to have been the employment of *iw* to introduce the pseudo-verbal construction and to produce compound verb-forms, like *iw śḏm·n·f* (§ 68), involving the suffix conjugation. Compounds with various parts of *wnn* rapidly followed as a consequence of this development. In Dyn. XI or earlier *ḫpr* 'stand up', 'arise' comes into favour as an auxiliary verb. Various less important auxiliaries of which examples occur in Middle Kingdom texts are passed over in this preliminary survey. In the Hyksos period or thereabouts the pronominal compound *tw·i* began to be used in the vernacular as the subject of adverbial (§ 124) or pseudo-verbal predicates (§ 330), and evidence of its popularity emerges already here and there in the inscriptions of Dyn. XVIII. During the New Kingdom a few more compound verb-forms are invented, but the process becomes mainly one of elimination and specialization; compound verb-forms containing the *śḏm·f* or *śḏm·n·f* forms give place to those containing the old perfective or preposition + infinitive, and each of the survivors obtains its own exclusive range of temporal meaning.

When it is recalled that Middle Egyptian possesses no less than seven forms belonging to the narrative suffix conjugation (§ 410) and that statements could be made, not only by means of these, but also by means of various nominal or nominally used parts of the verb, the wealth of narrative constructions used in main clauses and produced by the development of new compound verb-forms must appear quite extraordinary. Past narration, to take but one example, could be managed in a great variety of different ways, of which the following incomplete enumeration exhibits the main types, though it is not maintained that in the case of the particular verb here chosen every type could be substantiated by documentary evidence.

'His Majesty went forth'

§ 450, 1.

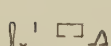
§ 450, 1.

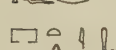
 § 414, 1.

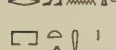
§ 429, 1.

§ 431, 3.

§ 322.

 § 322.

 § 306, 2.

 § 306, 2 and § 406.

§ 392.

§ 373, 1.

§ 464.

§ 323.

§ 470.

§ 471, 2.

§ 478.

§ 479.

§ 482, 2.

These different modes of expression, to which could be added others involving such particles as *ỉsṯ*, *tỉ*, *grt*, vary greatly in frequency of occurrence. Each must have possessed its own peculiar rhetorical flavour, its greater or less degree of vivacity, formality, or impressiveness. Some of these shades of meaning may still be indicated by the grammarian, others can only be felt or not even that. From the constructive point of view there was much overlapping; to narrate the same fact one writer might choose the form *prt pw ỉr·n·f*, another *prt ỉn ḥm·f*, a third *ỉw pr·n·f* and a fourth *ḫpr·n pr·n·f*, and our texts reveal the fact that different writers had different preferences.[1] It will be noticed that we view *pr ḥm·f* and *ḥm·f pr·f* as roughly equivalent forms; the reason is that in this and other cases of anticipatory emphasis (§ 148, 1) often no stress on the subject can be detected, and the motive seems to have been mere desire for variety or liveliness. It is doubtful whether in all the pseudo-verbal compounds above exemplified verbs of motion like *pr ỉ* could employ both the old perfective and *ḥr* (or *m*) + infinitive. If so, the list would have to be augmented accordingly.

[1] E.g., *Sh. S.* uses *ḫpr·n* 26 times, against 4 in *Sin.* B and 5 in *Peas.*

Amid the plethora of verb-forms which Egyptian has thus evolved only a very few seem to have been deliberately created with the intention of marking distinctions of time. Such an intention is, no doubt, apparent in *iw·f r śḏm* 'he will hear', and probably the speaker who first prefixed *mk* to *śḏm·n·f* wished to convey the nuance that belongs to the English present perfect. But it appears likely that most of the verb-forms which were developed from time to time aimed at variations of meaning of quite a different kind, and that if in due course they became specialized to past events rather than present, or to future events rather than past, this came about owing to their greater usefulness in the one direction rather than in the other. We have tried to demonstrate this process in the case of the participles (§ 365), and we have found that the *śḏm·n·f* form had originally no time-restriction at all, but expressed the fortuitous character of an occurrence (§ 411, 2). The like probably holds good of most of the compound verb-forms to be studied below.

A number of narrative compound verb-forms like *iw·f ḥr śḏm* (§ 323) have been dealt with already, and the present Lesson must be read in conjunction with Lesson XXIII, where the simpler ramifications of the pseudo-verbal construction were discussed.

THE AUXILIARY *'IW*

§ 461. The origin of *iw* is uncertain; some[1] connect it with Hebrew הָוָה or הָיָה 'fall out', 'be', but a more likely view is that it is merely the Egyptian verb *iw* 'come' specialized for use as the copula.[2] Be this as it may, *iw* as copula exists only in the *śḏm·f* form, and its use is almost entirely restricted to the sentence with adverbial predicate (§ 117). Under the heading of the pseudo-verbal construction we have already dealt with *iw·f ḥr śḏm* and *iw·f śḏmw* (§ 323); also with *iw·f m śḏm* (§ 331) and *iw·f r śḏm* (§ 332). In all these cases *iw·f* is followed by the equivalent of an adverbial predicate. In the compound verb-forms *iw śḏm·f*, *iw śḏm·n·f* and the passive *iw śḏm·f*, which will now be discussed in turn, the function of *iw* is more difficult to determine. A possible view would be that it has become a particle, somewhat like *ḫr* (§ 239). But more probably *iw*, as thus employed, should be regarded as an impersonal statement 'it is', i. e. 'the situation is', the following *śḏm·f*, *śḏm·n·f* or passive *śḏm·f* form being a virtual adverb clause (§ 215) serving as predicate of *iw*. Compare sentences like *iw mi sḫr nṯr* quoted in § 123.

[1] *Wb.* 42; *Rec.* 35, 63.

[2] Cf. *Pyr.* 270 *a* with 267 *c*; 2075 *a* with 376 *c*; also passages like 1180 *a* and the varr. 1480 *b*.

Obs. It is hardly possible to regard *śḏm·f* in *iw śḏm·f* as a virtual noun clause acting as subject of *iw*, for this would yield the meaning 'that he hears is', i. e. exists or comes about; we have no warrant for a use of *iw* with existential meaning.

§ 462. The form *iw śḏm·f.*—This fairly common compound verb-form is *imperfective*[1] in meaning, i. e. has implications of repetition or continuity. This character it owes rather to the combination with *iw* than to the *śḏm·f* form itself, since it is the perfective *śḏm·f* which is here found (see p. 370, Obs.). Forms from the mutable verbs are: *3ae inf.* *pr·i*;[2] *ir·sn*;[3] *anom.* *di·tw*;[4] *in·tw*;[5] so too the *2ae gem.* *wn* if, as seems probable, *iw wn* 'there is' (§ 107, 2) belongs here. The geminating *3ae inf.* *gmm·tw·s*[6] is an isolated exception.

Passive examples are a good deal commoner than active ones, for a reason that will be mentioned in the next section.

The form *iw śḏm·f* is particularly frequent in *generalizations*, where it refers to *vaguely present* or *future* time.

Exx. Eloquence is more hidden than the emerald, *iw gm·t(w)·s m-ʿ ḥmwt ḥr ḥnwt* (but) it is found with handmaidens at (their) mill-stones.[7]

He who knows this spell goes forth from Field-of-Reeds, *iw di·tw n·f šns dsy pr-sn ḥr ḫɜwt nt nṯr* ... and there are given to him *šns*-bread, beer-jugs and *pr-sn* cakes from the altar of the great god.[8]

Or else a *prevalent* state of affairs is described.

Ex. *iw ḥʿḏ·tw* men plunder.[9]

Or a person may be *characterized.*

Ex. *iw ʿwn ib·k* thy heart is covetous.[10]

The same uses are found also in *past narrative.*

Exx. *iw ir·i r-ḥry dd tp-rd* I acted (*or* used to act) as a leader who gave instructions.[11] Past habit.

iw grg·t(w) n·i men used to snare for me.[12] Past custom.

iw ḥms·tw ḥr dmi n Ḥt-wʿrt they were besieging the town of Avaris.[13] Prolonged action in the past.

In § 468 examples will be given where *iw* appears to be prefixed to the *śḏm·f* form for quite special reasons, and where, accordingly, the compound verb-form *iw śḏm·f* is not in question.

§ 463. The form *iw·f śḏm·f.*—In this common verb-form the subject, whether nominal or pronominal, is placed after *iw* in anticipatory emphasis (§ 148, 1). The effect of this proceeding seems to be very slight, and the meaning and uses of *iw·f śḏm·f* are practically identical with those of *iw śḏm·f* (§ 462).[14] Here too the perfective *śḏm·f* is employed, except in *2ae gem.*, exx. *nʿr·s*;[15] *gnn·s*;[16] *3ae inf.* *pr·f*;[17] *ir·k*,[18] also exceptionally written ;[19] *caus. 2ae gem.* ;[20] *anom.* *di·f*.[21]

[1] In *Pt.* 349 (qu. p. 352, n. 21) *iw in·tw* of *Pr.* corresponds to *inn·tw* in L 2.

[2] *ÄZ.* 47, Pl. I (p. 88), 3.

[3] *Eb.* 98, 17.

[4] Budge, p. 209, 12.

[5] *Pt.* 349.

[6] *Pt.* 59 (L 2); *Pr.* has *gm·t(w)·s.*

[7] *Pt.* 59. Sim. pass., *ib.* 274, qu. Exerc. XXVII, (*a*); 288; 349; *Peas.* B 1, 291. 308; *Eb.* 47, 19. 21; act., *ib.* 98, 17.

[8] Budge, p. 209, 12. Sim. pass., *ib.* p. 213, 11. 13. 15; 300, 8; act., *ib.* p. 211, 12.

[9] *Leb.* 112.

[10] *Peas.* B 1, 292. Sim. act., *Sh. S.* 73-4; pass., *Peas.* B 1, 236.

[11] *Urk.* iv. 421. Sim. act., *ib.* 489, 2; *ÄZ.* 47, Pl. I (p. 88), 3.

[12] *Sin.* B 89-90. Sim. pass., Munich 3, 18; act., *Sin.* B 95.

[13] *Urk.* iv. 3.

[14] Compare *Pt.* 308 (*Pr.*) with *ib.* (L 2).

[15] *Eb.* 108, 20.

[16] *Eb.* 104, 1.

[17] *Leb.* 82.

[18] *Peas.* B 2, 15. Sim. *Pt.* 314; *Eb.* 2. 5.

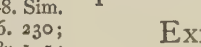
[19] *Peas.* B 1, 261.

[20] *Peas.* B 1, 251.

[21] *Sin.* B 100. 151; *Sh. S.* 19; *Pt.* 140.

The meaning is thus imperfective; the form occurs frequently in *generalizations*, *characterizations*, and *statements of habit* or *custom*, with reference to vaguely present or future time.

[1] *Sh. S.* 17–8. Sim. *Peas.* B 1, 216. 230; *Leb.* 21. 80; *Pr.* 1, 5; *Pt.* 103. 206; Cairo 20538, ii. *c* 11.

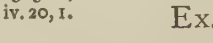
Exx.  *iw r n s nḫm·f sw* a man's mouth saves him.[1]

[2] *Eb.* 47, 10. Sim. *ib.* 104, 1; 109, 1; *P. Kah.* 7, 52; *Sin.* B 151; *Pt.* 305–8; *Leb.* 69; *Urk.* iv. 20, 1.

As to him for whom this remedy is made .... *iw·f nḏm·f ḥr ʿwy* he gets well immediately.[2] Here with suffix-pronoun as subject.

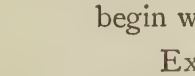
Similarly in *past contexts.*

[3] *Sin.* B 99–101. Sim. *Siut* 1, 267, qu. § 184, 1.

Ex.  *iw ḫkȝ pn n Tnw dì·f ìry·ì rnpwt ʿšȝ m ṯsw n mšʿ·f* this prince of (Re)tenu caused me to spend many years as commander of his army.[3]

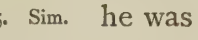
We have seen (§§ 117, 2; 323) that virtual subordinate clauses frequently begin with *iw* + suffix; so too *iw* + suffix + *śḏm·f* may be virtually subordinate.

[4] *Sin.* R 25. Sim. *Herdsm.* 24.

Exx.  *sḏm·n·ì ḫrw·f iw·f mdw·f* I heard his voice as he was speaking.[4] Virtual clause of time.

[5] Qu. § 196, 1.

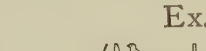
[6] *Eb.* 51, 20.

If thou seest a man (with) swellings on his neck,[5]  *iw·f mn·f ʿty n nḫbt·f* and he is suffering from the two members of his neck.[6] Virtual relative clause.

[7] *Sin.* B 2, qu. § 323; *Eb.* 25, 4.

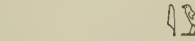
Parallel texts in each of these examples have the construction *iw·f ḫr śḏm* (§ 323),[7] which differs in that it lays no stress on the continuous character of the action.

Passive examples of *iw·f śḏm·f* are rare, the *iw śḏm·f* form being regularly substituted for it.

Ex. As to every spirit for whom this is done, ... he eats and drinks ( *iw·f wnm·f swrì·f*) in the presence of Osiris every day, *iw sṯȝ·tw·f ḫnʿ nsyw bìtyw rʿ nb* and he is made to enter with the kings of Upper and Lower Egypt every day.[8]

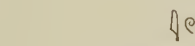
[8] Budge, p. 300, 7–9. Sim. *ib.* 161, 10–12; 209, 11–12; *Peas.* B 1, 290–1.

One example of *iw·tw śḏm·tw* can, however, be quoted.

 *iw·tw sḏm·tw·f m r n r* it (this prophecy) used to be heard from mouth to mouth.[9]

[9] *Urk.* iv. 344.

Note that, as in the *ḫr·f śḏm·f* construction (§ 239), only the indefinite pronoun *tw* is here placed after the initial formative, not the complex consisting of *tw* + suffix. One example is forthcoming where *tw* is omitted after *iw* and its place taken by the nominal subject of the passive.

 *iw grt prt·s dì·tw·s ḥr tȝ n wḫdy* moreover, its seed is placed on bread of *wḫdy*.[10]

[10] *Eb.* 51, 18.

Obs. For an instance where the suffix subject is omitted after the *śḏm·f* form, see below § 486. For *n śḏm·n·f* as negative counterpart of *iw·f śḏm·f*, see p. 332, n. 5.

§ 464. The form *iw śḏm·n·f.*—This very common narrative tense, which is used where English employs either the *present perfect* or the *past* tense, has been amply illustrated in § 68. Sometimes it is given a more impressive turn by the addition of the particle *grt.*

Ex. *iw grt ḥrp·n n·f ḥm·i mnw ʿšꜣ wrt* My Majesty dedicated to him very many monuments.[1]

[1] *Urk.* iv. 173. Sim. *ib.* 171, 11. 16; 172, 1; 768, 4; 769, 7; *Hamm.* 114, 13; Cairo 20512, *b* 2; Leyd. V 3, 4.

Only very rarely is *iw* separated from its *śḏm·n·f* form by a clause of time; see the first example in § 507, 6.

§ 465. The passive *iw śḏm·f.*—In the Old Kingdom *iw* + passive *śḏm·f* is the regular passive of *iw śḏm·n·f* when a nominal subject follows. Middle Egyptian examples have been given in § 422, 1.

Examples with suffix subject do not seem to occur. Here we need add only an impersonal instance:

iw ir mi ḏd·f it was done as he said.[2]

[2] *Herdsm.* 23.

§ 466. The auxiliary *iw* **followed by an impersonal verb of motion.**—Examples are very rare.

iw ʿḳ ḫr wpwt nt it·f ḫꜣt-sp 2 the census-list of his father was returned in year 2.[3]

[3] *P. Kah.* 9, 8 restored. Sim. *Sin.* B 248, qu. § 483, 2.

There is no means of deciding whether *iw ʿḳ* should be regarded as a shortening of *iw ʿḳ·n·tw* (§ 464), lit. '(one) entered with the census-list', or of *iw ʿḳw* (§ 465), lit. 'it was entered with the census-list'.

§ 467. The auxiliary *iw* **followed by a word of adjectival meaning.**

Exx. *iw šw m ʿḳ-ib* there is a lack (lit. it is lacking) of a confidential friend.[4]

[4] *Leb.* 123–4.

iw ḳsn r·i ḫr ḳd it is altogether too irksome for me, lit. irksome more than me.[5]

[5] *P. Kah.* 3, 33. Sim. *Leb.* 6; *Urk.* iv. 1211, 15.

sšp n·k, iw wʿb ḫr nsw take thou, it is pure before the king.[6] Words spoken while offering.

[6] Lac. *TR.* 88, 46–50.

The construction here is unlikely to be *iw śḏm·f* (§ 462), which is imperfective, since the second and third of our instances refer to particular occasions. The choice remains between *iw* + old perfective (§ 323), and *iw* + adjectival predicate (§ 142). In the first case one might compare *iw nꜣ wr r·i* 'this is too great for me';[7] in the second case *iw šw* above would stand for *iw šw st.* Now it seems impossible to separate examples of the same kind, but with following dative, from the construction adjective + dative studied in § 141.

[7] *Leb.* 5.

Ex. *iw ỉḫ n irr st tp tꜣ* it goes favourably with him who does it on earth.[8]

[8] *Urk.* v. 4. Sim. *Hearst* 6, 2.

Accordingly we incline to the view that the three examples at the beginning of this section contain real adjectives as predicate, rather than the old perfective.

In a unique and interesting example the phrase *iw wn* affirming existence (§ 107) precedes a sentence with adjectival predicate:

iw wn wr it m ꜣhw, mwt mst ḥtp kt r·s there is many a father in trouble, and (many) a mother who has borne, and another is happier than she.[1]

[1] *Pt.* 171–2.

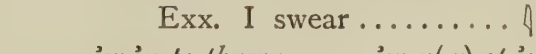
Obs. For *in iw* in questions see below §§ 491, 3; 492.

§ 468. Appendix. Exceptional cases of *iw*.—1. We must note the use of *iw* in statements introduced by *oaths*. The point of departure was probably the normal use of *iw* in instances like

ʿnḫ n·i, mry w(i) Rʿ ..... iw ir·n·i nn I swear, as Rēʿ loves me ....., I have done this.[2]

[2] *Urk.* iv. 752.

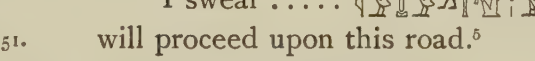
Perhaps it is by an extension of such uses that *iw* comes to be employed after oaths to introduce constructions of various other types.

Exx. I swear .....  *iw ir pꜣ tḫnwy ..... iw n(y)-st inr wʿ m mst rwḏt* as for the two obelisks ..... they consist of one block of hard red granite.[3]

[3] *Urk.* iv. 366.

As the Prince endures, *iw n tš·i r nsw ḥr prꜣ* I did not swerve from the king on the battlefield.[4]

[4] *Urk.* iv. 38. Sim. *ib.* 847, 3 (*iw nn ir·n*).

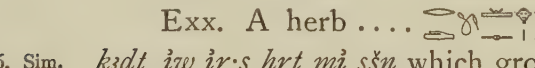
I swear .....  *iw wḏꜣ ḥm·i ḥr mtn pn* My Majesty will proceed upon this road.[5]

[5] *Urk.* iv. 651.

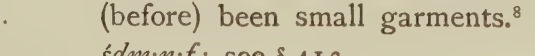
In the last of these sentences the construction is not the *iw śḏm·f* form of § 462,[6] since that construction does not serve to express single acts as here.

[6] In *Urk.* iv. 489, 2 *iw* has both functions.

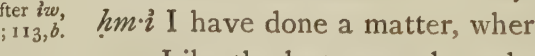
2. Sometimes *iw* is employed to bring out a strong *contrast*. This use has been illustrated in the case of the sentence with adverbial predicate (§ 117, 1), in the pseudo-verbal construction (§ 323, end) and before *nn wn* 'there was not' (§ 394). It is found also with the *śḏm·f* form.

Exx. A herb ....  *rd·s ḥr ḫt·s mi ḳꜣdt, iw ir·s ḥrt mi sšn* which grows on its belly like the *ḳꜣdt*, while it flowers (lit. makes flower) like the lotus.[7]

[7] *Eb.* 51, 16. Sim. *Turin* 1447, 5 and possibly *Pr.* 2, 1.

His Majesty caused the garments for the procession ..... to be made large garments,  *iw wn·sn m ḥbsw nḏsw* whereas they had (before) been small garments.[8] It is uncertain whether *wn·sn* here is *śḏm·f* or *śḏm·n·f*; see § 413.

[8] *Eleph.* 25.

I have not boasted .... saying  *ir·n·i ḫn, iw n ir sw ḥm·i* I have done a matter, whereas My Majesty had not done it.[9]

[9] *Urk.* iv. 751. Sim. with *st* 'lo' after *iw*, L. *D.* ii. 112, *e*; 113, *b*.

Like the last example under 1 above, the first two quoted here are not to be classified under the heading of the *iw śḏm·f* form.

3. As a rule *iw* cannot precede the independent pronouns. There are, however, a few exceptions, when the statements seem to be made with some detachment or emphasis.

Exx. *iw grt ink ir tp mḏḥw rwdt* moreover, it was I who acted as head of the hewers of limestone.[1]

[1] Munich 4, 7.

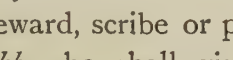
iw ink ḥsy n Ḥt-ḥr mfkt, indeed, I was the favourite of Hathor of the turquoise.[2]

[2] *Sinai* 181, 11.

4. The rule that *iw* must not be employed after *nn* 'not' and *nty* 'who' (§ 107, 2) breaks down in Late Egyptian. A few examples are found within the period covered by this book.

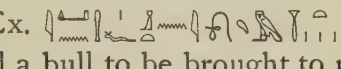
Exx. *mt nn iw·i r wsḥ·t* behold, I will not leave thee (f.).[3] Early Dyn. XVIII.

[3] *Paheri* 7.

Every steward, scribe or priest  *nty iw·f r rdit pswt·i n ḫry-ḥb* who shall give my offerings to the lector-priest.[4] Reign of Amenophis III.

[4] *Tarkhan* I, 79, 47.

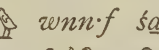
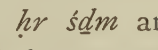
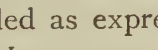
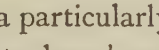
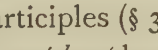
5. In conclusion, we must mention the very rare writing of *iw* simply as .

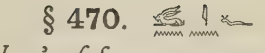
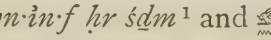
Ex.  *i(w) dì·n ḥm·f ìn·t(w) n·(ì) ìwꜣ m wꜣḏt* His Majesty caused a bull to be brought to me as raw meat.[5]

[5] *ÄZ.* 45, Pl. 8, A.

OBS. For *iw* before an adjectival predicate see above § 142 and the second example above under 1 (*iw ny-st*).

THE AUXILIARY *WNN*

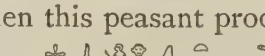
§ 469. In many parts of this book we have insisted that the verb *wnn* 'exist', so far as it is employed as a purely grammatical element, supplies the missing parts of *iw* 'is', 'are'; see §§ 118, 2; 142; 150; 157, 1, etc. In dealing with the pseudo-verbal construction it was shown that the forms  *wnn·f ḥr śḏm* and *wnn·f śḏmw* find a rational explanation if regarded as expressing the future of  *iw·f ḥr śḏm* and of  *iw·f śḏmw* respectively, and cases were quoted where, upon similar lines, compound verb-forms were formed with the old perfective (§ 326), infinitive (§ 326), and participles (§ 396, 2) of *wnn*; a particularly curious compound is  *wnn·f r śḏm* 'he will be going to hear', expressing the future of  *iw·f r śḏm*, itself of future meaning (§ 332). In the next few sections we deal first with some extensions of the pseudo-verbal construction which could not be treated in Lesson XXIII, since they employ parts of *wnn* then still unknown; after this we shall turn to cases where some variety of the suffix conjugation follows *wnn* in one of its forms. In all these constructions it will be found not only helpful, but indeed practically imperative, to regard the forms with *wnn* as developments of corresponding forms introduced by *iw*.

§ 470.  ***wn·in·f* in the pseudo-verbal construction.**—The *śḏm·in·f* form was seen in § 429, 1 to be common in past narrative; *wn·in·f ḥr śḏm*[1] and  *wn·in·f śḏmw* emerge at an early date as explicit *past narrative* forms of *iw·f ḥr śḏm* and *iw·f śḏmw* respectively.

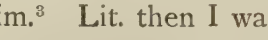
[1] In O.K., *Urk.* i. 127, 7; 139, 9.

Exx. *wn·in šḫty pn ḥr rmyt ʿ3w wrt* then this peasant proceeded to weep very greatly.[2]

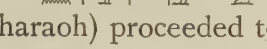
[2] *Peas.* B 1, 24. Sim. *ib.* 42; *Urk.* iv. 4, 13. 15; 5, 7; 659, 9.

 *wn·in·i ḥr ḳnt m-bʿḥ·f* then I showed bravery before him.[3] Lit. then I was on being brave.

[3] *Urk.* iv. 8. Sim. *ib.* 659, 14; *Pr.* 2, 5–6, qu. § 300; *Westc.* 10, 3.

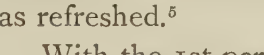
 *wn·in·tw ḥr ỉwʿ·i m nbw ḥr sn-nw·sy* one (i. e. Pharaoh) proceeded to reward me with gold yet again.[4]

[4] *Urk.* iv. 5. Sim. *ib.* 7, 12; *Peas.* B 1, 84; *Hamm.* 19, 11.

 *wn·in ỉb n ḥm·f ḳb* thereupon the heart of His Majesty was refreshed.[5]

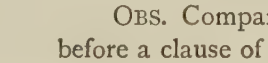
[5] *Westc.* 6, 1. Sim. *ib.* 8, 21; *Peas.* B 2, 117. With suffix subj., *T. Carn.* 7; *Urk.* iv. 685, 12.

With the 1st pers. sing. of the old perfective the presence of the suffix after *wn·in* is not absolutely essential.

Ex.  *wn·in ptḥ·kwỉ ḥr tȝ m-bʿḥ·ʿ ḥm·f* then I flung myself (lit. was flung) upon the ground before His Majesty.[6]

[6] *Urk.* iv. 897.

OBS. Compare with the above the use of *wn·in* before adj. pred. (§ 142); *wn·in·f* before a clause of circumstance, see § 215, end; *mk śḏm* for *ḥr śḏm*, see § 234, OBS.

§ 471.  ***wn·ḫr·f* in the pseudo-verbal construction.**—Two of the three meanings of the *śḏm·ḫr·f* form (§ 431) are here exemplified.

1. In reference to *future* time. In *injunctions* and statements of *result.*

Exx. *wn·ḫr·t(w) ḥr ntš·f m mw ḳb* it (the bull) shall be sprinkled (lit. one shall sprinkle it) with cold water.[7]

[7] *P. Kah.* 7, 40.

wn·ḫr bȝ·f ʿnḫ(w) his soul shall be living.[8]

[8] BUDGE, p. 285. Sim. *ib.* p. xvii. 8; *Eb.* 2, 4.

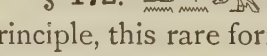
2. In *past narrative* (Dyn. XVIII); rare.

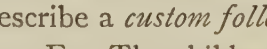
Exx. *wn·ḫr·i ḥr šms ỉty* (*r.w.s.*) *ḥr rdwy·i* I accompanied the sovereign (l. p. h.) on my feet.[9]

[9] *Urk.* iv. 3. Sim. *ib.* 3, 8.

wn·ḫr ḥswt·i mn·tỉ m-ḫr-ỉb ḳnw ḥ3w (read *ḥwʿw*) my praises were established in the midst of (both) tall and short.[10]

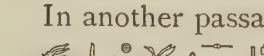
[10] *Urk.* iv. 1073. Sim. *ib.* 1075, 4.

§ 472.  ***wn·in śḏm·f.*—**In agreement with the now familiar principle, this rare form provides a *past* tense of *iw śḏm·f* (§ 462). Since *iw śḏm·f* is employed in generalizations, it is not surprising to find that *wn·in śḏm·f* may describe a *custom followed in the past.*

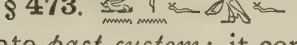
Ex. The children of the vizier read his advice and found it good,  *wn·in ʿḥʿ·sn ḥms·sn ḫft*, so they proceeded to live (lit. stand up and sit down) accordingly.[11]

[11] *Pr.* 2, 7.

In another passage it refers to a *condition* resulting from a certain action.

 *wn·in ḫnn sdb·f ḥr mw* thereupon its fringe came to be resting on the water.[12] For the unexpected gemination cf. *gmm·tw·s*, p. 385, n. 6.

[12] *Peas.* Bt. 35.

§ 473.  ***wn·in·f śḏm·f.***—This is another rare form serving to narrate *past custom*; it corresponds to *iw·f śḏm·f* (§ 463).

Ex. *wn·in ḥm·f ḥsb·f n·i ḫr ꜣwt-ʿ* thereupon His Majesty kept sending me presents, lit. was he-sends to me with presents.[1]

[1] *Sin.* B 174–5. Sim. Brit. Mus. 574, 3–4.

§ 474. **Other forms from *wnn* before *śḏm·f.***—1. Note the example *ir grt wnn ḥr pꜣ ḥsb* (?) *11 ʿꜣ* if the eleven workmen (?) are waiting here.[2]

[2] *P. Kah.* 31, 2.

This can apparently be explained only as a case of *iw śḏm·f* (§ 462) in the form which it must necessarily assume after *ir* 'if' (see § 150). For similar developments compare *ir wnn·f r rdit st*, p. 253, bottom, and *ir wnn wn*, § 395.

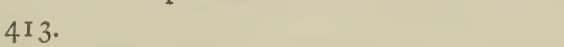
2. Closely analogous to *wn·in·f śḏm·f* (§ 473) is another form *narrating a past continuous action.*

Ex. *wn·i wšḏ·i ḥmwt ḥr·s* I kept on addressing the workmen concerning it.[3]

[3] *Sinai* 90, 8; sim. *ib.* 90, 13. Also in Old Eg., *Urk.* i. 59, 16.

It is not improbable that *wn·i* here is a writing of the *śḏm·n·f* form of *wnn*; cf. § 413.

3. The following example seems to give us an equivalent of the relative form of the construction *iw śḏm·f* indicating habit or custom (§ 462):

 *iwn·i is pw wnt ir·i* what I used to do was my (real) nature.[4]

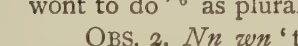
[4] *Urk.* iv. 973, 14.

Obs. 1. The above example seems unique in Middle Egyptian, but analogous constructions are found far earlier; thus *wnt·k ir·k* 'that which thou wast wont to do'[5] must be regarded as relative form of *iw·k ir·k* (§ 463) and *wnw ir·sn* 'who are wont to do'[6] as plural participle of *iw ir·sn* (§ 462).

[5] *Pyr.* 623, *c.* Sim. *wn(w·i) ḏḏ·(i)*, *Urk.* i. 57, 15.

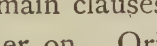
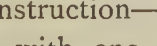
[6] *Urk.* i. 50, 3.

Obs. 2. *Nn wn* 'there does not exist' is found before the *śḏm·f* form (§ 188, 2), but there *wn* is not an auxiliary verb, but has its original meaning 'exist'.

§ 475. ***Wnn* as auxiliary before the *śḏm·n·f* form.**—Here we can only quote  *wn pḥ·n·f*,[7] the perfect. participle from *iw pḥ·n·f*; see § 396, 3.

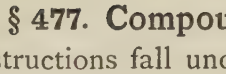
[7] *Th. T. S.* iii. 26.

THE AUXILIARY *ʿḤʿ*

§ 476. The finite verb-forms compounded with *ḥr* 'stand up',[8] 'arise' occur only in main clauses, and always carry the action which is being described one step further on. Originally, no doubt, the subject of *ḥr* was the same as that of the following verb, the form  *ḥr·n śḏm·n·f*—to quote only the commonest construction—thus meaning 'he rose up and heard' (see below § 488 for two verbs with one subject). But in further developments this original meaning seems to have become obscured; the passive  *ḥr·n śḏm·f*, for example, can barely have been understood as 'he rose up and was heard'. The verb becomes, in fact, less and less literally significant. This may well be the reason that, as auxiliary, it very often lacks its determinative .

[8] See *ÄZ.* 27, 29.

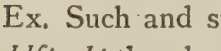
§ 477. Compounds with in the *śḏm·f* form.—Three very rare constructions fall under this head. The context in each case describes an *event* which will follow as the result of some precedent condition.

1.  *ḫr śḏm·f.* Vaguely present time.

Ex. Such and such medicaments are to be taken; *ḫr wš·f ḏḏft nbt* then he passes all worms.[1] Lit. (he) arises and he urinates.

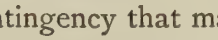
[1] *Eb.* 20, 7–8.

2. *ḫr śḏm·f* with the passive *śḏm·f.* Our example refers to a contingency that may arise in the future.

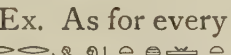
Ex. As for every commander.... who shall beseech the king to pardon him,  *ḫr rdi rmṯt·f ḫt·f ỉḫt·f r ḥtp-nṯr ỉt·f Mn nb Gbtyw* his people, his property and his fields shall be given for the offerings of his father Min, lord of Koptos.[2]

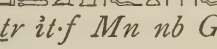
[2] *Kopt.* 8, 9–10.

3. *ḫr* + subject + old perfective. Vaguely present time.

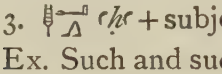
Ex. Such and such treatment is given to remove a swelling,  *ḫr·s hȝ·ty ḥr-ỉ* then it goes down immediately.[3]

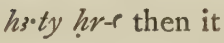
[3] *Eb.* 51, 18 = *Hearst* 3, 6.

§ 478.  ***ḫr·n śḏm·n·f.***—A very common narrative tense, used in some texts only to introduce incidents of outstanding interest, but occurring in other texts (e. g. the story of the Shipwrecked Sailor) with almost painful monotony.

Exx.  *ḫr·n rdỉ·n·f n·(ỉ) nn* thereupon he gave me this.[4] With a transitive verb; lit. (he) arose and he gave.

ḫr·n pḥ·n·(ỉ) Wȝḏ-wr then I reached the Red Sea.[5] With a transitive verb.

 *ḫr·n sbt·n·f ỉm·ỉ* then he laughed at me.[6] With an intransitive verb.

 *ḫr·n spd·n·ỉ r-gs·f* then I showed keenness in his presence.[7] With an adjective-verb.

[4] Br. Mus. 614, 6. Sim. *Sin.* R 51. 58. 59. 67; *Peas.* R 4. 49; B 1, 9. 22; *Sh. S.* 45. 56. 83. 86. 161. 166; *BH.* i. 25, 79; Louvre C 12, *passim*; *Urk.* iv. 140, 3; 185, 10; 654, 13; 894, 3. 5.

[5] *Hamm.* 114, 14. Sim. *ib.* 199, 7. 8.

[6] *Sh. S.* 149.

[7] *Sebekkhu* 14. Sim. *Urk.* iv. 657, 16.

With verbs of motion *ḫr·n·f* + old perfective (§ 482, 2) is preferred, and that construction is also rather more usual with intransitives. With both transitives and intransitives *ḫr·n·f ḥr śḏm* (§ 482, 1) is a rarer and possibly later equivalent of *ḫr·n śḏm·n·f.* The ordinary passive of *ḫr·n śḏm·n·f* is *ḫr·n* + passive *śḏm·f* (§ 481), but apparently only when the subject is nominal; when it is pronominal *ḫr·n·f* + old perfective (§ 482, 2) seems to have been employed.

§ 479. ***ḫr·n·f śḏm·n·f.***—The same construction with the subject in anticipatory emphasis. Very uncommon.

Ex. *ḫr·n ḥm n n-sw-bỉt Ḥwny mnỉ·n·f* then the Majesty of king Ḥuni died.[8]

[8] *Pr.* 2, 7–8. Sim. *Westc.* 11, 18.

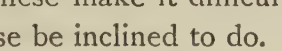
§ 480. ***ḥr·n śḏm·f.***—A few instances of this construction may be quoted; the sense differs in no way from that of *ḥr·n śḏm·n·f.*

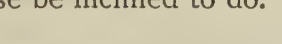
Ex. *ḥr·n rdi·f wi m r·f* then he placed me in his mouth.[1]

The continuation of this passage shows two more *śḏm·f* forms parallel to *rdi·f* here. These make it difficult to assume a corruption from *rdi·n·f*, as one would otherwise be inclined to do.

[1] *Sh. S.* 76–7; sim. *Westc.* 12, 9. In *Peas.* B 1, 186–7 emend *ỉg·n·sn*, cf. R 72; B 1, 23 is likewise corrupt.

§ 481. The passive *śḏm·f* form after ***ḥr·n.***—The passive *śḏm·f* placed after *ḥr·n* provides the ordinary passive of *ḥr·n śḏm·n·f.* Examples are fairly common, but only with *nominal* subject or *impersonally.*

Exx.  *ḥr·n mꜣ nꜣ n kꜣt* then these works were inspected.[2]

 *ḥr·n šrw nḥbt·s* then its neck was cut off.[3]

ḥr·n rdỉ ḥr n·f dpt 2 then two boats were caused to wait upon him.[4] Lit. (it) was caused that, etc.

ḥr·n ỉrw mỉ ḏdt then it was done according to what had been said.[5] Impersonal.

[2] Louvre C 12, 16. Sim. *ib.* C 11, 3. 4; *Pr.* 2, 8–9; *P. Kah.* 13, 23; *Westc.* 7, 9. 14; *Urk.* iv. 655, 15; 659, 1.

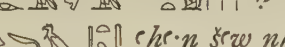
[3] *Hamm.* 110, 6. Sim. *ib.* 19, 10.

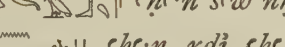
[4] *Westc.* 8, 4.

[5] Brussels 250. Sim. *Westc.* 5, 13.

No examples with pronominal subject have been noted; perhaps the construction with the old perfective (§ 482, 2) was preferred in this case.

§ 482. The pseudo-verbal construction with ***ḥr·n·f.***—1. The construction with *ḫr* + infinitive is uncommon, since *ḥr·n śḏm·n·f* (§ 478) covers the same ground.

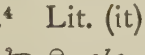
Exx.  *ḥr·n·ỉ ḫr ỉšš n mšr nty m dpt tn* then I called to the travellers who were in this ship.[6]

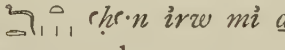
 *ḥr·n·tw ḫr ỉwr·ỉ m nbw* then I was rewarded (lit. one rewarded me) with gold.[7]

[6] *Sh. S.* 170. Sim. *ÄZ.* 58, 17*; *Urk.* iv. 2, 12.

[7] *Urk.* iv. 7.

For some curious instances where the particle *mk* appears to be substituted for *ḫr* see § 234, Obs.

2. The form  *ḥr·n·f* + old perfective is usual with *verbs of motion.*

Exx.  *ḥr·n·ỉ šm·kw ḥnr·f* then I went with him.[8]

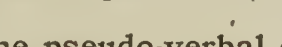
ḥr·n ḥm·f wḏꜣ m ḥtp then His Majesty proceeded in peace.[9]

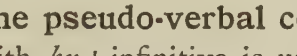
[8] Louvre C 12. Sim. *Sh. S.* 155; *BH.* i. 8, 14; *Hamm.* 114, 10; *Westc.* 12, 25–6.

[9] *BH.* i. 8, 10. Sim. *Sh. S.* 129–30; 154–5; Louvre C 12, 15.

It is also fairly common with *intransitives.*

Exx. *ḥr·n·sn ḥrw ḫr·s* then they were satisfied with it.[10]

 *ḥr·n Ḥpꜣrw wrw ḫpr* then great Niles occurred.[11]

 *ḥr·n·tw ḥꜣw ỉm wr r ḫt nbt* then one rejoiced thereat more than anything.[12]

[10] *Siut* 1, 276. 282. Sim. *Sh. S.* 131; *Westc.* 6, 3.

[11] *BH.* i. 8, 21. Sim. *Sh. S.* 37–8; *Urk.* v. 53, 7.

[12] Louvre C 12.

An example occurs where a participle + dep. pron. 3rd f. sing. is substituted for the old perfective, after the manner described in § 374, end.

ḥr·n Skmm ḥr s(y) ḥnr Rṯnw ḫst then Sekmem fell (i.e. was defeated) together with vile Rethenu.[1]

[1] *Sebekkhu* 2.

A few cases of *transitive* verbs also occur, but only with pronominal subject. These have, of course, *passive* meaning; with nominal subject the passive *ḥr·n śḏm·f* (§ 481) seems to be preferred.

Ex. *ḥr·n·i rdi·kwi r iw in wꜣw n Wꜣḏ-wr* then I was cast upon an island by a wave of the Red sea.[2]

[2] *Sh. S.* 39–41. Sim. *Urk.* iv. 3, 3. 9; 3rd pers. plur., BUDGE, p. 75, 5–6. See too below, last ex.

In the second half of the story of the Shipwrecked Sailor the suffix of 1st pers. sing. is omitted after *ḥr·n*. This seems a quite legitimate construction, a parallel to it occurring after *wn·in* (§ 470, end).

Exx. *ḥr·n ḫ·kwi ḥr 'Ity* then I entered in before the Sovereign.[3]

[3] *Sh. S.* 174. Sim. *ib.* 157. 169.

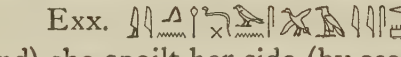
ḥr·n in·kwi r iw pn then I was brought to this island.[4]

[4] *Sh. S.* 109. Sim. *ib.* 177.

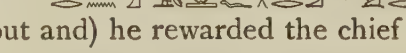
OTHER AUXILIARY VERBS

§ 483. 1. A construction similar to *ḥr·n śḏm·n·f* (§ 478) is found exceptionally with the verbs *ii* 'come', *pri* 'come forth', *sḏr* 'spend all night', and *ḏr* 'end'.[5]

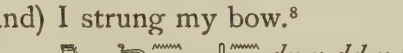
[5] See *ÄZ.* 27, 34–6.

Exx.  *ii·n ḥḏ·n·s pꜣy·s rmn* forthwith (lit. came and) she spoilt her side (by ceasing to row).[6]

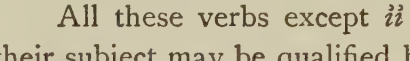
[6] *Westc.* 6, 4.

 *pr·n fḫꜣ·n·f ḫry-ḥb ḫry-tp* afterwards (lit. went out and) he rewarded the chief lector.[7]

[7] *Westc.* 6, 14. Sim. *Urk.* iv. 895, 4.

 *sḏr·n ḫꜣs·n·i pḏt·i* at night-time (lit. spent the night and) I strung my bow.[8]

[8] *Sin.* B 127.

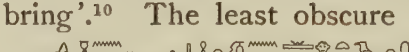
 *ḏr·n ḏd·n·f n·sn* in the end (lit. ended and) he said to them.[9]

[9] *Pr.* 2, 4.

All these verbs except *ii* show a further analogy with *ḥr* in the fact that their subject may be qualified by the old perfective; compare *ḏr·in·f ḥms(w)* 'at last he sat down', lit. 'he ended being seated' (§ 316) with the construction *ḥr·n·f śḏmw* studied in § 482, 2.

2. The verb *iw* 'come' appears to be used rather similarly with various parts of the suffix conjugation, particularly in conjunction with the verb *ini* 'bring'.[10] The least obscure examples are:

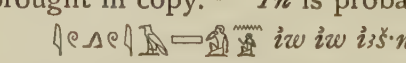
[10] So too *P. Kah.* 36, 13; *Urk.* iv. 247, 7. With *ḫpr*, *Eb.* 106, 5; 108, 19; with *rdi*, *Urk.* v. 174, 5; with *ir*, *Ikhern.* 9.

 *iw inn·f ḳbḥw ḥr tꜣw* he shall come and bring coolness upon the heat.[11] *'Inn·f*, imperfective *śḏm·f*.

[11] *Adm.* 11, 13.

iw in rḫt iry m snn the amount thereof shall be brought in copy.[12] *'In* is probably passive *śḏm·f*.

[12] MÖLL. *HL.* i. 20, 8.

 *iw iw iš·n·i* one came and called me.[13] See § 466.

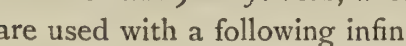
[13] *Sin.* B 248.

In these examples and in others with *ii*[14] the action of 'coming' is probably meant literally, but the close association with a following verb reduces its force almost to that of an auxiliary verb.

[14] *Sin.* R 15; *Peas.* B 171.

§ 484. The auxiliary ***p3w* 'have done in the past'.**[1]—Various forms of this *3ae inf.* verb, which is closely related to the noun *p3t* 'antiquity', are used with a following infinitive to express past action.

[1] See *ÄZ.* 45, 73–9.

Exx.  *n p3 ḏ3yt mnỉ sp·s* never has wrongdoing brought its venture safe to port.[2] Lit. wrong has not done-in-the-past mooring its action.

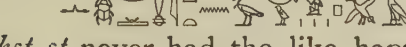
[2] *Pt.* 93. Sim. *ib.* 115. 479; *Siut* 4, 15. A question with *śḏm·n·f*, *Mill.* 2, 7.

n sp p3·t(w) ỉrt st ḏr ḥ3w n-sw-bỉt Snfrw, mȝ'-ḫrw never had it been done (lit. not occurred that one did the making of it) since the time of king Snofru, the justified.[3]

[3] *Sinai* 139, 10–11. Note that the *ḫn*-bird is written for *p3* here and below n. 6.

nfr st r p3yt ḫpr they were more beautiful than that which had existed formerly, lit. that which had-done (perf. act. part.) exist.[4]

[4] *Unt.* v. 46. Sim. *Urk.* iv. 168, 11; 584, 17; 618, 13.

 *n ḫpr mỉtt n bȝkw p3·n nb·sn ḫst st* never had the like happened to (any) servants whom their masters had praised.[5] *P3·n* is probably the narrative *śḏm·n·f* form, see § 196, 2.

[5] *BH.* i. 25, 111.

ỉw p3·n sḏm mỉtt we have been used to hear the like.[6] *'Iw śḏm·f* form, see § 462.

[6] *Sinai* 90, 11.

§ 485. The verb ***ỉrỉ* as auxiliary.**[7]—1. Late Egyptian has a repugnance to verb-forms from stems with more than three radical consonants, as well as from compound and foreign verbs; such verb-forms it therefore paraphrases with *ỉrỉ* followed by the infinitive; compare in old English 'he doth make'. Rare early examples occur already in Middle Egyptian.

[7] See *Verbum* ii. 553, *a*.

ỉw ỉb·f ỉr·f dbdb his heart thumps.[8]

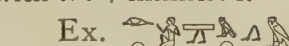
[8] *Eb.* 42, 9–10.

ỉr·s ỉs-ḥỉḳ m nbdw-ḳd it (the king's uraeus) works devastation among the perverse-of-disposition.[9]

[9] *Urk.* iv. 613. Sim. *Rhind* 43, qu. § 338, 1 (imperative); 46. 50. 51 (*śḏm·ḫr·f*); *Urk.* iv. 606, 2, qu. § 420 (passive *śḏm·f*).

Here belongs the vetative *m ỉr* 'do not' mentioned in § 340, 2.

2. For some reason unknown, *verbs of motion* sometimes are paraphrased with *ỉrỉ* + infinitive.

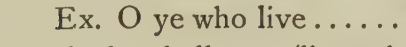
Ex.  *ỉrt·ỉ šmt m ḫntyt* I made a departure southwards.[10]

[10] *Sin.* B 5–6. Sim. *ib.* 19; 188, qu. § 338.

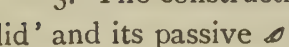
ḥtpy(w) ỉrw prt n ḥḳr m-ʿ ḫr pf pardoned ones who had deserted (lit. made a going forth, perf. act. part.) through hunger from that enemy.[11]

[11] *Urk.* iv. 665.

An abstract verbal noun (cf. § 77, 1) may be employed instead of the infinitive.

Ex. O ye who live .....  *ỉrt(y)·sn sw3w ḫr wʿrt tn* and who shall pass (lit. make a passing) by this desert tract.[12]

[12] *Siut* 3, 1.

3. The construction  *śḏm pw ỉr(w)·n·f* 'it is a hearing which he did' and its passive *śḏm pw ỉry* have been dealt with in § 392.

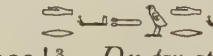
CONCLUDING REMARKS ON THE SUFFIX CONJUGATION

[1] See *Verbum*, ii. §§ 183. 373. 396. 418.

§ 486. Omission of the subject.[1]—The subject of the verb-forms of the suffix conjugation is sometimes omitted.

Exx. *pr ỉs m ḫt·ỉ n ʿ ỉry* it came forth from my body

[2] *Peas.* B 1, 276. because of the condition thereof.[2] The peasant is referring to his grievance, which he is unable to contain.

 *dr ṯw, dr mst ṯw* drat thee, and drat her that bore

[3] *Th. T. S.* ii. 11. thee![3] *Dr ṯw* stands for *dr ṯw nṯr* 'may god destroy thee' or the like.

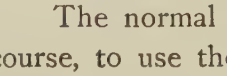
rdỉ·ỉn sṯȝ·tw msw nsw they caused the king's children to

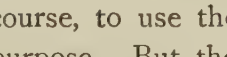
[4] *Sin.* B 263–4. be brought.[4]

[5] *Rhind* 62. Sim. *Eb.* 75, 13–14. *ḫpr·ḫr m 4* it will become 4, i. e. the result will be 4.[5]

In these instances the omission is due either to the subject being too clear to need expression, or else to its being vague and a matter of indifference.

The normal way of evading the expression of the semantic subject is, of course, to use the passive voice, which is, indeed, a device serving that very purpose. But the passive may itself be impersonal, and in this case it is the expression of the direct semantic object, if any, which is evaded.

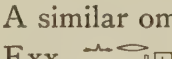
[6] *Urk.* iv. 4. Exx.  *smỉw n whmw nsw* it was reported to the king's herald.[6]

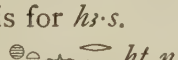
 *nỉs·n·tw n wʿ ỉm* a summons was made (lit. one called) to

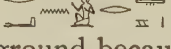
[7] *Sin.* R 24. one of them.[7]

Examples with the *śḏm·f* passive are specially common, see § 422. When *·tw* is used we prefer, as a rule, to describe the verb-form as an active having for its subject the indefinite pronoun (§ 410, end).

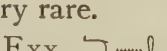
A similar omission of the subject is found in subordinate clauses.

[8] *Eb.* 61, 7. Sim. *ib.* 39, 15; *Urk.* iv. 1105, 9. Exx.  *nn rdỉt ḥȝ ḫr ḫt* without letting it fall on the fire.[8] *Ḥȝ* is for *ḥȝ·s.*

[9] *AZ.* 57, 6*; sim. perhaps *Peas.* B 1, 296. So too after *nty*, §§ 201. 402.  *ḫt n rḫ·t(w)* a thing which is not known.[9]

[10] *Sh. S.* 54. Sim. after *r*, *Eb.* 92, 13; 97, 17; after *ỉr* 'if', *Pt.* 482; *P. Kah.* 6, 22. So too with the *śḏmt·f* form, § 402.  *rdỉ·n·ỉ r tȝ n wr ḫr ʿwy·ỉ* I left (lit. placed) upon the ground because (it) was (too) much upon my hands.[10] This means: because I had too much to carry.

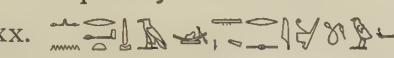
In these cases it is a suffix-pronoun which is omitted, and the noun to which the suffix would have referred has sometimes been expressed in the main clause. We might expect a similar omission of the suffixes in main clauses where the subject is in anticipatory emphasis (§ 148, 1), but in point of fact such a construction is very rare.

[11] *P. Kah.* 1, 8. Exx.  *ns n ḥm·f rtḥ St* the tongue of His Majesty restrains Nubia.[11] *Rtḥ* is possibly for *rtḥ·f.*

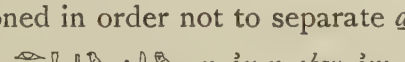
[12] *Pr.* 1, 6. *ỉw nh n ktt ỉdn wr* a little of a small thing replaces much.[12] *'Idn* is for *ỉdn·f*, see § 463.

It is perhaps in this way that we ought to explain *ḏd* as a substitute for *ḏd·f* 'he says', 'he said'; see above § 450, 1.

Occasionally the subject which is omitted after a form of the suffix conjugation is subsequently indicated in a round-about way.

Exx.  *nn rdỉt ḏ3 t3 r·s ỉn rwdw nb* without allowing it to be interfered with by any controller.[1] Lit. without letting cross-land to it by any controller; *ḏ3 t3 r* is an idiomatic phrase, and the subject is postponed in order not to separate *ḏ3* from its object *t3*.

[1] *Th. T. S.* iii. 26.

 *n ỉr·n sbw ỉm* none of them (the offerings) suffered delay.[2] Lit. not made delay (any) thereof; *ỉm* is partitive in meaning and equivalent to *wr ỉm·sn*.

[2] *Urk.* iv. 98, 10.

[3] *ÄZ.* 46, 104.

[4] GUNN, *Stud.* ch. 16. The passive exx. are extremely dubious.

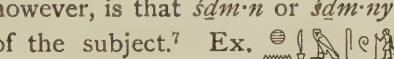
[5] Louvre C 14, 12, qu. § 255, end; *Pt.* 482 (L 1).

[6] *Leb.* 104; *Sh. S.* 131.

[7] With simple *n*, *Pt.* 482. 514; *Eb.* 19, 18. *Mḥ·n* in *Urk.* iv. 426, 2 and *sḫḏ·n*, *ib.* 374, 14 seem from *ib.* 362, 14 to be *śḏm·n·f*, though the reason for the employment of this form is obscure.

[8] *Leb.* 104.

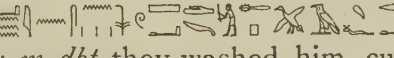
OBS. 1. The words *ḫpr*, *ḫpr·n*, 'it happened that ....' are not here taken as impersonal verb-forms, since it seemed preferable to regard the following clause as a noun clause serving as subject; see above § 188, 1.

OBS. 2. In certain cases where *śḏm·n* occurs, particularly after the negative word *n*, it has been explained as a special participial[3] or finite[4] form, the more plausibly since [5] or *ny*[6] is occasionally written instead of simple *n*. An alternative view consists in regarding this *n* or *ny* as a rare suffix-pronoun of 3rd pers. plur. or dual, see § 34, OBS. 3. The probable explanation in most cases, however, is that *śḏm·n* or *śḏm·ny* simply represents the *śḏm·n·f* form with omission of the subject.[7] Ex.  *ḫnmsw nw mỉn, n mr·ny* (for *mr·n·sn*) 'the friends of to-day, (they) do not love'.[8]

§ 487. Omission of both subject and formative element.—Such omissions occur in passages where there is a sequence of parallel verbs, and where consequently subject and formative element are alike superfluous.

Exx. *ḫḥ·n ḥg·n·f ḥt·f nb ỉm·s, nḫm ḥw·f, sḳ r spt·f* then he belaboured all his limbs with it, took away his asses, and drove (them) into his estate.[9] Understand *nḫm·n·f, sḳ·n·f*.

[9] *Peas.* B 1, 23–4 (*ḥg·n·f* emended from R 72). Sim. *Westc.* 6, 10; *BH.* i. 8, 20; 25, 32–3; Berl. *ÄI.* i. p. 258, 15; Cairo 20538, ii. *c* 5.

 *ỉr·ỉn·sn sw, šḥd ḫpȝ·f, rdỉ ḥr ỉfdy m ḏbt* they washed him, cut his navel string, and laid (him) on a bed of brick.[10] *Šḥd, rdỉ* are for *šḥd·ỉn·sn, rdỉ·ỉn·sn*.

[10] *Westc.* 10, 11. Sim. *ib.* 19.

ḫr·tw wrḥ·tw·f m mrḥt rmw 2-nw n hrw, wrḥ m mrḥt db 3-nw hrw, wrḥ m ỉbr 4-nw hrw it shall be anointed with fish-oil on the second day, anointed with hippopotamus-oil on the third day, and anointed with *ỉbr* on the fourth day.[11] *Wrḥ* must twice be understood as *ḫr·tw wrḥ·tw·f*.

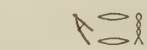
[11] *Eb.* 86, 19–20 = *Hearst* 2, 3.

So too in a sequence of simple *śḏm·f* forms, the later members are apt to be docked of their suffix subjects.[12] Only very rarely is it the first of a series of parallel verbs which lacks the suffix and formative.[13]

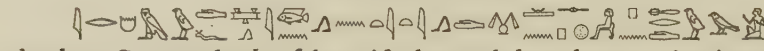
[12] Exx. *Peas.* B 1, 112–3; *Leb.* 72–3.

[13] Ex. *Urk.* iv. 54, 15; 59, 13.

§ 488. Several verb-forms before a single subject.—Examples are not rare.

 *mrr ḥss sw Ḫnty(w)-imntyw* Khont-amentyw (the god of Abydos) shall love and favour him.[1]

[1] Cairo 20046. Sim. *Hamm.* 48, 15.

 *ir ḥm wdf in ntiti dmḏ n Sp pn ḫrdw·f* but if there delay, lag, or be impeded the joining to this Sep of his children.[2]

[2] Lac. *TK.* 2, 25.

n hḳs, n wbn mrt justice is not scanty nor (yet) in excess.[3]

[3] *Peas.* B 1, 251–2.

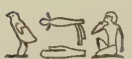
So too in the construction *ḫr·n śḏm·n·f* (§ 478) and in that of § 483, 1.

VOCABULARY

iśš call, *n* a person.

ḏd perceive.

whs pull up (corn); hew (stones).

 *wšd* address, question.

wtḫ flee.

nḏ ask, inquire; *nḏ ḫrt* inquire after health of, greet.

ḥii or *ḥwi* strike, smite.

ḫnti sail southward, upstream.

ḫni row, trans. and intr.; convoy.

shwy collect.

skiḥ plaster, caus. of *kiḥ* clay, mud.

skr smite.

gwiwi constrict, put rope round neck of.

Iwnty-Sty Nubian foreigner (lit. bowman).

ist crew.

crrwt gate.

mty controller; in title *mty n si* controller of a phyle (*si*) of priests (see p. 99, n. 1 and Exerc. XXIII, (*a*)).

nhw loss.

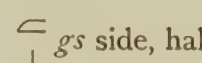
nḫnt youth, childhood.

rwd stairway.

var. *ḫrw* enemy.

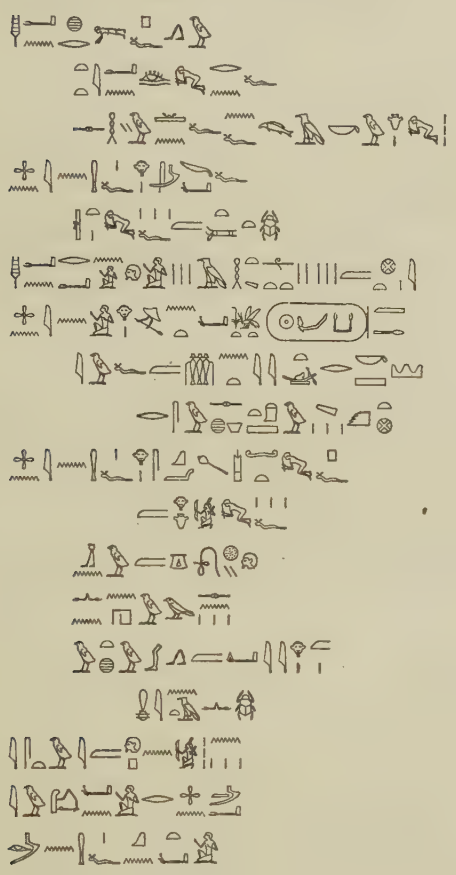
ḫik-ib rebel.

ḫryw inhabitants, people.

 *gs* side, half; *di ḥrgs* place on one side, dispose of, kill.

EXERCISE XXXII

(*a*) *Reading lesson: from the autobiography of the sailor Aḥmose, carved on the wall of his tomb at El-Kâb; early Dyn. XVIII*:[1]

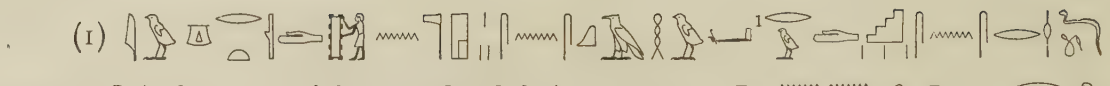


ḥr·n ḥr pf ỉw,
Tỉ-ʿn rn·f,
sḫwy·n·f n·f ḫɜkw-ỉb.
wn·ỉn ḥm·f ḥr smɜ·f,
ỉst·f m tmt (§ 397) *ḫpr.*
ḥr·n rdỉ n·ỉ tp 3 ɜḫt sṯɜt 5 m niwt·ỉ.
wn·ỉn·ỉ ḥr ḫnt n-sw-bỉt Ḏsr-kɜ-Rʿ mɜʿ-ḫrw,
ỉw·f m ḫntyt (§ 331) *r Kš*
r swsḫ tɜšw Kmt.
wn·ỉn ḥm·f ḥr skr 'Iwnty-Sty pf
m-ḥr-ỉb mšʿ·f,
ỉnw (§ 314 or § 422) *m gwɜwɜ* (§ 274).
nn nhw·sn (§ 77, 1),
wtḫw m dy (§ 361) *ḥr gs*
mỉ ntyw n ḫpr (§ 201).
ỉst wỉ m tp n mšʿ·n.
ỉw ʿḥɜ·n·ỉ r wn mɜʿ;
mɜ·n ḥm·f ḳnt·ỉ.

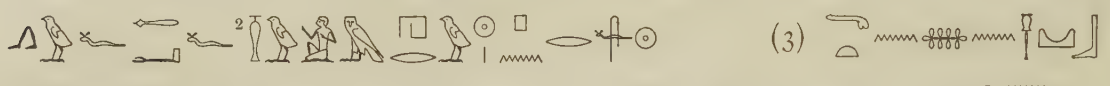
[1] *Urk.* iv. 6–7.

'Then that enemy, whose name was Tetyʿan, came and had collected to himself the froward-hearted. His Majesty proceeded to slay him, and his crew were as what has never come into being. Then there were given to me 3 persons, and 5 arouras of field in my city. I proceeded to convoy by water king Djeserkarēʿ (Amenophis I), the justified, as he was sailing upstream to Cush to widen the frontiers of Egypt. His Majesty proceeded to capture that Nubian nomad in the midst of his army. They were brought tightly bound, there was no loss among (lit. of) them. He who fled was despatched (lit. was one laid on one side) like men that have never come into being. Lo, I was at the head of our army. I fought in very truth and His Majesty saw my valour.'

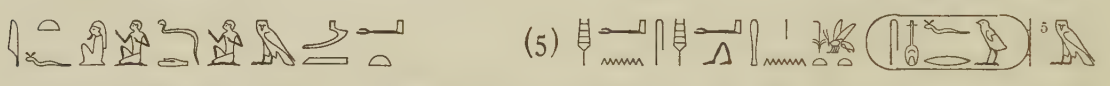
(*b*) *Translate*:

(1) 

(2)

(3) 

(4)

(5) 

(6)

[1] § 423, 1. [2] § 194. [3] Proper names. [4] Read *iwt*. [5] Snofru, first king of Dyn. IV.

LESSON XXXIII

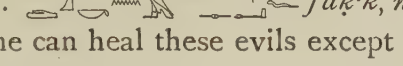
DIFFERENT TYPES OF SENTENCE

§ 489. Sentences are classified in accordance with the different kinds of intention which they embody; for every sentence must embody some intention on the part of the speaker or writer. A roughly adequate classification would comprise: (1) *statements*, arising from the desire to give information; (2) *questions*, by which information is sought; (3) *desires*, a class including commands, exhortations, and wishes; (4) *exclamations*, calling attention to some emotional attitude of the speaker. Three of these types of sentence have been sufficiently, though not consecutively, dealt with in different parts of this book. The remaining type, namely questions, will be treated in the present Lesson.

It must be noted that the form of a sentence does not always reveal the actual intention of the speaker. As everywhere in language, forms originally created for one purpose are apt to be used subsequently for some quite different

purpose. Thus a statement introduced by *mr·i* 'I desire' may express a wish no less effectively than *ḥr* 'would that!' followed by the *śḏm·f* form.[1] Or again a question may be an effective means of making a negative statement or denial; such questions we call *rhetorical questions.*

[1] *Adm.* 4, 2.

Ex.  *fḏḳ·k, n-m ṯs·f* (if) thou sunderest, who shall bind?[2] I. e. none can heal these evils except thee.

[2] *Peas.* B 1, 257. Sim. *ib.* 95. 168; also 284, qu. § 148, 3; *Sin.* B 115. 133; *Leb.* 108. 109; *Sh. S.* 184.

In similar fashion a sentence of one type or another may be used as a *subordinate clause*, i. e. may cease to be a complete sentence of itself in order to function as a noun, an adjective, or an adverb in a larger complex sentence. A statement used in place of a clause of condition has been quoted in § 423, 2. Or again, the same sense may be conveyed by a rhetorical question.

Ex. *in ỉw rf Ḏḥwty sfn·f? ỉḫ ỉr·k ỉyt* does Thoth show leniency? Then mayst thou work ill![3] The sense is: if Thoth is lenient (which he is not), then thou mayst do evil.

[3] *Peas.* B 1, 149–50. Sim. *M. u. K.* 2, 1. 8.

In the two examples quoted above the writer was, of course, well aware that he was employing the form of a question, though his intention was to make a strong denial in the first instance, and to convey an *if*-clause in the second. Such *conscious* and deliberate transferences of meaning belong more to the domain of rhetoric than to that of syntax. But there are similar transferences which are effected by quite *unconscious* processes, and it is due to this fact that subordinate clauses exist in Egyptian and elsewhere, these being simply ordinary statements which, through the natural development of language, have come to be employed as noun, adjective, or adverb clauses. The whole subject of subordinate clauses was treated above in Lessons XV, XVI, and XVII.

Just as sentences are thus used to take the place of nouns, adjectives, or adverbs, so too nouns and adverbs (or adverbial phrases) are sometimes employed with the meaning of entire sentences. This topic is dealt with below § 506 under the head of *Ellipses.*

QUESTIONS

§ 490. Various kinds of question.[4]—A question either demands confirmation or denial of its whole content, i. e. requires to be answered with 'yes' or 'no'; or else it may indicate by means of an interrogative word or phrase (e. g. 'who?', 'by what means?') the specific detail concerning which information is desired. We shall call these two kinds of question *questions for corroboration* and *questions for specification* respectively.

[4] See Erm. *Gramm.*[3] §§ 504–11.

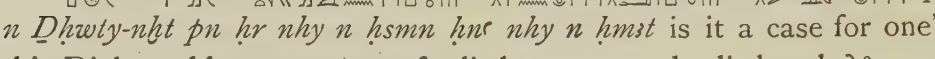
Again, questions may be *direct* or *indirect.* Indirect questions are those which depend upon some phrase like 'I ask' or 'tell me'.

Sentences which are questions only in form, but not in meaning, are called *rhetorical questions*; see above § 489.

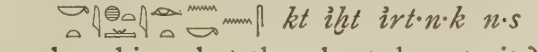
§ 491. A. Questions for corroboration.—1. It may be conjectured that the earliest interrogation was marked only by the speaker's tone of voice. Middle Egyptian examples of this are rare:

[1] *Eb.* 69, 3.

mw im is water there?[1]

 *sp pw n ḫsf·tw n Ḏḥwty-nḫt pn ḫr nhy n ḥsmn ḥnʿ nhy n ḥmɜt* is it a case for one's punishing this Djeḥutnakht on account of a little natron and a little salt?[2]

[2] *Peas.* B 1, 46-8. See also *ib.* 199-200.

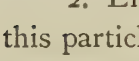
 *kt iḫt irt·n·k n·s* what else have you done to it? Lit. another thing that thou hast done to it?[3]

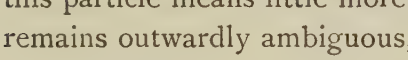
[3] *Ḫarḫ.* 453.

In the first two examples the Egyptian seems to say 'water is there', 'it is a case'. English indicates the questions by an inversion of words unknown to the ancient language. Our third example is virtually a question for specification (§ 490), and is quoted here only to illustrate the absence of any mark of interrogation; for the elliptical form see below § 506, 1.

2. Elsewhere *is* (§ 247) appears to mark the interrogative tone; but since this particle means little more than 'indeed', 'verily', the nature of the sentence remains outwardly ambiguous, nor are our examples quite certainly questions.

[4] *Leb.* 31.

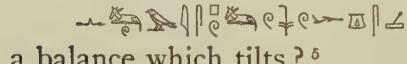
 *n ntk is s* art thou not a man?[4]

 *n iw is pw iwsw gsɜw* is it not wrong, a balance which tilts?[5]

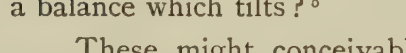
[5] *Peas.* B 1, 95-6.

These might conceivably be ironic statements ('thou art not a man, I suppose', 'it is not wrong, I suppose'); but in Late Egyptian initial *is* becomes an interrogative particle,[6] and examples can be quoted even from Dyn. XVIII.

[6] Erm. *Neuäg. Gramm.* § 357, 5.

 *is bn šm ssmt m-sɜ ssmt* does not horse go after horse?[7]

[7] *Urk.* iv. 650 (last word restored).

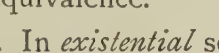
 *is ḥɜty·n n ḥmt* (?) is our heart of copper?[8]

[8] *Paheri* 3.

3. The chief interrogative particle is, however, *in* (§ 227), which stands at the beginning of the question. Particularly common is the combination *in iw*; this may be considered as a special interrogative phrase, for it occurs even in constructions which, if they contained statements instead of questions, could not employ *iw*. Special sections must be devoted to *in iw* and to *in* alone. Both after *in* and after *in iw* the interrogative meaning may be reinforced by the non-enclitic particles *rf*, *irf* (§ 252, 3, *b*), and *tr* (§ 256).

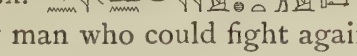
Note that when the answer 'yes' is suggested, the negative word *n* or *nn* is employed, as in English and in the Latin *nonne*? When this is absent either the enquiry is made without prejudice, or else the answer 'no' is expected. Observe, further, that the fact of a sentence being a question exerts no influence upon its syntax; the ordinary forms of verbal, non-verbal and pseudo-verbal construction are all employed after *in* and *in iw*.

§ 492. *in iw.*—1. In sentences with *adverbial predicate.*

Ex.  *in iw·k m ʿwsy* art thou a robber?[1] Note the *m* of equivalence.

[1] *Peas.* B 1, 302. Sim. *ib.* R 55; B 1, 95; *Adm.* 14, 13; *Urk.* iv. 1163, 8.

2. In *existential* sentences.

Ex.  *in iw wn ky nḫt ḫr r·f* is there (any) other strong man who could fight against him?[2]

[2] *Sin.* B 133-4. Sim. *ib.* 35. 120–1.

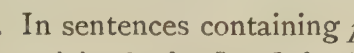
3. In sentences with *nominal predicate* and *independent pronoun* as subject.

Ex. *in iw ntt ḥmt* art thou a slave-woman?[3]

[3] *M. u. K.* 2, 8. Sim. with *nn* 'not', *AZ.* 55, 85, 2–3.

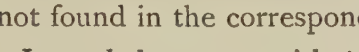
Before the independent pronouns *iw* is unusual; see, however, § 468, 3.

4. In sentences containing *pw* with *a nominal predicate.*

Ex.  *in iw mɜʿt pw pɜ ḏd* is the saying true, lit. truth?[4] *'Iw* is not found in the corresponding type of statement.

[4] *Westc.* 8, 12–13. Sim. *Leb.* 20.

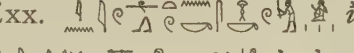
5. In *verbal sentences* with *śḏm·f* or *śḏm·n·f.*

Exx.  *in iw sṯɜ·tw n·k skw* are troops brought to thee?[5]

[5] *Peas.* B 2, 68 (restored from B 1, 303).

in iw kɜ mr·f ḫɜ does a bull love combat?[6]

[6] *Sin.* B 123. Sim. *Peas.* B 1, 149, qu. § 489.

 *in iw ỉỉ·n·t r sn ḫɜd pn* hast thou come to kiss this child?[7]

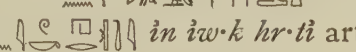
[7] *M. u. K.* 2, 1. Sim. *Eb.* 2, 3; *Mill.* 2, 7; *Urk.* iv. 324, 10–11.

In the instances with *śḏm·f* above it is possible to regard the compound tense *iw śḏm·f* or *iw·f śḏm·f* as the underlying verb-form, since the meaning is *general,* see §§ 462. 463. An example may be quoted, however, where we should hardly expect the *iw śḏm·f* form, a particular occasion being referred to.

in iw wrš·n ḫr fɜṯ ỉt ḫnʿ bty shall we spend the whole day carrying barley and spelt?[8]

[8] *Paheri* 3.

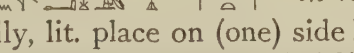
6. In the *pseudo-verbal* construction.

Exx.  *in iw pɜ pr sspd* is the house supplied?[9]

[9] *Westc.* 11, 19–20. Sim. *Sin.* B 126; *Peas.* B 1, 198; *Urk.* iv. 651, 11.

in iw·k ḥr·tỉ art thou content?[10]

[10] *P. Kah.* 13, 24. Sim. *M. u. K.* vs. 2, 2; *AZ.* 58, 15*.

 *in iw mḫɜṯ ḫr rdỉt ḫr gs* does the balance behave partially, lit. place on (one) side?[11]

[11] *Peas.* B 1, 148–9; sim. *Meir* i. 5. With *r, Peas.* B 1, 283–4, qu. in part § 148, 3.

in iw wnn tɜ ḫɜṯ n·n-ỉmy ḫr ḫɜ shall our own vanguard be (engaged) in fighting?[12] In the corresponding statement *iw* would not stand before *wnn.*

[12] *Urk.* iv. 650.

7. *'In iw* has only once been found before the negative word *nn.*[13]

[13] See above n. 3.

§ 493. ***in* as interrogative particle without *iw*.**—*'In* alone is less common than *in iw,* and naturally does not occur where the corresponding statement would contain *iw,* as in the sentence with suffix subject and adverbial predicate (§ 117, 2). Where, however, a choice between *in* and *in iw* is possible, the former appears to express some surprise on the part of the questioner, such as English might convey by 'can it be that .....?'

1. In questions with *nominal predicate* and *pw*.

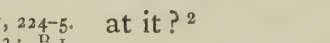
Ex. *in pꜣ pw ḫn n mdt ḏdw rmṯ* is this the proverb (lit. utterance of speech) which people tell ?[1]

[1] *Peas.* B 1, 19. Sim. *ib.* 103.

2. Before the *śḏm·f* or *śḏm·n·f* form.

Exx. *4-nw sp ꜣ m spr n·k in rf wrš·i r·f* the fourth time of (lit. in) making petition to thee, shall I indeed spend all day at it ?[2]

[2] *Peas.* B 1, 224–5. Sim. *ib.* R 53; B 1, 18. 135. 322; *Westc.* 9, 13.

 *in ḏꜣ·n·k n·i s n rḫ·f ṯnw ḏbꜥw·f* hast thou ferried across to me a man who does not know the number of his fingers ?[3]

[3] *Urk.* v. 178. Sim. *Ḥarḫ.* 336; *Peas.* B 1, 115.

in nn rf dì·k swꜣ·i wilt thou not let me pass ?[4]

[4] *Peas.* R 59. Sim. *Westc.* 5, 19.

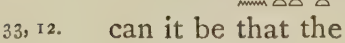
§ 494. ***in ntt* 'is it the case that .....?'**—A rare construction; apparently some verb like 'dost thou suppose' is suppressed before *ntt*.

1. Before the *śḏm·f* form, or the passive *śḏm·f*.

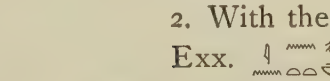
Ex. *in ntt iṯ·tw* (or *iṯw*) *tꜣ mꜥt in Sḥtp-ib-Rꜥ* can it be that the boat was taken by Seḥetepibrēꜥ ?[5]

[5] *P. Kah.* 33, 12.

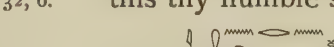
2. With the *pseudo-verbal construction.*

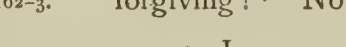
Exx.  *in ntt bꜣk im ꜥḳ r ḥt-nṯr* is it the case that this thy humble servant entered into the temple ?[6]

[6] *P. Kah.* 32, 6.

 *in mìn rf ntt·f ḥtp(w)* is it the case to-day that he is forgiving ?[7] Note the suffix after *ntt* in accordance with § 223, end.

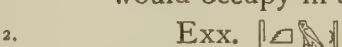
[7] *Sin.* B 162–3.

3. In one passage, before the *śḏm·n·f* form,  *nt-pw* (§ 190, 2) takes the place of *ntt*.

 *in nt-pw wn·n·i sꜣ·f* is it the case that I have (ever) opened his door ?[8]

[8] *Sin.* B 115–6.

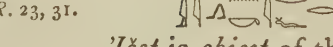
§ 495. **B. Questions for specification** (§ 490) always contain an interrogative noun or adverb, which occupies just the same place in the sentence as it would occupy in a non-interrogative statement.

Exx.  *skm m sꜣwy r-30 m 1* what makes $\frac{7}{10}$ up to 1 ?[9] Lit. what completes $\frac{2}{3}+\frac{1}{30}$ as 1 ? *M* 'what ?' is *subject.*

[9] *Rhind* 22.

iry·i m what shall I do ?[10] *M* is *object.*

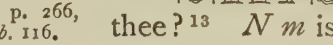
[10] *Adm.* 2, 9.

 *ii·n·k irf r wnm išst* to eat what art thou come ?[11] *Išst* is *object* of the infinitive in an adverbial phrase.

[11] Lac. *TR.* 23, 31.

wn·k ṯn where hast thou been ?[12] *Ṯn* is an *adverb.*

[12] Lac. *TR.* 32, 2.

 *smì·i tw irf n m m nṯr* to what god shall I announce thee ?[13] *N m* is *dative.*

[13] Budge, p. 266, 6. Sim. *Leb.* 116.

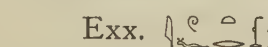
ḥpr·n 10 *m sṯwy r-*10 *n m* of what is 10 the $\frac{23}{30}$ part?[1] Lit. 10 has become $\frac{2}{3}+\frac{1}{10}$ of what? *N*(*y*) *m* is *genitive*.

[1] *Rhind* 30.

ir·tw nn mi m n bȝk th·n ib·f how comes this to be done (lit. like what is this done) to a servant whom his heart led astray?[2] *Mi m* is an adverbial phrase.

[2] *Sin.* B 202.

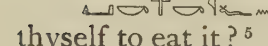
These examples show that Egyptian did not feel the same compelling need as is felt in English to place interrogative words at the beginning of the question. In some examples, a disinclination to separate the interrogative word from an interrogative enclitic particle seems to have dictated a departure from the normal word-order.

Exx.  *iw·f tr r m ir·f st* for what (purpose) does he do it?[3] One might have expected *iw·f tr ir·f st r m*.

[3] *Pt.* 274.

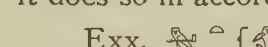
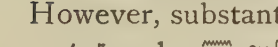
iw tr ṯn . . . ·k ršȝ where are thy many cattle?[4]

[4] *Rhind* 67.

 *rdi·n·k wnm·k irf ṯn sw* where hast thou caused thyself to eat it?[5] An extreme case in which it has doubtless been felt impossible to postpone *irf* beyond the third place.

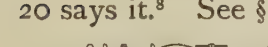
[5] Lac. *TR.* 23, 39.

In other instances where the interrogative word comes early in the sentence, it does so in accordance with rules governing other kinds of words as well.

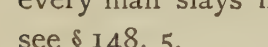
Exx.  *m tr tw* who pray art thou?[6] For the inversion see § 127, 3. However, substantially the same meaning may be expressed by  *ṯwt m tr*[7] or by *ntk sy* (§ 499, 3); for *ṯwt* and *ntk* as subject see § 125.

[6] *B. of D.* 58, 1 (*Ani*). Sim. *Lisht* 20, 33.

[7] Lac. *TR.* 23, 99. Sim. Budge, p. 109, 7–8.

 *in m ḏd sw* what says it? The answer is *in* 20 *ḏd sw* 20 says it.[8] See § 227, 3 for this and the related constructions.

[8] *P. Kah.* 8, 24. 28.

 *mi m irf s nb ḥr sm(ȝ) sn·f* how is it (that) every man slays his fellow?[9] For adverbial phrases in anticipatory emphasis see § 148, 5.

[9] *Adm.* 14, 14. Sim. *ÄZ.* 55, 85, 2.

The above examples show that the non-enclitic particles *irf*, *rf* (§ 252, 3, *b*) and *tr* (§ 256) are used as freely in questions for specification as in questions for corroboration.

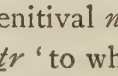
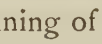
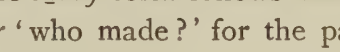
Negative questions for specification are by no means common. In those which we have found, the form is that of the sentence with adverbial predicate, the interrogative phrase serving as predicate and the subject being a virtual noun clause introduced by the *śḏm·f* form of *tm*. Examples have been given in § 346, 1, but one is quoted here to illustrate the type:

tm·k tr sḏm ḥr m wherefore, pray, dost thou not hearken?[10]

[10] *Peas.* B 1, 180. Sim. *Westc.* 5, 20; 6, 5, both qu. § 346, 1.

The literal rendering would doubtless be: that-thou-dost-not hearken is on account of what? English similarly says: why is it that thou dost not hearken?

INTERROGATIVE PRONOUNS AND ADVERBS

§ 496. [1] *m* is the commonest word for 'who?', 'what?' It is used as a noun, not as an adjective. In the rare event of its employment as equivalent of the English interrogative adjective 'what?' it is followed by the genitival *n(y)* or by the *m* of equivalence, ex.  (var.) *n m n* (var. *m*) *nṯr* 'to what god?' lit. 'to whom of (*or* as) god?' [2] Various examples of *m* in reference both to persons and to things have been quoted in the last section; besides its use as genitive, dative, or accusative, it was there seen also as logical predicate in the non-verbal sentence ('who art thou?'). Note particularly the adverbial phrases *m m* 'wherewith?'; [3] *mi m* 'how?', lit. 'like what?'; [4] *r m* 'to what purpose?'; [5] *ḥr m* 'why?', lit. 'on account of what?' [6] As subject of a verbal notion, *m* but seldom follows a form of the suffix conjugation (ex. *skm m* at beginning of § 495); usually it stands at the beginning of the question preceded by the emphasizing (not interrogative) *in*; a participle or the *śḏm·f* form follows *in m*, the constructions thus obtained being *in m ir* 'who made?' for the past, *in m irr* 'who makes?' for the present, and  *in m ir·f* 'who will make?' for the future; see above §§ 227, 2. 3; 373; 450, 5, *e*. As already stated in § 227, 3 the writings *n-m*, very rarely , are apt to take the place of *in m*, a first step towards the formation of the Coptic word *nim*, which even in Late Egyptian is employed for 'who?', 'whom?' in all kinds of construction. The extended use of *in m* is perhaps already found in  *n-m tr ṯw* 'who art thou?' [7] in an XVIII Dyn. MS. of the Book of the Dead, where older texts have *m* or *ptr*. For *n-m tr·k i* 'who art thou that hast come?' see § 256, end.

§ 497. *ptr* 'who?', 'what?', also written *pt*, *pty*, as well as more fully *pw-tr*, *pw-ti* (references § 256). This interrogative pronoun is a combination of the non-enclitic particle *tr* with the very rare interrogative *pw* (§ 498), the latter being of course derived from the demonstrative *pw* 'this'. *Ptr* stands at the beginning of questions with the function of logical predicate, the subject following it in direct juxtaposition (§ 127, 3).

1. With *noun* or *dependent pronoun* as subject.

Exx. *ptr rn·k* what is thy name? [8]

ptr rf sw who is he? [9]

2. With a *relative clause* or its equivalent as subject.

Exx. *pw-ti nty* (read *ntt*) *tw r irt* what shall one do? [10] Lit. what is that which one shall do?

pty ḥꜣt r·f m šs what amount of corn goes into it? [11] *Ḥꜣt*, imperf. act. part.; lit. what is that which goes into it of corn?

[1] In hieroglyphic, *Urk.* iv. 365, 11.

[2] Nav. 125, *Schlussrede* 43 = Budge, p. 266, 6, qu. § 495.

[3] *M. u. K.* 1, 6. 7; written with one *m* only, *Peas.* B 1, 199.

[4] *Sin.* B 43; 202, qu. § 495; *Adm.* 14, 14, qu. § 495.

[5] *Pt.* 274, qu. § 495; *Adm.* 3, 12; Budge, p. 267.

[6] *Peas.* B 1, 180, qu. § 495; *Westc.* 6, 5, qu. § 346, 1; 11, 22, qu. § 346, 1; *Urk.* iv. 365, 11, qu. § 504, 1.

[7] Budge, p. 241, 14 (Nu, collated).

[8] Budge, p. 263, 1. Sim. *Peas.* B 1, 280; *Rhind* 39. 49. 61. With fem. adj. as neuter, *Sin.* B 159.

[9] *Urk.* v. 10. Sim. Budge, p. 262, 16.

[10] *Adm.* 4, 6–7. Rather differently, *Rhind* 62.

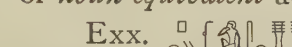
[11] *Rhind* 43. Sim. *Urk.* iv. 27, 12, qu. § 511, 4.

ptr ḏdt n·i nb·i what does my lord say to me?[1] *Ḏdt*, imperf. rel. form; lit. what is that which my lord says to me?

[1] *Sin.* B 261. Sim. *ib.* 183; *Peas.* B 1, 94; *P. Kah.* 5, 6; *Adm.* 3, 7. 13; BUDGE, p. 263, 11. 13.

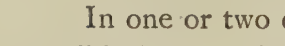
In this latter use *ptr* corresponds to English 'who?' or 'whom?' with a finite verb, but Egyptian must use a relative clause, a participle, or a relative form, on the principle explained in § 391.

3. With a *dependent* or *demonstrative pronoun* as actual subject and a *noun* or *noun equivalent* added to this in apposition; see above § 132.

Exx.  *pty st, Ḏdi, tm rdi mn·i tw* what is it, Djedi, that thou hast not let me see thee (before)?[2] Lit. what is it, Djedi, the not causing I see thee; *tm* is infinitive.

[2] *Westc.* 8, 10–11. Sim. with *nꜣ*, *ib.* 11, 10–11, qu. § 328, 2.

§ 498. *pw*, familiar as a demonstrative (§ 110), is found rarely as an interrogative 'who?', 'what?' With this meaning it is, however, common as a constituent of *ptr* discussed in the last section.

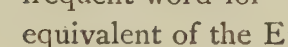
Ex.  *pw sw ḫpr ḥr bꜣ pn* who is he who enters to this soul?[3]

[3] *ÄZ.* 57, 6*. Sim. *ib.* 60, 70. 73.

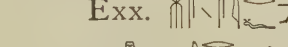
In one or two cases where *pw* occurs at the beginning of a sentence it may possibly have exclamatory force.

Ex. *pw sp nfr* what a happy occasion![4] Rendering not quite certain.

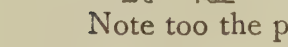
[4] *ÄZ.* 60, 70. Sim. *Sin.* B 161.

§ 499.  *sy*, also written and even rarely , is a not very frequent word for 'who?', 'what?'; besides this use, *sy* provides the Egyptian equivalent of the English interrogative adjective 'which?', 'what?'

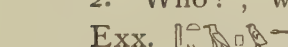
1. With the *adjectival* meaning 'which?', 'what?' *sy* precedes its noun, which is probably in apposition to it; *sy* is invariable in gender.

Exx.  *ms·s irf s(y) nw* at what moment will she give birth?[5]

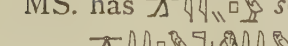
[5] *Westc.* 9, 15.

 *šm·k irf ḥr s(y) wꜣt* on what road art thou going?[6]

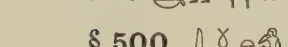
[6] LAC. *TR.* 65, 5. 13. Sim. NAV. 145 B, 7. 8.

Note too the phrase  *ḥr sy išst* 'wherefore?' below § 500, 4.

2. 'Who?', 'what?' in the sentence with *pw*.

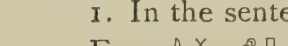
Exx.  *s ty ꜣ pw ḳty iptf* what are those two limbs?[7] Another MS. has *s(y) ty pw*. For *ty* = *tr* see § 256.

[7] *Urk.* v. 172. Sim. *ib.* 168, 12; 177, 13.

 *sy pw nṯr msy m mn* who is the god born to-day?[8]

[8] LAC. *TR.* 19, 3. Sim. *Urk.* v. 51, 3; BUDGE, p. 267, 8.

3. 'Who?' with the *independent pronoun* as subject.

Ex.  *ntk sy* who art thou?[9]

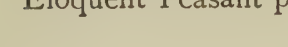
[9] BUDGE, p. 129, 14; 241, 15.

§ 500. *išst* 'what?' resembles *m* in its use, but is less common.

1. In the sentence with *pw*.

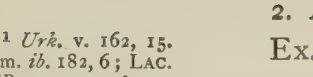
Exx. *išsy* (read *išst*) *pw iryt* what is to be done?[10] Lit. what is that (to be) done?

[10] *Adm.* 5, 10; sim. BUDGE, p. 457, 10; 458, 8. *Išst pw* alone *Sin.* B 35; *Westc.* 6, 25.

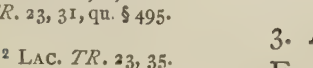
Since there is no clear evidence that *išst* ever means 'who?' the sentence  *išst pw nty im*,[11] lit. 'what is he who is there?', in the tale of the Eloquent Peasant probably means 'what is (the matter with) him who is yonder?

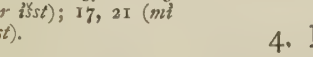
[11] *Peas.* B 1, 129.

2. As *object.*

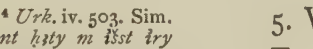
Ex.  *ir·k n·sn išst* what art thou doing to them?[1]

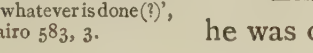
3. After a *preposition.*

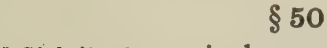
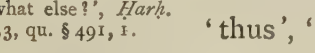
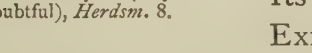
Ex.  *ʿnḫ·k irf m išst* on what wilt thou live?[2]

4. Note the phrase  *ḥr sy išst* 'wherefore?'

Ex. *sḫs·tw nn ḥr sy išst* wherefore is this called to mind?[3]

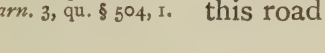
5. We can only guess at the meaning of a rare expression  *išst iry.*

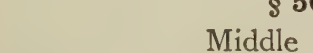
Ex.  *swt pw wnn, išst iry, di·f r ḥst.* Perhaps: he was one who, whatever was done, advanced (the matter).[4]

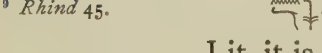
§ 501.  *iḫ* 'what?' is rare in Middle Egyptian, but becomes very common in later stages of the language. It is doubtless related to the particle meaning 'thus', 'therefore' (§ 228), and also to  *ḫt*,  *iḫt* 'thing'.[5]

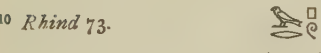
Its only certain use in the period here dealt with is the use after prepositions.[6]

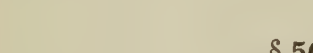
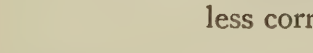
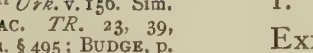
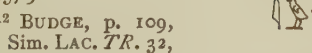
Exx. *sḏd·tw mdt tn ḥr iḫ* why (lit. on account of what) is this matter recounted?[7]

 *sw mi iḫ šmt ḥr mṯn pn* what is it like to go on this road?[8] Lit. it is like what, the going, etc.?

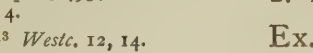
§ 502.  *wr* 'how much?' Only two examples have been quoted in Middle Egyptian.

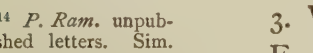
 *n(y)-sw wr r wr* how much by how much does it measure?[9] Lit. it is of how much, by how much?

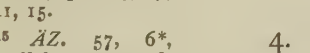
 *wr pw r ḏbḥ·s* how many will be equivalent to it?[10] For the construction compare § 332, last example.

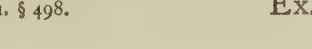
§ 503.  *tn* 'where?', 'whence?', also written  *tn* and probably less correctly  *tny*,  *tnw.*

1. With the meaning 'where?'

Exx.  *wd·i sw irf tn* where shall I place it?[11]

 *iw·k tnw* where art thou?[12]

2. In  *r tn* 'whither?'

Ex.  *ir·t r tn* whither art thou making?[13]

3. With the meaning 'whence?'

Ex. *i·n·tn tn* whence have you come?[14]

4. *Tn* 'whence?' treated as though it were a nominal predicate; see § 132.

Ex. *tn sw pr* whence is he who has gone forth?[15]

[1] *Urk.* v. 162, 15. Sim. *ib.* 182, 6; Lac. *TR.* 23, 31, qu. § 495.

[2] Lac. *TR.* 23, 35. Sim. *ib.* 23, 18. 25 (*ḥr išst*); 17, 21 (*mi išst*).

[3] *Urk.* iv. 27. Sim. *ib.* 324, 8, imitated from *Sin.* R 58.

[4] *Urk.* iv. 503. Sim. *sḫnt ḥsty m išst iry* 'one advanced of mind in whatever is done(?)', Cairo 583, 3.

[5] Cf. *kt iḫt*, almost 'what else?', *Ḥarḫ.* 453, qu. § 491, 1.

[6] As object (very doubtful), *Herdsm.* 8.

[7] *Urk.* iv. 27.

[8] *Urk.* iv. 649, restored. Sim. as indirect question *T. Carn.* 3, qu. § 504, 1.

[9] *Rhind* 45.

[10] *Rhind* 73.

[11] *Urk.* v. 156. Sim. Lac. *TR.* 23, 39, qu. § 495; Budge, p. 495, 9.

[12] Budge, p. 109, 3. Sim. Lac. *TR.* 32, 2, qu. § 495; *Westc.* 9, 4.

[13] *Westc.* 12, 14.

[14] *P. Ram.* unpublished letters. Sim. Budge, p. 203, 4; 241, 15.

[15] *AZ.* 57, 6*, parallel to *pw sw ḫ*, qu. § 498.

INDIRECT QUESTIONS

§ 504. 1. We have seen (§ 224) that indirect speech is of rare occurrence in Egyptian. So too *indirect questions* show no substantial difference from direct questions.

Exx. *n rḫ·i* (*sp sn*) *ir·n·ṯw nn ḥr m* I know not, I know not wherefore this has been done.[1]

[1] *Urk.* iv. 365. Sim. *Sin.* B 126–7.

sḏ·i sw r iḫ pḏ·i nḫt I should like to know (lit. let me know) to what purpose it is, (namely) my strength.[2] See § 501 for a corresponding direct question with *sw* (§ 124) as subject.

[2] *T. Carn.* 3.

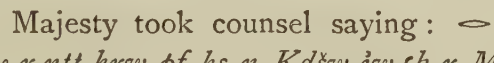
2. The meaning of an English indirect question may be rendered in Egyptian by a participle or relative form. See above § 399.

MULTIPLE SENTENCES

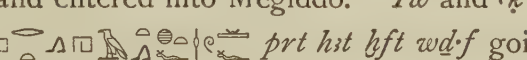
§ 505. Multiple sentences and clauses are those in which some essential member is duplicated, or in which—what amounts to the same thing—some member exerts an identical syntactic function towards more than one part of the same sentence or clause. The sentences quoted in § 488 are multiple because they have two or more verbal predicates, or because one and the same noun serves as subject to several verbs.

It would be tedious and useless to illustrate all the different ways in which multiple sentences and clauses can be formed; it will suffice to quote a few types.

1. Examples where verb-forms other than those of the suffix conjugation are duplicated:

His Majesty took counsel saying:  *r-ntt ḫrw pf ḥs n Ḳdšw iw ḫḳ r Mktỉ* that vile enemy of Kadesh has come and entered into Megiddo.[3] *Iw* and *ḫḳ* are old perfectives.

[3] *Urk.* iv. 649 (*ntt* and *ḥs* restored). *Ḥr* + infinitive, *Leb.* 11–13.

 *prt ḥỉt ḫft wḏ·f* going forth and coming in (take place) according to his command.[4] *Prt* and *ḥỉt* are infinitives, subjects of the adverbial predicate *ḫft wḏ·f*.

[4] *Sin.* R 73–4.

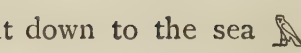
ḫnms nb swr(w)·n·i wnm(w)·n·i ḥnʿ·f every friend with whom I drank and ate.[5] Past relative forms.

[5] Cairo 20057, *q*.

2. Sentences with co-ordinated nouns, each having its own adverbial qualification:

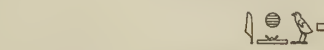
Exx. *ḫʿ·n rdỉ pꜣ smn r gbꜣ ỉmnty n wꜥḥy, ḏꜥḏ·f r gbꜣ ỉꜣbty n wꜥḥy* the goose was placed at the western side of the hall, and its head at the eastern side of the hall.[6]

[6] *Westc.* 8, 18–20; sim. *Peas.* B 1, 201–2; 242–4. Expanded objects, *Sh. S.* 30–2, qu. § 402; *Hamm.* 1, 5–6; *Sin.* B 294–5.

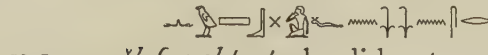
I went down to the sea  *m dpt nt mḥ 150 m ɜw·s, mḥ 40 m sḫw·s* in a ship of 150 cubits in its length and 40 cubits in its breadth.[1]

[1] *Sh. S.* 25–7.

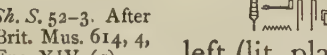
3. Examples with a particle or auxiliary verb governing two or more parallel verb-forms:

 *iḫ wšb·k wšd·t(w)·k, mdw·k n nsw* so thou shalt answer when thou art addressed, and speak to the king.[2]

[2] *Sh. S.* 14–16.

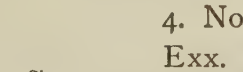
 *n wšb·f n nn n srw, wšb·f n sḫty pn* he did not reply to these nobles, (nor) did he reply to this peasant.[3]

[3] *Peas.* B 1, 50–1.

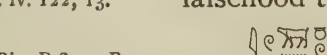
 *ḫr·n ssɜ·n·(i) wi, rdi·n·i r tɜ* I sated myself and left (lit. placed) on the ground.[4] The auxiliary *ḫr·n* governs both *śḏm·n·f* forms.

[4] *Sh. S.* 52–3. After *iw*, Brit. Mus. 614, 4, qu. Exc. XIV, (*a*).

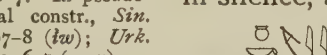
4. Non-verbal sentences; see also the second example under 1, above.

Exx.  *nn ḫbr, nn grg im* there was no boasting and no falsehood therein.[5] *Im* is a predicate common to two subjects.

[5] Louvre C 1. Sim. *Urk.* iv. 122, 13.

 *iw ḫnw m sgr, ibw m gmw* the Residence was in silence, and hearts in mourning.[6] *Iw* is a common member.

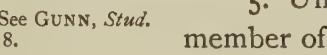
[6] *Sin.* R 8–9; *Peas.* R 46–7. In pseudo-verbal constr., *Sin.* B 307–8 (*iw*); *Urk.* iv. 62, 6–7 (*wnn*).

 *ink mry nb·f, ḥsy·f m ḫrt-hrw nt rˁ nb* I was one beloved of his lord, praised of him in the course of every day. *Ink* is a common subject.[7]

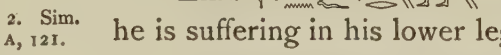
[7] Brit. Mus. 614, 3. Sim. *Peas.* B 1, 62–3.

5. Under this head fall cases where 'not' serves to negate a particular member of a sentence.[8]

[8] See GUNN, *Stud.* ch. 18.

Exx.  *iw mn·f wˁrty·fy dbbw, nn mnty·fy* he is suffering in his lower legs and the ..... (?), not (in) his thighs.[9]

[9] *Eb.* 42, 2. Sim. *P. Pet.* 1116 A, 121.

 *nn rdit mɜɜ ky ḥr, nn ḥm it m rwty* without letting other eyes (lit. face) look on, not (even) a slave who has come from abroad.[10]

[10] BUDGE, p. 497, 9.

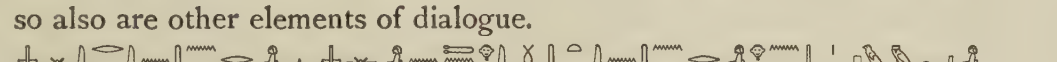
In both these instances the negated portion is incomplete without the preceding words. One may compare the use of *n is* 'but not' before an adverb, limiting the scope of a preceding statement (§ 209).

ELLIPSES

§ 506. The term **ellipse** is here taken to mean the omission of any element or elements which might seem desirable, from the grammarian's point of view, for the full and explicit expression of a sentence. In actual parlance any set of words which is capable of conveying a meaning relevant to the hearer, any set of words in which he can discern a reasonable intention on the part of the speaker, is a sentence. As thus defined, a sentence may often consist of a single word, such as 'yes' or 'no' (§ 258); but traditional grammar demands the

presence of at least subject and predicate. The term 'ellipse' is, for this and for other reasons, a questionable one; but it will serve as a convenient heading under which to group those forms of speech which seem deficient from the standpoint of the grammarian's over-rigid categories.

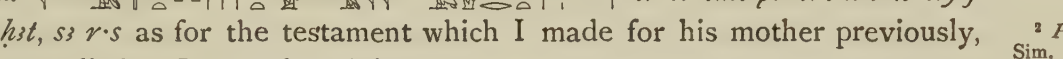
1. *Questions* and *answers to questions* are often elliptical in the sense just defined; so also are other elements of dialogue.

Ex.  *wnm ir·k, in·sn r·i. N wnm·i n·tn. Ḥr išst, in·sn r·i. Ḥr-ntt mdw pw m-ḥ·i ḏsr pt tȝ* 'Eat', say they to me. 'I do not eat for you.' 'Wherefore?' say they to me. 'Because that staff is in my hand which compelleth heaven and earth.'[1] Abbreviated for: 'Wherefore dost thou not eat?', 'I do not eat because', etc.

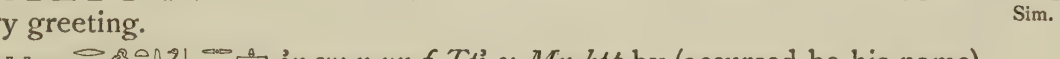
[1] Lac. *TR.* 23, 19–23. Sim. *Westc.* 8, 16; 9, 4. 5. 14.

In this passage 'say I' is twice to be understood; see § 224, end. We have, moreover, become acquainted in § 321 with *ḥr* used elliptically for *ḥr ḏd* 'says', 'said'.

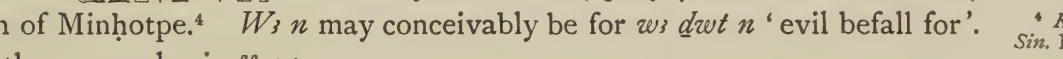
2. *Exclamatory wishes, interjectional comments* and the like often have elliptical form.

Exx.  *ir tȝ imt-pr irt·n·i n tȝy·f mwt ḥr ḥst, sȝ r·s* as for the testament which I made for his mother previously, let it be cancelled.[2] Lit. back to it!

[2] *P. Kaḥ.* 11, 20. Sim. *ib.* 31, 5, qu. § 89, 2; Möll. *HL.* i. 19 top, 2 after *ib.*

 *m ḥst nt Skry* in the favour of Sokaris![3] A typical epistolary greeting.

[3] *P. Kaḥ.* 27, 4. Sim. *ib.* 29, 4–5. 34.

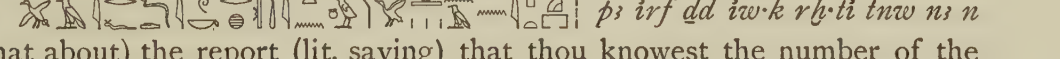
 *in wȝ n rn·f Tti sȝ Mn-ḥtp* by (accursed be his name) Teti, son of Minḥotpe.[4] *Wȝ n* may conceivably be for *wȝ ḏwt n* 'evil befall for'.

[4] *Kopt.* 8, 5. Sim. *Sin.* B 74.

Further examples in §§ 153. 313.

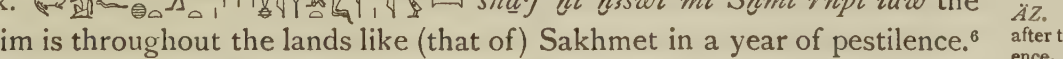
3. Egyptian writers are fond of what may be called the *label* mode of statement—the curt substitution of a noun or noun-equivalent in place of an assertion. Examples above in §§ 89 (nouns), 306 (infinitives), 390 (participles or relative forms).

Questions too may assume the form of label words or phrases.

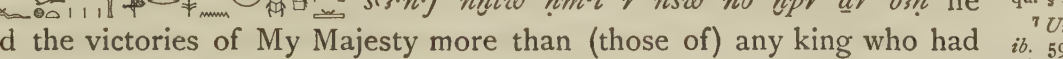
Ex.  *pȝ irf ḏd iw·k rḫ·ti tnw nȝ n ipwt* (what about) the report (lit. saying) that thou knowest the number of the secret chambers?[5]

[5] *Westc.* 9, 1–2. Sim. *Ḥarḫ.* 453, qu. § 491, 1.

4. *Comparison*, from our point of view, is much abbreviated in Egyptian.

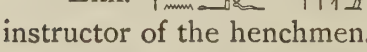
Exx.  *snḏ·f ḫt ḫȝswt mi Sḫmt rnpt idw* the fear of him is throughout the lands like (that of) Sakhmet in a year of pestilence.[6]

[6] *Sin.* B 44–5. Sim. *ÄZ.* 58, 18*, 30 *a*; after the *m* of equivalence, *Urk.* v. 67, 1, qu. § 200, 2.

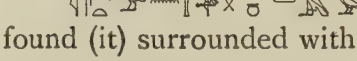
 *sḫȝ·n·f nḫtw ḥm·i r nsw nb ḫpr ḏr bȝḥ* he magnified the victories of My Majesty more than (those of) any king who had come into existence before.[7]

[7] *Urk.* iv. 767. Sim. *ib.* 59, 3; 618, 15; 862, 16; *Pt.* 319, qu. § 96, 1.

5. *Omission of pronouns.* The omission of pronominal *subjects* was dealt with in §§ 486–7. In such instances as the first two of § 487 a natural result of the abbreviation is that the pronominal *object* should likewise be swept away; but we find elsewhere omissions of the object which we should not have expected.

Exx.  *ḫc·n rdi·n·f r sḫḏ šmsw* then he made (me) into an instructor of the henchmen.[1]

[1] *Sebekkhu* 17. Sim. *Urk.* v. 177, 12; *Harḫ.* 394; *Westc.* 12, 4.

 *ỉst gm·n ḥm·ỉ šnw m ḏbt* after My Majesty had found (it) surrounded with brick.[2]

[2] *Urk.* iv. 834.

In contexts similar to the last the omission of the pronoun seems to be even idiomatic.[3]

[3] *Urk.* iv. 197, 17; 818, 3; 882, 13, qu. § 212.

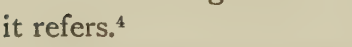
Obs. For the omission of the subject (nominal or pronominal) in non-verbal sentences see §§ 123; 128, end; 145.

FINAL REMARKS ON WORD-ORDER

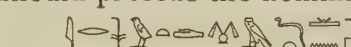
§ 507. The very strict word-order of Egyptian was described in §§ 27. 29. 66, to which the sections on anticipatory emphasis (§§ 146–9) served as a supplement. The rules there laid down apply not merely to main and subordinate clauses, but also to such parts of the verb as the infinitive, the participles, and the relative forms (see § 375). Exceptions to the rules are of rare occurrence, but under certain conditions were permitted or even obligatory.

1. It is a general rule that a pronoun must not precede the noun to which it refers.[4]

[4] See *ÄZ.* 44, 112.

Exx.  *dmḏ ỉbt nt s n·f m ḫr-nṯr* to join a man's family to him in the necropolis.[5] According to the ordinary rules the dative *n·f* should precede the nominal object *ỉbt.*

[5] Lac. *TR.* 2, 1. Sim. *Ḥarḫ.* 344.

 *ỉr swt dmḏ·t(w) n Sp pn ỉbt·f* but if there be joined to this Sep his family.[6] According to rule *n Sp pn* should follow the subject *ỉbt·f.*

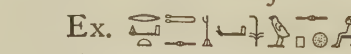
[6] Lac. *TR.* 2, 39–41.

ỉw mỉ·n·ỉ sḫ pr-wr m ḥbny ..... ỉn n-sw-bỉt Mỉct-kỉ-Rᶜ n mwt·s Mwt nbt ʾIšrw I saw to the erecting of a Great-House of ebony ..... by king Makerēᶜ for her mother Mut, lady of Ashru.[7] The dative would ordinarily precede *ỉn n-sw-bỉt Mỉct-kỉ-Rᶜ.*

[7] *Urk.* iv. 521.

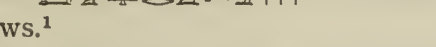
In all these examples the scruple against letting a pronoun precede its noun has led to a displacement of the dative.

Apparently a like scruple was not felt when the pronoun in question was a reflexive direct object.

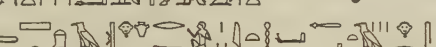
Ex.  *rdỉt ṯs sw Sp ḥr ỉmn·f* to cause Sep to raise himself on his right side.[8]

[8] Lac. *TR.* 39, 1. Sim. Budge, p. 287, 16.

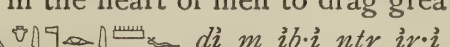
2. Occasionally *an adverbial phrase precedes the subject or object*, if such a transposition is felt to be convenient. This is felt, for example, when the adverbial phrase belongs very closely to the verb.

Exx.  *rdi·n·i sw3 ḥr·i ḫ3w·f* I caused to pass by me his arrows.[1]

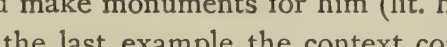
[1] *Sin.* B 136. Sim. *ib.* 258.

 *iw mi ḥt ḫ3 whm st* it was like a big thing to repeat it.[2]

[2] *Sin.* B 215–6.

 *ist šti ḥr ib n rmṯ iṯḥ ḫ3wt ḥr·s* lo, it was difficult in the heart of men to drag great things over it.[3]

[3] *Bersh.* i. 14, 2.

 *di m ib·i nṯr ir·i mnw·f* the god put it in my heart that I should make monuments for him (lit. his monuments).[4]

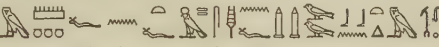
[4] *Urk.* iv. 198. Sim. Cairo 20025, 9–10.

In the last example the context continues 'and that I should cause him to be powerful even as he has caused me to be powerful'. Thus the object is long and complex; this is an additional reason for its postponement. Similar cases are by no means rare.

Ex. The sun is hot; *ḥ3 di·tw n p3 Šw swnt it m rmw* may the sun be given (lit. let one give to the sun) the price of the corn in fish.[5] This is a witticism; the speaker is thinking of the inundation, which will put fish in the place of the crops now being harvested.

[5] *Paheri* 3.

Particularly common is the ancient and stereotyped formula of dedication, of which a single example must here suffice.

 *ir·n·f m mnw·f n tf Ḥr-3ḫty sḫ n·f ṯḫnwy wrwy, bnbnt m ḏ<m* he made as his monument to his father Ḥarakhte the erecting for him of two great obelisks (with) the pyramidion of gold.[6]

[6] *Urk.* iv. 590. Sim. *ib.* 357, 4; 584, 9; 586, 13; 592, 14; 607, 3. Without inf. object, 526, 5.

The infinitival object usually broadens out into a longish description, after which *m mnw·f* would come in lamely or incomprehensibly.[7]

[7] A good parallel (Old Kingdom) is *Urk.* i. 146, 6–8.

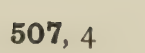
For the displacement of certain interrogative adverbs or adverbial phrases, in order to avoid separation from the interrogative enclitic particles, see § 495.

3. A strange example, in which subject and object appear to change places for a like reason, is

iw grt ir·n sš 3ḫt m mw nw T3-wr 3bḏw it·i it n it·i ḏr rk Ḥr W3ḥ-<nḫ, n-sw-bit s3 R< 'Intf there served as (lit. made) scribe of the fields in the waters of Abydos of the Thinite nome my father and the father of my father since the time of the Horus 'Enduring-of-life', the king of Upper and Lower Egypt, Son of Re<, Antef.[8]

[8] Leyd. V 3.

Another possible rendering 'I made ..... and my father and the father of my father' is intrinsically rather improbable; its improbability is increased by the fact that this text elsewhere contains no instance of the omission of the suffix of the 1st pers. sing.

4. In  *wḏ·f sw n·f* 'he orders him to himself',[1] i. e. 'he orders him to come to him', the pregnant and special meaning of the dative is clearly the cause of the inversion.

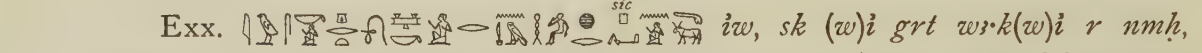
[1] *Urk.* iv. 1110, 12, qu. Exerc. XXX, (iii).

5. In other cases exceptional word-order is explicable only on grounds of general convenience.

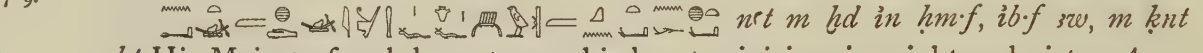
Ex. *ḫnᶜ rdit in wᶜb imy ɜbd·f pɜḳ niw ḥnḳt ḏwiw n ḫnty·f nty m rwd ḫry n ɜs·f* with the giving by the priest in his month of a bowl of *pɜḳ*-bread and a jug of beer to his statue which is in the lower stairway of his tomb.[2] Strictly speaking, the object[3] of the infinitive should have preceded the agent.

[2] *Siut* I, 308.

6. Virtual adverb clauses are sometimes inserted parenthetically for reasons of convenience.

Exx.  *iw, sk (w)i grt wɜ·k(w)i r nmḥ, ḫrp·n·i kɜ* now though I had fallen into (the condition of) an orphan I had oxen at my command.[3] *Iw . . . ḫrp·n·i* is the form *iw śḏm·n·f* of § 464.

[3] PETRIE, *Courtiers* 22. Sim. *Sh. S.* 153, qu. § 188, 1; *Urk.* iv. 1020, 7–9.

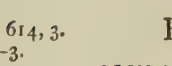
 *nᶜt m ḫd in ḥm·f, ib·f ɜw, m ḳnt nḫt* His Majesty fared downstream, his heart rejoicing, in might and victory.[4]

[4] *Urk.* iv. 5.

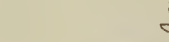
CONCORD

§ 508. Concord, i. e. the assimilation of one element of a sentence or clause to another in some important particular of form, is of three kinds: concord of person (§ 509), concord of number (§ 510), and concord of gender (§ 511).

§ 509. Concord of person.—1. The chief peculiarity of Egyptian here is its strong tendency to treat adjectives and participles as nouns, and hence as of the third person singular, even when they refer to pronouns of the first or second person. See already above § 136.

Exx.  *ink mry nb·f* I was one beloved of his lord.[5] English usually says: I was beloved of my lord.

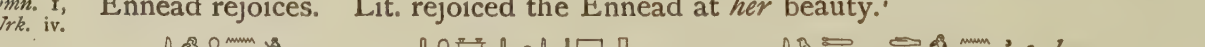
[5] Brit. Mus. 614, 3. Sim. *Sin.* R 2–3.

 *ink rḫ sbɜ sw r rḫ* I am one who knew him who could teach him to know.[6] Contrast English: I knew who could teach me to know.

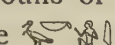
[6] Leyd. V 6.

inḏ ḥr·t . . . . . ḥḏt ᶜɜt, ḥᶜᶜt psḏt m nfrw·s hail to thee . . . . . thou great white one, at whose beauty the Ennead rejoices. Lit. rejoiced the Ennead at *her* beauty.[7]

[7] ERM. *Hymn.* 1, 1–2. Sim. *Urk.* iv. 942, 12–13.

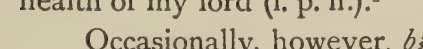
 *i ᶜnḫw . . . . . swɜty·sn ḥr ɜs pn . . . . . iw·tn r drp n·i* O ye who live . . . . . and who shall pass by this tomb . . . . . ye shall offer to me.[8] The *śḏmty·fy* form is essentially of the third person, yet is here used to qualify a vocative.

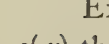
[8] Cairo 20003. Sim. *ib.* 20026, *c* 7–10; *Urk.* iv. 1032, 3–4; 1083, 15–17.

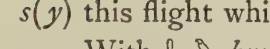
2. Pronouns of the 3rd pers. sing. are usually employed in referring back to the phrase  *bȝk im* (§ 158).

Ex. *nfr ib n bȝk im sḏm·n·f r.w.s. nb·i* (*r.w.s.*) the heart of this thy humble servant is happy now that he has heard of the good health of my lord (l. p. h.).[1]

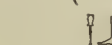
Occasionally, however, *bȝk im* alternates with the 1st pers. sing.

Ex.  *wʿrt tn irt·n bȝk* (read *bȝk im*), *n ḫmt·(i) s(y)* this flight which thy humble servant made, I did not plan it.[2]

With  *ḫm·i* 'My Majesty' either the 3rd or the 1st pers. may be used.[3]

Exx.  *ḫm·i ḏs·f ir m ʿwy·f* My Majesty himself acting with his (own) hands.[4]

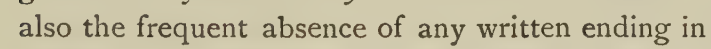
ȝb·n ḫm·i irt mnw n tf·i 'Imn-Rʿ My Majesty wished to make a monument for my father Amen-Rēʿ.[5]

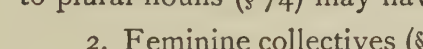
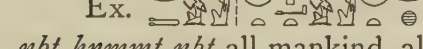
With  *ḫm·k* 'Thy Majesty' pronouns of the 2nd pers. are used.[6]

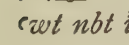
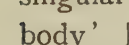
§ 510. Concord of number in Egyptian is much looser than in English.[7]

1. We have noted (§§ 74, Obs.; 86) the tendency of *nb* 'every', 'all' and the genitival adjective *ny* to become invariable in number and gender; possibly also the frequent absence of any written ending in adjectives serving as epithets to plural nouns (§ 74) may have had its counterpart in the spoken language.

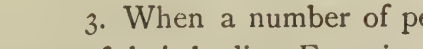
2. Feminine collectives (§ 77, 3) have fem. adjectives in agreement with them.

Ex.  *rmṯ nbt pʿt nbt rḫyt nbt ḫnmmt nbt* all mankind, all noble people, all commoners, all sun-folk.[8]

When a suffix is involved, usage is variable. Thus we find  *tȝ ḫnyt r ȝw·s* 'the entire body of marines'[9] beside  *ʿwt nbt ibw·sn rmw* 'all cattle, their hearts weep'.[10]

When *nb* 'every' accompanies a singular noun, either the plural or the singular suffix may be employed. Whereas in the two expressions for 'everybody'  *bw nb* and *ḥr nb* (§ 103) the determinative alone would suffice to indicate that they were regarded as plurals,[11]  *s nb*, which often has the same meaning, is referred back to with a singular suffix;[12] not infrequently 'each one' is a better translation of *s nb* than 'everyone', see § 103.

3. When a number of persons are described as doing something with some part of their bodies, Egyptian idiom speaks of that part in the singular.

Exx.  *iw·ṯn r ḏd m r·ṯn* ye shall speak with your mouths, lit. mouth.[13]

.... *dì·i m ḥr n ḫnmmt* ..... *ntyw ib·sn ḫt mnw pn* I call to the attention (lit. I put in the face) of mankind ..... whose heart(s) are occupied with this monument.[14]

This rule is, however, liable to exceptions, see *ibw·sn* above under 2.[15]

[1] *P. Kah.* 29, 12. Sim. *ib.* 32, 6; *Sin.* B 178. 205. 213-4.

[2] *Sin.* B 223. Sim. *ib.* 174-7; *P. Kah.* 28, 5-6.

[3] For *ḫm·i* repeated, see Berl. *ÄI.* i. p. 258, 20-1.

[4] *Urk.* iv. 169. Sim. *ib.* 256, 9.

[5] *Urk.* iv. 834. Sim. *ib.* 366, 14; 776, 13-14; *Ikhern.* 5.

[6] *Urk.* iv. 613, 6-7.

[7] Cf. 'a finger *or* a toe which *are* painful', *Eb.* 78, 6, qu. Exerc. XXIX, (*a*).

[8] Budge, p. 113, 8-9. Sim. *Urk.* iv. 233, 14.

[9] *Urk.* iv. 6, 9. Sim. *ib.* 390, 2.

[10] *Adm.* 5, 5. Sim. Cairo 20016, *a* 1.

[11] *Ḥr nb* with following plural suffix, *Urk.* iv. 17, 10-11.

[12] *Leb.* 112. 119.

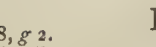
[13] Cairo 20003, *a* 4. Sim. *Adm.* 4, 13; *Urk.* iv. 101, 6.

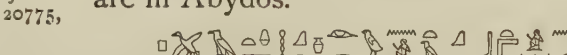
[14] *Urk.* iv. 364, 11-13. Sim. *ib.* 1083, 13.

[15] Also *Urk.* iv. 613, 13. 14; 614, 11; 615, 2.

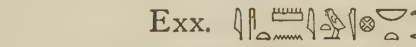
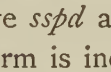
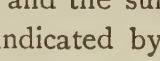
§ 511. **Concord of gender.**—Under this head we have to consider a number of cases where the gender of an adjective, verbal form, or suffix-pronoun differs from what might be expected.

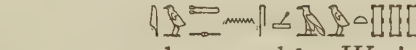
1. When in a sequence of co-ordinated words of both genders the first is masculine, the sequence as a whole is treated as masculine.

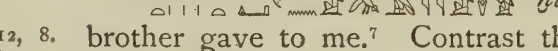
Exx.  *nṯrw nṯrwt ỉmyw ȝbḏw* the gods and goddesses who are in Abydos.[1]

 *pȝ tȝ ḥnḳt ỉrrw n·ỉ tȝ ḳnbt nt ḥt-nṯr nty rdỉ·n·ỉ n·ṯn sw* the bread and beer which the staff of the temple make for me and which I have given to you.[2]

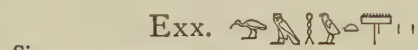
2. Old perfectives, participles, etc., referring to feminine plural words take masculine forms, though the suffix-pronoun used in such a case is fem. sing.

Exx.  *ỉst mnỉwt nbt spr ḥm·f r·s sspd* all ports to which His Majesty comes were equipped.[3] Note the relative form *spr*, the old perfective *sspd* and the suffix *s*. That *mnỉwt* is a plural and that *sspd* is a masculine form is indicated by the variants  *mnỉwt*[4] and  *sspdw*[5] in parallel passages.

 *ỉw ṯs·n·(ỉ) sȝwt wn sḳy* I raised up walls which were destroyed.[6] *Wn* is participle, *sḳy* old perfective.

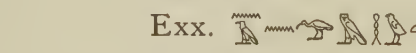
 *ḫt nbt rdỉw·n n·ỉ pȝy·ỉ sn* all things which my brother gave to me.[7] Contrast the fem. adj. *nbt* with the masc. relative form *rdỉw·n.*

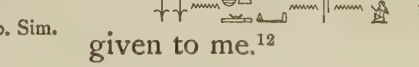
The rule above exemplified seems almost absolute in the case of the old perfective[8]; the same fact was expressed in § 309 by saying that the ancient form of the 3rd pers. fem. plur. (and dual) is in Middle Egyptian regularly replaced by the 3rd pers. masc. form. As regards the participles and cognate forms, the use of the masculine referring to fem. plur. nouns is only exceptional; one can quote good instances to the contrary.

Exx.  *gmḥwt prrt n·f stt tkȝ ỉm·sn* tapers which go forth unto him and with which lights are kindled.[9]

wp·f wȝwt mrrt·f may he open the ways he desires.[10]

It is noticeable that the preference is given to masc. forms when *nȝ n* or *nn n* 'these' precedes the fem. plur. noun; cf. below under 3.

Exx.  *nȝ n gmḥwt rdỉ(w)·n·k n·ỉ* these tapers which thou hast given to me.[11]

 *nn n ḫt rdỉ(w)·n·sn n·ỉ* these things which they have given to me.[12]

[1] Cairo 20748, *g* 2. Sim. with adj. *ib.* 20520, *d* 4–5; 20775, *o* 1.

[2] *Siut* 1, 295. Sim. with rel. form, *Urk.* iv. 743, 5; with *ḏmtyfy* form, Turin 1447; *Eb.* 1, 15–16.

[3] *Urk.* iv. 692.

[4] *Urk.* iv. 707, 10.

[5] *Urk.* iv. 719, 7.

[6] *Siut* 1, 235.

[7] *P. Kah.* 12, 8. Sim. *Urk.* iv. 85, 11; 780, 5–6.

[8] More exx. *Verbum* ii. § 50.

[9] *Siut* 1, 305. Sim. *Eb.* 20, 17. 23; 76, 12.

[10] Brit. Mus. 614, vert. 5.

[11] *Siut* 1, 301. Sim. *P. Kah.* 12, 13; Louvre C 11, 2.

[12] *Siut* 1, 270. Sim. *ib.* 1, 269.

3. When *nꜣ*, *nw*, and *nn* are used as demonstrative pronouns for 'this', 'that', they are referred back to by masc. participles and relative forms; but the resumptive pronoun then used is fem.

Exx. *ỉr nw ỉddw msḏrwy ḥr·s* as for that through which the ears become dulled.[1]

nꜣ hd(w)·k sw ḥr·s that for which thou punishest him.[2]

Similarly when the antecedent is an abstract noun:

n wḏ·n·(ỉ) m-sꜣ bw ḏwy msḏw rmṯ ḥr·s I did not strain after evil on account of which men are hated.[3] For the construction see § 377.

4. In Late Egyptian the meaning of the *neuter* is expressed by the masculine, whereas in Middle Egyptian it is expressed by the feminine (§ 51). Contrast M.E. *ḏd·f st* 'he says it' with L.E. *ỉw·s(t) ḥr ḏd(tỉ)·f* 'she said it';[4] M.E. *ḏwt* 'evil' with L.E. *pꜣ nfr* 'the good';[5] M.E. *ỉrt·n·k* 'what thou hast done' with L.E. *pꜣ ỉỉr·k nb* 'all that thou hast done'.[6] The transition from the feminine to the masculine seems to have begun with the *old perfective*; here the masculine is usual in Middle Egyptian.

Exx. *smꜥw gmyt wꜥsy* renovating what was found decayed.[7] Contrast the fem. pass. part. *gmyt* with the masc. old perfective *wꜥsy*.

ỉrrt ỉꜣw n rmṯ bỉn m ḫt nbt what old age does to men is evil in all respects.[8]

nn st ꜣḫ n·k it is not profitable to thee.[9]

In the case of the *participles* and *relative forms*, examples of masc. gender for neuter meaning are rare in early times.

Exx. *sḏd·ỉ rf n·k mỉtt ỉry ḫprw m ỉw pn* let me tell thee the like thereof which happened in this island.[10]

wnw m sḏm mk st ḫpr what was mere hearsay (lit. in hearing), behold it has happened.[11]

pṯy spr r ḥṯy·k what has come to thy heart?[12] According to § 497, 2 *sprt* would be expected.

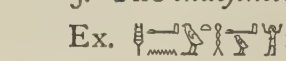
n ḥḏ·ỉ ỉr·n ky I did not destroy what another had made.[13] *'Ir·n* for *ỉrt·n*.

The rare examples where the masc. definite article precedes a relative form of neuter meaning are to be viewed as early cases of Late Egyptian.

Ex. *rdỉt ỉry·ỉ pꜣ wḏ(t)·n pꜣ·ỉ nb* to cause me to do what my lord commanded.[14] The written *t* is probably due to a recollection of the ordinary M.E. form *wḏt·n·f* usual in such contexts.

[1] *Eb.* 99, 15.
[2] *Urk.* iv. 1090, 14.
[3] Brit. Mus. 614, 7–8.
[4] *d'Orbiney* 6, 1.
[5] *Anastasi* v. 15, 2.
[6] *Bologna* 1094, 2, 1.
[7] L. *D.* ii. 112, *e*; 113, *b*. Sim. *Bersh.* ii. p. 25; also *wnt ḫṯꜣ* 'what had been difficult', *Siut* 4, 31, qu. § 396, 2.
[8] *Pt.* 20–1. Sim. *Eb.* 91, 21–92, 1.
[9] *P. Pet.* 1116A, 48. Sim. *Pt.* 291.
[10] *Sh. S.* 125. Sim. *ib.* 22.
[11] *Urk.* iv. 500.
[12] *Urk.* iv. 27.
[13] Cairo 20741, *c* 2. Sim. *ḏd* for *ḏdt*, *Pt.* 265, qu. Exerc. XXVII. (*a*); *ib.* 543. 553.
[14] *Urk.* iv. 1069. Sim. *D. el B.* 155, qu. § 330.

5. The *indefinite pronoun* *tw* (§ 47) is treated as a masculine.

Ex.  *ḫꜥ·n·tw ḥrw im* then one rejoiced thereat.[1]

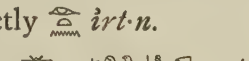
[1] Louvre C 12. Sim. *Paheri* 3, qu. § 330.

6. The Egyptians were never remarkable for scholarly accuracy, and examples are not infrequent, especially in much-copied texts, where the fem. ending is wrongly omitted.

Exx. *pḥrt 2-nwt ir·n Šw ḥr·f ḏs·f* a second remedy which Shu made on his own behalf.[2] The parallel passages in Ebers[3] have correctly *irt·n.*

[2] *Hearst* 5, 7. Sim. *ib.* 5, 9. 11. 12. 15.

[3] *Eb.* 46, 10. 16. 22.

 *stp·n·f r sꜣw Kmt* whom (fem.) he chose to protect Egypt.[4] The epithet immediately preceding contains the correct fem. form *sḫꜥt·n.*

[4] *Urk.* iv. 361. Sim. *ib.* 361, 11; 1082, 3.

Obs. For concord of gender in the case of numbers, see § 261; and for nouns of exceptional gender see § 92.

VOCABULARY

iwr become pregnant.

ḥsḳ cut off.

sšm lead, guide.

ỉpt private chamber, harîm.

wr-mꜣw 'Greatest-of-seers', name of the high-priest of Heliopolis.

wsḫt hall, court (in temple or palace).

bỉsyt marvel, wonder.

mšrw evening.

mḥyt north wind.

nw time.

ḥmt craft, craftsmanship.

ḥrt heaven.

ḥsw singer.

ḥtpt offerings.

var. *ḫry-ḥb* lector-priest.

sḫ counsel.

šfšft dignity.

tp-rd rules, principles.

ṯnt difference.

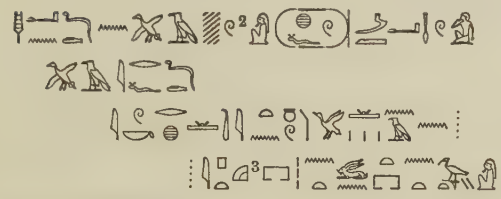
ds flint.

ḏfꜣ food.

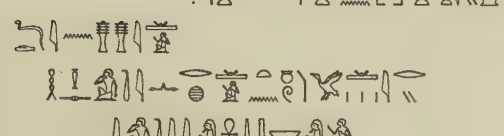
ỉmy-ḫt (adj. from *m-ḫt*) one who goes after *or* accompanies.

EXERCISE XXXIII

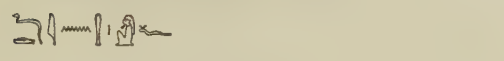
(a) Reading lesson : extract from a book of tales.[1]



ḥr·n ḏd·n pꜣ … w Ḥfw mꜣʿ-ḫrw :
pꜣ irf ḏd,
iw·k rḫ·tì tnw nꜣ n
ipwt nt wnt nt Ḏḥwty ?

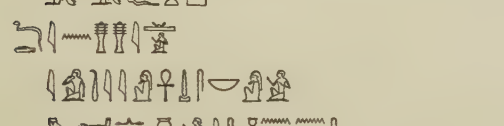


ḏd·in Ḏdì :
ḥs·tì, n rḫ·ì tnw iry,
ity (ʿ.w.s.) nb·ì ;
iw·ì swt rḫ·kwì bw nty st im.



ḏd·in ḥm·f :
iw irf tn ?

ḏd·in Ḏdì pn :
iw ʿfdt im nt ds
m ʿt sìpty rn·s m 'Iwnw :
m tꜣ ʿfdt.



ḏd·in Ḏdì :
ity (ʿ.w.s.) nb·ì,
mk nn ink ìs inn n·k sy.

ḏd·in ḥm·f :
in m irf in·f n·ì sy ?

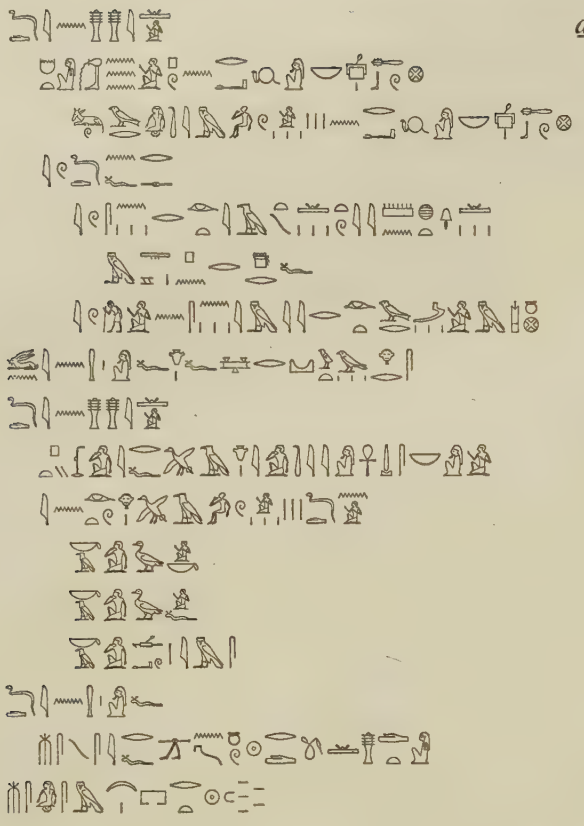
ḏd·in Ḏdì :
in smsw n pꜣ ḫrdw 3
nty m ḫt n Rd-ḏdt
in·f n·k sy.

ḏd·in ḥm·f :
mr·ì ìs st.
nꜣ ḏdy·k,
pty sy tꜣ Rd-ḏdt ?

[1] *Westc.* 9, 1–15 with a few restorations. See too *JEA.* 11, 2.

[2] The traces do not suit 'king', which gives, however, the required sense.

[3] The original has wrongly ; see *ib.* 7, 5. 7.



ḏd·in Ḏḏi :

ḥmt wʿb pw n Rʿ nb Sꜣḫbw

iwr·ti m ḫrdw 3 n Rʿ nb Sꜣḫbw,

iw ḏd·n·f r·s :

iw·sn r irt ist twy mnḫt

m tꜣ pn r ḏr·f ; [*Iwnw.*

iw smsw n·sn-imy r irt wr-mꜣw m

wn·in ḥm·f ib·f wꜣ r ḏwt ḥr·s.

ḏd·in Ḏḏi :

pty irf pꜣ ib, ity (ʿ.w.s.) *nb·i ?*

in ir·tw ḥr pꜣ ḫrdw 3 ḏd·n·i :

kꜣ sꜣ·k,

kꜣ sꜣ·f,

kꜣ wʿw im·s ? [1]

ḏd·in ḥm·f :

ms·s irf s(y) nw, Rd-ḏḏt ?

ms·s m ꜣbd 1 prt ssw 15.

[1] Emend *im·sn.*

'Then said the [king] Kheops, the deceased: What about the saying thou knowest the number of the secret chambers of the sanctuary[1] of Thoth? And Djedi said: So it please thee, I know not the number thereof, O Sovereign, my lord, but I know the place where it is.[2] And His Majesty said: Where is it? And Djedi said: There is a box of flint in a room called (room of) inspection in Heliopolis; (it is) in that box. ⟨And His Majesty said: Go fetch it for me.⟩[3] And Djedi said: O Sovereign, my lord, behold it is not I who will fetch it for thee. And His Majesty said: Who will fetch it for me? And Djedi said: The eldest of the three children who are in the womb of Reddjedet will fetch it for thee. And His Majesty said: Indeed I should like it! (But as regards) what thou hast said, who is this Reddjedet?[4] And Djedi said: She is the wife of a priest of Rēʿ, lord of Sakhebu, who is pregnant of three children belonging to Rēʿ, lord of Sakhebu; and he has promised her that they shall exercise this

[1] A word otherwise unknown, possibly connected with the geographical name *Wnw*, i.e. Shmûn, Hermopolis Magna.

[2] The context seems to demand that *st* should here refer to the number, not to the *ỉpwt* themselves.

[3] The sense demands the restoration of some such speech on the part of the king. Its omission may have been due to *homoioteleuton*, the recurrence of one and the same word at the end of two consecutive phrases or sentences.

[4] It seems best to take *nꜣ ḏḏy·k* as in anticipatory emphasis (§ 148, 5) and as equivalent to *ir nꜣ ḏḏy·k*. For the form *ḏḏy·k* see p. 303, n. 19.

beneficent office throughout the entire land; and the eldest of them shall be high-priest[1] in Heliopolis. Thereupon His Majesty grew sad in his heart because of it. And Djedi said: What is this mood?[2] Is it on account of these three children of whom I said, then your son, then his son, and then one of them? And His Majesty said: At what moment will she give birth, Reddjedet? [And Djedi said:][3] She will give birth on the fifteenth day of the first month of winter.'

[1] *Wr mȝw*, lit. 'greatest of the seers'; this was the particular name of the high-priest of Heliopolis.
[2] Lit. 'heart', i. e. state of heart, mood. *'In ỉr·tw*, lit. 'is it done?' [3] For this omission see § 224, end.

(*b*) *Translate into English, emending if necessary:*

(1)

(2)

[1] Text from a stela showing a minstrel playing the harp before his master.

(*c*) *Translate into Egyptian*:

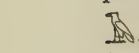
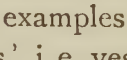
(1) Then said the courtiers to (*ḥft*) His Majesty: Behold, we will do according to (*m*) all that thou hast commanded, O Sovereign, our lord. (But) wherefore hast thou inquired from us a counsel (*sḫ*)? Does one guide Horus who is in the sky to sail in the heavens? Does one give a rule of knowledge to Ptah, the noble one who-presides-over (*ḥry-tp*) craftsmanship? Does one teach Thoth to speak? There is no difference between (lit. of) these three and (lit. *r* 'from') thy Majesty. If thou givest instruction (*ḥr* 'face') to him who is ignorant (*ḫm-ḫt*), the morrow dawns (lit. the earth grows light), and he is cleverer than those who know! (2) Hail to thee, thou eye of Horus, who cuttest off the heads of those who accompany Seth! Great is thy dignity (over) against thy enemies, in this thy name of lady of dignity! O Sobk, thou hast placed her in thy head,[1] that thou mayst be great through (*m*) her. (3) It is a greeting to my lord (l. p. h.) to the effect that the two Medjay-people who went to the desert on the fourth day of the first month of summer came to report to me to-day at time of evening, and brought three Nubians, saying that they had found them to the south of the fortress. Thereupon I asked these Nubians, 'Whence have ye come?' Thereupon they said, 'We have come from the Well of Horus.' (4) This book was found by night by the hand of a lector-priest, when this earth was in darkness. The moon shone on this book, on every side of it. It was brought as a wonder to the Majesty of King Kheops, the deceased.

[1] The eye of Horus is here identified with the uraeus (i. e. cobra) in the royal diadem.

APPENDIX A

THE VOCALIZATION OF MIDDLE EGYPTIAN

THE purpose of this book being the practical teaching of hieroglyphics on scientific lines, it has been deemed advisable to avoid the extremely difficult and hypothetical questions connected with the vocalization of the ancient language. From the very outset we have laid stress upon the fact that the vowels are not written in the hieroglyphs; the consequence of this fact is that our consonantal transliterations resemble desiccated skeletons of words far more than the living, vibrating sounds of real speech. From the transliteration *Ỉmn* one fails altogether to realize that the god of Thebes was called *Amāna*, or something like it, by the contemporaries of the Tuthmosides. This Appendix is intended partly to correct the distorted impression which our practical object has forced us to give, and partly to lead up to the discussion as to the most suitable rendering of Egyptian proper names, the subject of Appendix B.

Such knowledge as we have of the pronunciation of the older stages of Egyptian is based on the vocalized forms vouchsafed to us by Coptic, Greek, Assyrian, and Babylonian. Of these Coptic is, of course, by far the most important, being actually the old Egyptian language in its latest stage of development and written in Greek characters (§ 4). The disadvantage of Coptic is, however, its remoteness in time from the stages of the language upon which it is required to shed light; it would be as little legitimate to transfer the Coptic pronunciation of such a word as *ōbᵉt* 'goose' to the old Egyptian equivalent  *ꜣpd* as it would be to use modern English pronunciation as our authority for pronouncing Anglo-Saxon. The vowels and consonants of the older language have usually become modified in the lapse of time, so that the more recent equivalents can at best serve only as a basis for inference. A like objection applies to the Greek and Assyrian transcriptions of Egyptian words; these transcriptions are, moreover, comparatively few in number and confined mainly to proper names. Of greater value are the fully vocalized transcriptions of Egyptian names and words which occur, written in Babylonian cuneiform, on the clay tablets known as the El-Amarna letters (14th century, B. C.) and on those constituting the archives of the Hittite capital of Boghaz Keui (13th century).[1] Good examples are *uruššа* 'head-rest' for Eg. *wrs*; *kuiḫku* 'Khoiakh vessels', i. e. vessels such as were used at the festival of the month of Khoiakh, for Eg. *kꜣ-ḥr-kꜣ*; *Āna* 'Heliopolis' for Egyptian *Ỉwnw*; *Nibmuarīa* for Egyptian  *Nb-mꜣᶜt-Rᶜ*, prenomen of Amenophis III. Probably these

[1] See H. RANKE, *Keilschriftliches Material zur altäg. Vokalisation* in *Abh. d. kön. Preuss. Akad. d. Wiss.*, Berlin, 1910; also *ÄZ.* 56, 69; 58, 132; *JEA.* 11, 230.

Babylonian transcriptions differ only little from the contemporary Egyptian pronunciations. Hence their great interest; but here again we are handicapped by the extreme rarity of their occurrence and by their restriction to but a few classes of words.

In the main, therefore, we are thrown back upon Coptic for such positive knowledge as we can glean concerning the pronunciation of the earlier stages of the Egyptian language. Now if we examine the word-forms of the Saʿîdic dialect (this seems to have preserved its ancient character better than the other dialects, except in some particulars the Akhmîmic), a definite system of vocalization reveals itself, of which the following are the main principles:—

Rule 1. Every syllable, and consequently every word, begins with a consonant. No syllable can either begin or end with two consonants; where a word appears to begin with two consonants, a short helping vowel ᵉ was pronounced before the first of them, which thus functions as the end of an initial closed syllable.[1] Exx. *ran* 'name', Eg. *rn*; *sō-tᵉm* 'hear' (infinitive), Eg. *sḏm*; *ᵉn-šot* 'be hard' (infinitive), Eg. *nḫt*.

[1] Such a closed syllable beginning with ᵉ is an exception to the statement with which the rule started, namely that every syllable must begin with a consonant. The Semitic languages exhibit a similar exception. In the hieroglyphs a prothetic *i* is, as we have seen § 272, sometimes used to indicate the presence of the helping vowel.

Rule 2. Open syllables, i. e. those ending in a vowel, have their vowel long. Closed syllables, i. e. those ending in a consonant, have their vowel short. Exx. *nū-tᵉm* 'sweet', Eg. *nḏm*; *sŏt-mᵉf* 'hear (inf.) him', Eg. *sḏm·f*.

Rule 3. Each word has only one accented syllable (tone-syllable), which may be open or closed and must be either the last or the last but one (penultimate). The subsidiary unaccented (toneless) syllables are closed and have merely the short helping vowel ᵉ. Exx. *šŏr-šᵉr* 'destroy' (infinitive), Eg. ; *šᵉr-šŏ-rᵉf* 'destroy (inf.) him'.

It must be made perfectly clear that Coptic, taken as it stands, shows at least as many exceptions to these rules as exemplifications of them. The following words offend in different ways: *ōš* 'call', 'read'; *nūfĕ* 'good'; *smŏnᵉt* 'be established' (qualificative); *eŏw* 'praise'; *gĕrăgĕ* 'hunters'; *egŏŏš* 'Nubians'. On a close inspection, however, it will usually be found that, even where the rules are ostensibly broken, nevertheless the principles which they embody have been at work. For example, *rŏ* 'mouth' contradicts the second rule by having a short vowel in an open syllable, while *rōf* 'his mouth' contradicts it by having a long vowel in a closed syllable; but it is clear that *rŏ* and *rōf* are related in some such way as *sōtᵉm* 'hear' and *sŏtmᵉf* 'hear him' instanced above. Now in *sōtᵉm* the division of syllables is *sō-tᵉm*, and the first syllable, being open, demands the long vowel *ō* according to Rule 2 above; in *sŏtmᵉf* the addition of the suffix alters the syllable-division to *sŏt-mᵉf*, whence the short vowel *ŏ*. Conversely, *rŏ* 'mouth' is explicable if the original form was *răʾ*; when the suffix *·ᵉf* was added,

the consonant *ɜ* would be needed to begin the second syllable; the vowel *ắ* would then fall in an open syllable and accordingly have to be lengthened to *ā*; thus *rōf* would represent an original *rā́-ɜ́f*.[1] Proof that *ɜ* has fallen away is impossible in this particular case, since 'mouth' is always written ideographically. In countless examples, however, the old hieroglyphic writings at once provide an explanation for the departure of the Coptic equivalents from the rules. Thus *ōš* 'call' begins with a vowel in Coptic because that language has no means of representing the initial *r* of *rš*; *nūfĕ* 'good' owes its short *ĕ* in an open syllable to loss of the final consonant *r*, cf. *nfr* = *nūf*^{e}(*r*); *smŏn*^{e}*t* 'be established' has as its prototype the 3rd pers. s. fem. of the old perfective *smn·tĭ* = ^{e}*smŏnt*^{e}*y* = ^{e}*smŏnt* (by loss of ^{e}*y*) = ^{e}*smŏn*^{e}*t* (by insertion of ^{e} before *t* to avoid two consonants at the end of the syllable); *eŏw* 'praise' is found to be the Coptic form of *ɜsw* = ^{e}*ɜsŏw*, a noun of the same form as *snf* 'blood', Coptic *snŏf*; *gĕrăgĕ* 'hunters' may be reconstructed as * *grgyw*, m. plur. imperf. act. part. from *grg* 'hunt', the final *-ĕ* being the relic of an unaccented *-yĕw*; it looks as though the entire word must have been vocalized *gerrăgyew*, a form recalling the *pitēl*-reduplication which we are tempted to postulate for the imperfective verb-forms (§ 356, Obs.).

We are now in a position to appreciate the arguments proving that *ɜ*, *i̯*, *r* and *w* are not vowels, as the earlier Egyptologists supposed, but are consonantal in character. It is true that all these hieroglyphs are used to indicate vowels in the cartouches of the Graeco-Roman period; but an analogy for this perversion of their original function has been found,[2] and there is the serious difficulty that vacillates between the different values *a*, *e*, *ē*, *o* and between the values *a*, *e*, *o*. Again, if we collect the Coptic equivalents of the hieroglyphic words in which these signs occur, we find (1) that , though written *ou*, is employed in a thoroughly consonantal way like *w* or *u̯*; (2) that either is written *ei* or *i* and employed like consonantal *y*, or else disappears altogether; (3) either disappears altogether or else has changed to *ei*, i. e. consonantal *y*; (4) has vanished completely. If it should be argued from 'load', Coptic *ōt*^{e}*p*, that = *ō*, or from 'skin', Coptic *ănŏm*, that = *ă*, or again from 'sun', Coptic *rē*, that = *ē*, we could easily make rejoinder with instances which would show, upon the same lines, that is not only *ō*, but also *ă*, *ĕ*, *ē*, *ī*, *ū*; that is at once *ă*, *ĕ*, *ē*, *ī*, *ŏ*, and *ō*; that may as easily stand for *ă*, *ĕ*, *ŏ*, *ō* as for *ē*. To accept any such conclusions would, of course, be absurd, and it ought to be evident, without further proof, that , and are not equivalent to the vowels in the Coptic words in question, but have here fallen away or become invisible. The matter is, however, settled definitely when examples of the different verbal classes in Egyptian and Coptic are compared with one another.

[1] For the changes *ă* to *ŏ*, *ā* to *ō*, see p. 427.

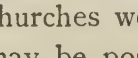
[2] See p. 14, n. 1.

Old writing	Coptic: Infinitive absolute	with nom. obj.	with suffix obj.	Qualificative
2-lit.				
ḳd 'build'	*kōt*	*kĕt-*	*kŏtᵉf*	*kēt*
ỉp 'count'	*ōp*	*ĕp-*	*ŏpᵉf*	*ēp*
ỉr 'wash'[1]	*yō*	*yă-*[2]	*yăăf*[2]	—
3-lit.				
sḏm 'hear'	*sōtᵉm*	*sĕtᵉm-*	*sŏtmᵉf*	*sŏtᵉm*
ỉṯp 'load'	*ōtᵉp*	*ĕtᵉp-*	*ŏtpᵉf*	*ŏtᵉp*
ʿnḫ 'live'	*ōnᵉh*	—	—	*ŏnᵉh*
wšb 'answer'	*wōšᵉb*	—	*wŏšbᵉf*	—
3ae inf.				
msỉ 'bear'	*mīsĕ*	*mes(t)-*	*mastᵉf*	*mŏsĕ*
ỉbỉ 'thirst'	*ībĕ*	—	—	*ŏbĕ*
ʿḥỉ 'hang up'	*īšĕ*	*ešt-*	*ašᵉf*[2]	*ašĕ*[2]
wnỉ 'pass by'	*wīnĕ*	—	—	—

[1] This verb, originally *3ae inf.*, has secondarily attached itself to the *2-lit.* class.
[2] *ă* instead of *ĕ* and *ŏ* under the influence of the guttural ʿ, the latent presence of which is thus indicated.

Examination of the above table shows that the various Coptic verb-classes have each its own characteristic vowel, which persists unchanged, or nearly so, whatever the neighbouring radical consonants may be. There can be no doubt that the *ō* of *ōp*, of *yō* and of *wōšᵉb* is the same *ō* as in *kōt* and in *sōtᵉm*, and similarly that the *ī* in *īše* and *wīne* is the same *ī* as in *mīse*. Hence we may conclude at once that in is a consonantal *y*, and that the seen in and implicit in is a consonantal *w*. As for the of *ỉṯp*, the of *ỉp* and *ỉbỉ*, the of *ỉr*, *ʿnḫ* and *ʿḥỉ*, they clearly represent consonants which either have fallen away or for some other reason fail to find expression in the corresponding Coptic verbs.

Such considerations as these warrant the conclusion that Coptic displays the ruins of a much earlier phase of Egyptian, in which the division of the syllables and the quantity of the vowels were governed by the strict rules above specified. The question now arises as to what particular phase in the history of the Egyptian language is represented by Coptic in its ruinous condition; is that phase Late Egyptian, Middle Egyptian, or Old Egyptian? The problem must be clearly understood. Coptic is, of course, the ultimate outcome of all preceding stages of Egyptian, including some prehistoric stages of which we have no precise knowledge. What we are now seeking is, however, that particular phase

of the language in which the decayed vocalic system of Coptic finds its explanation. An analogy may help to elucidate the problem: many of our great abbey-churches were preceded by Anglo-Saxon, if not by Roman, structures; yet it may be possible in a particular church to ascribe the ruinous portions alone surviving in mass beside other portions not so ruined, to the Perpendicular style of architecture, not to any other style whether earlier or later. Similarly we are able to state with some assurance that the vocalic system found in ruinous condition in Coptic belongs to no other phase of the Egyptian language than to Old Egyptan. In order to discover an explanation for *smŏn^{e}t* (see above) we have to go back to the form  *smntỉ* (*^{e}s-mŏn-t^{e}y*); had the Coptic vocalic rules here come into operation only when *smntỉ* was already reduced to *smnt*, doubtless that later form would have assumed some such vocalization as *s^{e}mnŏt*, *^{e}smōn^{e}t* or *sŏmn^{e}t*. The actual form *smŏn^{e}t* found in Coptic demands that the final syllable *-t^{e}y* should have been still intact at the moment when the vocalic rules exerted their influence; now since is sometimes written for simple *t* in the fem. relative form from Dyn. XII onwards (§ 387, 2), ex. , and since this must be copied from the old perfective, it seems necessary to suppose that the *ỉ* of the ending *·tỉ* (*·t^{e}y*) was lost by then, and possibly even far earlier. Similarly the short vowel in Coptic *^{e}hkŏ* 'hunger' must date from a time when the original *r* of *ḥḳr* had not yet fallen away; but this probably occurred as early as the Old Kingdom, since *ḥḳr* 'hunger' and *ḥḳꜣ* 'rule' interchange in the Pyramid texts.[1] Many nouns like *nēb* 'lord' betray the former presence of an ending *-^{e}w* (*nē-b^{e}w*), of which hieroglyphic writing subsequent to the Old Kingdom contains no trace. Again, the Coptic *hŏ* 'face' and the preposition *hi* 'upon' derived from it reveal the loss of the original end-consonant *r* (*hŏ* = old *ḥăr*; *hi* = old *ḥer*, *hey*), whereas the corresponding form with the suffix *hrăf*[2] has preserved the *r*; already in the Old Kingdom *ḥr* 'face' and 'upon' are consistently written without *r*, while the *r* appears consistently in *ḥr·f* 'upon him'; that the Coptic pronunciation *^{e}hraf* holds good of early Middle Egyptian is shown also by the isolated variant (§ 272). Sometimes hieroglyphic writings for which no exact Coptic equivalents can be quoted tell their own tale. We have noted in § 78 that the XIIth Dyn. spelling *dpwt·f* 'his boat', when compared with *dpt* 'a boat', can be explained only as due to the displacement of the accent owing to the addition of the suffix; under the protection of the accent the original *w* of the word (hypothetically *dapwet*) is preserved in *d^{e}pwát^{e}f*, while it disappears in *dáp^{e}t*. Here, then, we observe the Coptic laws of syllable-division and accentuation already in full force. No doubt the evidence of the hieroglyphs is often deceptive, but cumulatively the proofs that the Coptic vocalic system goes back to Old Egyptian are overwhelming.

[1] *Pyr.* 553; see *Verbum* i. p. 143.

[2] In point of fact Coptic has not preserved *hraf* 'upon him'; but the vocalization is guaranteed by *hraf* 'his face' in the expression ⲁⲓϩⲣⲁϥ 'amuse oneself' and by the adjectival ϩⲣⲁⲓ 'over'.

Whereas the division of the syllables and the quantity of the accented vowel can thus often be ascertained, the quality of the vowels is much more doubtful. Nevertheless, a careful comparison of the Coptic, early Greek, and Babylonian word-forms has enabled scholars to form a rough idea of the nature of the Egyptian vowels as early as the Eighteenth Dynasty. It would seem that at this period, and possibly very much earlier, Egyptian had the same vowels as classical Arabic, namely *a*, *i* and *u*, each of which could be either short or long; the *e* and *o* vowels appear to be more recent developments. To summarize very briefly the results attained, starting with Coptic, the following statement may be made:—

Coptic *ō* < [1] old Greek *ū* < Babylonian *ā*. Ex. *Hōr* 'Horus', old Gk. -υρ (in Αθυρ 'Hathor'), Bab. *Ḫāra*. Note that Coptic has preserved the *ū* of the old Gk. after *m* and *n*, cf. *Amūn*, Bab. *Amāna*; *Anūp*, old Gk. Ανουβις.

[1] This symbol means 'arises from'; the reverse symbol would mean 'gives rise to'.

Coptic *ē* < old Gk. *ī* < Bab. *ī*. Ex. *rē* 'sun', old Gk. -ρι (in Μεσορι, a month-name), Bab. *rīa* (e.g. in *Nibmuarīa*).

Coptic *ŏ* < old Gk. *ă* < Bab. *ă*. Exx. *hŏt^{e}p* 'is pleased' in *Par^{e}mhŏt^{e}p*, a month-name, Bab. *-ḫatpi* (in the name *Amanḫatpi* = *Imnḥtp*); *mŏse* 'is born', old Gk. μασι (in the king's name Αμασις), Bab. *mašši* (in *Ḫaramašši* = *Ḥr-ms*). Note that Gk. for the most part represents this old *ă*, late *ŏ*, by ω (ōmega), perhaps because Gk. o (omikron) had in it a tinge of *u* which was unsuitable.

Coptic *ă* < older *ĕ* < still older *ĭ*. It can be shown that Akhmîmic has often preserved the quality of the vowels better than Saʿîdic; now Saʿîdic *ă* is *ĕ* in Akhmîmic, ex. Saʿîd. *lăs* 'tongue', Akhm. *lĕs*. That *ĭ* was the earlier form of *ĕ* is a matter of inference.[2]

[2] Curiously paralleled in the case of Saʿîdic *las* 'tongue' by the old Arabic *lisān*. In a number of cases the old Arabic confirms the earliest vocalizations which have been deduced for Egyptian words, hinting that the quality of the Egyptian vowels may have changed very little in the earlier stages of the language.

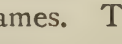
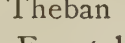
Coptic *ĕ* sometimes at least goes back to Bab. *u*. Ex. *mĕ* 'truth' (Eg. *mɜʿt*), Bab. *mua* (in *Nibmuarīa*).

The summary account here given must suffice to indicate the kind of means by which the pronunciation of Middle Egyptian can occasionally be elicited. The chief authorities to be consulted are Professor Sethe's great work on the Egyptian verb, and his recent brilliant article entitled *Die Vokalisation des Ägyptischen* in *Zeitschr. d. deutsch. morgenl. Ges.*, 77 (1923), 145–207, reprinted in 1925. See too a review by G. Farina in *Aegyptus*, 1924, 313–25. Research is now beginning to take the further and still more hazardous step of comparing the vocalization of Egyptian with that of the related Semitic languages. Here too Sethe is the pioneer, see the aforementioned article. The conclusions reached by Sethe, though admittedly of a tentative character, coincide, on the whole, with those of W. F. Albright, whose brief independent study, entitled *The principles of Egyptian phonological development*, is printed in *Recueil de Travaux*, 40, 64–70.

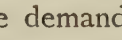
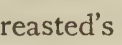
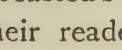
APPENDIX B

THE TRANSCRIPTION OF EGYPTIAN PROPER NAMES[1]

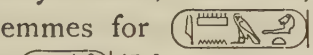
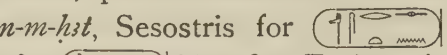
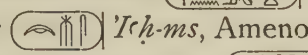
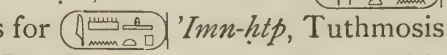
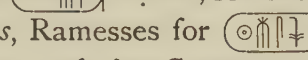
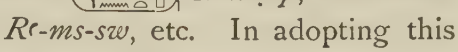
[1] See GARDINER-WEIGALL, *A Topographical Catalogue of the Tombs of Thebes*, London, 1913, pp. 14–15.

THE absence of vocalization in the hieroglyphic writing has the irritating consequence that there can be no fixed norm for the transcription of proper names. Thus  *Ḏḥwty-ḥtp*, the owner of a famous tomb at el-Bersheh, is called Tehutihetep by one scholar, Thuthotep by a second, Thothotpou by a third, Dḥuṯḥotpe by a fourth. Other personal names are still less recognizable; a Theban noble of Dyn. XVIII, whose name is written  *'Inni*, appears in Egyptological books variously as Anna, Anena, Ennē, and Ineni. In these circumstances, what line is the learner of Egyptian to adopt? This is the question to be discussed in the present Appendix.

The desirability of a uniform method of dealing with proper names is great and indisputable; yet such uniformity is clearly unattainable. It could scarcely be demanded of the editors of widely read works like Baedeker's Egypt or Breasted's History that they should reconcile the divergent spellings with which their readers have been long familiarized, the more so since the proposed modifications would at best have only the virtue of greater consistency, not really that of greater scientific accuracy. The practice of the present writer conforms more closely to that of Baedeker than to that of Breasted; but since both are founded on sound philological method there is little to choose between them. The following pages suggest certain reasonable principles which the student may adopt, unless he prefer to accept the authority of one or other of the standard works named above.

In a few cases we can actually ascertain the contemporary pronunciation of Eighteenth Dynasty personal, divine or local names; the el-Amarna and Boghaz Keui tablets preserve for us, written in Babylonian cuneiform, such transcriptions as Amanḥatpi for  , Ḫāra for the god  Horus, Ḫikuptaḥ for  , one of the names of Memphis. But such contemporary evidence is scanty, and the rules of vocalization deducible thence are too incomplete for us to attempt to reconstruct other names on their basis. We are unable to live up to so high a standard. The best we can attain to is the sort of pronunciation which a Greek of the Ptolemaic period might have advocated; upon this we can now and then improve a little by retaining the consonantal values which are known to have obtained in the Eighteenth Dynasty.

In the case of royal names it seems advisable (as already stated in Excursus A, pp. 75–6) to employ the actual Greek forms which have been handed down, so far as they embody the old consonantal skeletons in fairly recognizable form.

Egyptology has from its earliest days been committed to the Greek royal names Menes, Kheops, and Mykerinos;[1] and it is, therefore, quite reasonable to add to their number Amenemmes for  *'Imn-m-ḥɜt*, Sesostris for  *S-n-Wsrt*, Amosis for  *'Iɔḥ-ms*, Amenophis for  *'Imn-ḥtp*, Tuthmosis for  *Ḏḥwty-ms*, Ramesses for  *Rɔ-ms-sw*, etc. In adopting this practice with Baedeker and the German school, we must, however, make sure that we select none but authentic Greek forms, this being the only possible excuse for the employment of the Greek transcriptions with their very un-Egyptian endings. For that reason the German choice of Thutmosis, a hybrid resting on no traditional basis, cannot be defended on the ground that it preserves the sequence of the original consonants (*Ḏḥwt-*) better than the genuine Manethonian forms Tuthmosis or Tethmosis. Where royal names either do not occur in Manetho[2] (exx. 'Aḥḥotpe, Akhenaten), or else occur in that author in much distorted form (exx. Misphres = *Mn-ḫpr-Rɔ*, Harmais = *Ḥr-m-ḥb*), we must have resort to the same kind of transcriptions (see below) as we should employ if the names in question were not royal but ordinary personal names (exx. Menkheperrēɔ, Ḥaremḥab).

[1] Kheops and Mykerinos (see *AZ.* 56, 76) are philologically poor forms, but rest on the authority of Herodotus; Manetho gives the less familiar Suphis and Menkheres.

[2] For Manetho see p. 76, n. 1.

The same holds in the case of divine names. Long use makes it impossible, even if it were desirable, to abandon the classical forms Osiris, Isis, Horus, Nephthys, as well as a number of others. To these may perhaps be added some of which the Greek transcriptions have been recently discovered from the papyri, exx. Sakhmis for , often called Sekhmet, Thphēnis for , usually known as Tefnut.[3] Amūn is a Coptic rather than a Greek form,[4] but occurs in the royal name Ramesses Miamūn; for various reasons Amūn is preferable to the earlier Greek form Ammon. Sōs, Suchos and Ophois are Greek equivalents of , and respectively, but are too remote from their Egyptian originals to be really serviceable; in these cases Shu, Sobk and Wepwawet are handier renderings. In cases where no Greek forms have been preserved, we must use such transcriptions as we might employ if the names were mere personal names, exx. Nut for , Māɔet for .

[3] Perhaps, however, Tefēnet is preferable to Thphēnis, which has an outlandish appearance.

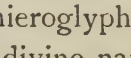
[4] It is found, however, in Plutarch.

As regards place-names, the classical forms Abydos, Koptos, Thebes, Elephantine, Herakleopolis Magna, Heliopolis will as a rule serve us best, and where these fail, we may often have recourse to Arabic names, like Assiûṭ, Aṭfîḥ, Dendereh, Esneh. When the actual site is unknown or doubtful, conventional transcriptions of the old Egyptian names must be used, like Neferusi for *Nfrwsy*, Menat-Khufu for *Mnɔt-Ḫwfw*.

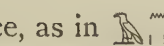
[5] See J. Lieblein, *Dictionnaire de noms hiéroglyphiques*, Leipzig, 1871–92; G. Legrain, *Répertoire généalogique et onomastique du musée du Caire*, Geneva, 1908.

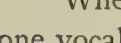
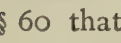
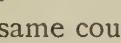
[6] Fr. Preisigke, *Namenbuch*, Heidelberg, 1912. See also W. Spiegelberg, *Aegyptische und griechische Eigennamen, aus Mumienetiketten der römischen Kaiserzeit*, Leipzig, 1901.

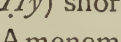
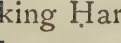
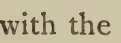
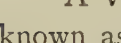
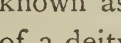
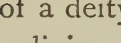
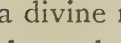
We turn now to ordinary personal names.[5] Of these the Greek papyri have preserved a large number complete with their vowels;[6] however the names in question are mainly late ones and as such do not concern us here; also the

modification or fusion of their component consonants often renders them unrecognizable as equivalents of their hieroglyphic originals. In transcribing Middle Egyptian personal names it is both usual and advisable to reject any actual Greek equivalents there may be in favour of more artificial dressings up of the written consonantal skeletons. In choosing the vowels to clothe these, etymology and grammar must be carefully consulted; thus Ḥarmose as equivalent of hieroglyphic  *Ḥr-ms* owes its vocalization to the considerations (1) that the divine name Ḥōr (so Coptic; Bab. Ḫāra) must be in the reduced form Ḥăr- found in such Greek compounds as Ἁρσιησις, Ἁρενδωτης, and (2) that, the meaning being 'Horus is born', *ms* is old perfective (§ 322) and must be given the corresponding Saʿîdic form *mŏšĕ*. One might hesitate as to whether -mose or -mosi, which is the Bohairic form, is the most suitable English rendering; we prefer -mose, despite of the danger of its being pronounced monosyllabically, since there is an almost equal danger that -mosi might be spoken with -i as in 'bite'. Note further that though Greek parallel names like Ἀμωσις (earlier Ἀμασις) use ōmega, the vowel in question is not really long; on this point see above p. 427. Now it so happens that the name *Ḥr-ms* is recorded in the El-Amarna letters under the form Ḫarramašši; why then do not we borrow from this contemporary transcription at least the vowel *a* of -mašši, and write Ḥarmasi instead of Ḥarmose? The answer is that as a rule we should be unable to maintain so high a standard of vocalization. It is better to content ourselves with artificial graecizing or copticizing forms.

Before pursuing further this question of vocalization, it will be well to consider the values which the Egyptian consonants ought to assume in our transcriptions. The majority (*w, b, f, m, n, r, h, s, k, g, t, d*) present no difficulty. In scientific writing it is desirable to differentiate *ḥ* from *h*, *ḫ* from *k*, though these distinctions may be ignored in more popular use. For *ḥ*, *ḫ* and *š* we should use *kh*, *ch* and *sh* respectively. The consonants and are embarrassing. To use *ṯ* and *ḏ* would convey little meaning to the general reader, and such equivalents as *z* and *j* are open to various objections. No suggestions yet made seem really satisfactory; the least unsatisfactory are *th* for and *dj* for . These transcriptions have at least the advantage of hinting at the relationship of *ṯ* to *t* and of *ḏ* to *d*; and *dj*, at all events, is near enough to the real pronunciation of to pass muster. On the other hand, we must admit that to transcribe *Ḏḥwty-ms* as name of a private individual by Djeḥutmose, while transcribing it as a royal name by Tuthmosis, must seem to the uninitiated a very strange proceeding. The semi-vowel is suitably rendered as *y* except where we have good reason for thinking that it possessed the value of *ɔ*; and will also be *y*. is best omitted in transcription; its

presence, as in  Any,[1] is sufficiently marked by the quality of the vowel employed (*a* instead of *e*, §19) and by the absence of any supporting initial consonant. On the other hand, has too emphatic a sound to be ignored; its presence should be indicated by the symbol ʿ, except in the most popular writing, ex. *Rʿ-ms*, Raʿmose, more popularly Ramose.

Where no etymology of a name can be given, scientific reasons for preferring one vocalization to another disappear entirely. In this case it is best to adopt that form which will most clearly recall the hieroglyphic writing. In names like and  we shall write Thenuna and Ita, although we have learnt from § 60 that these spellings merely represent the consonants *Ṯn* and *ʾIt*. The same course is advisable also in reference to those names which we now know to be abbreviations of well-known names of clear etymology,[2] exx. Ḥuy (really *Ḥy*) short for Amenḥotpe,  Maḥu (really *Mḥ*) short for  Amenemḥab. In the latter case the Greek transcription Ἁρμαις of the name of king Ḥaremḥab might embolden us to choose Maḥi rather than Maḥu, but the latter seems preferable, since it reminds us at once that the last syllable is written with the biliteral sign *ḥw*.

A very important class of personal names is that containing the names known as theophorous, i. e. compound names in which one element is the name of a deity.[3] Now in Graeco-Roman transcriptions it is the rule that when such a divine name stands at the *beginning* of a compound, it is less heavily vocalized than when it stands independently or at the end of a compound; compare Ἀμενεμμης with Μιαμουν, Ραμεσσης with Λαμαρης (= *N-mꜣʿt-Rʿ* Amenemmes III). To this habit we must closely adhere; to argue from the independent form Θωθ or Θωυθ that  must be transcribed Thothmes is to ignore a very characteristic tendency of the Egyptian language. It is probable, indeed, that down to a relatively late period such divine names were not completely bereft, at the beginning of compounds, of their characteristic vowel, but had merely shortened it; thus we find such exceptional Greek forms as Ἀμον- instead of Ἀμεν- (from Ἀμουν) in Ἀμονρασωνθηρ =  *ʾImn-Rʿ-nsw-nṯrw* 'Amen-rēʿ, king of the gods'; Χνομ- instead of *Χνεμ- (from Χνουμ) in Χνομωνεβιηβ =  *Ḫnmw-ꜥꜣ-nb-ꜣbw* 'Khnum the great, lord of Elephantine'.[4] None the less, we have decided to adopt a graecizing or copticizing standard for our transcriptions of proper names; hence we shall write Amenemḥēt rather than Amonemḥēt. It should be noted, however, that we cannot always go so far in the reduction of divine names as the Greek transcriptions go; thus in Greek compounds  *Sbk*, Greek Σουχος, often appears as Σχ- Σεκ- Σοκ-,  *Ḫnsw*, Coptic Khōnᵉs, as Χεσ-; by virtue of our principle that the full[5] consonantal skeleton must be maintained we shall write Sebkḥotpe for  *Sbk-ḥtp*, Khensmose for  *Ḫnsw-ms*.

[1] The form Anuy would better remind one of the hieroglyphs, but the well-known designation 'the papyrus of Ani' prompts the adoption of a closely similar form.

[2] See *ÄZ.* 44, 87; 57, 77; 59, 71.

[3] K. Hoffmann, *Die theophoren Personennamen des älteren Ägyptens* in K. Sethe, *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, Bd. vii, Heft 1, Leipzig, 1915.

[4] See on this point Sethe, *Vokalisation* (above p. 427), pp. 182–9.

[5] Except in semivocalic endings like *-w*.

LIST OF HIEROGLYPHIC SIGNS

In the following pages an attempt is made to enumerate the commonest hieroglyphs found in Middle Egyptian, to determine the objects depicted by them, and to illustrate their uses. It would be easy enough to augment our list very considerably, though there might be difficulty in finding good forms of the rarer signs which would then have to be included. But such an augmentation might well do more harm than good, by unduly dispersing the student's interest, instead of concentrating it upon the signs most frequently met with. It must never be forgotten that in the eyes of the old Egyptians the hieroglyphic writing always remained a system of pictorial representation as well as a script. Hence the capricious variety exhibited in the more elaborate inscriptions. To take but one example, the sign for 'statue' (A 22) is apt to change sex, head-gear, dress and accoutrements according as the context or the scribe's fancy may dictate. This is the principal reason why the printing of hieroglyphic texts is so unsatisfactory. No fount of type is sufficiently rich or sufficiently adaptable to do justice to the Egyptian originals. Indeed, there is only one wholly satisfactory method of publishing hieroglyphic texts, namely reproduction in facsimile. Two possibilities here present themselves, facsimile by hand and facsimile by photography. The objection to facsimile by hand is, of course, the very laborious nature of the process. Facsimile by photography has the disadvantage that it will serve only for perfectly preserved texts. As a second-best alternative, the employment of autography, as in Professor Sethe's *Urkunden der 18. Dynastie* and his edition of the Pyramid Texts, is to be recommended. The printing of hieroglyphic texts in type is really adapted only for grammatical or lexicographical works, especially where the hieroglyphs are to be combined with European characters. The discussion of this question is not without a practical purpose; it aims at impressing upon the student *the great desirability of a good hieroglyphic handwriting*. Far too lax standards in this respect have been tolerated in the past, and one of our principal aims in creating the new fount of type here employed for the first time was to give a fresh impetus to this side of the hieroglyphic scholar's training. The forms shown in the new fount are those normally used in the tombs of the Eighteenth Dynasty, though in some cases earlier forms had to be added in order to elucidate pictorial meanings which by that time had become either modified or forgotten. The beginner may safely use our types as his models, but he must realize that copying from the actual monuments gives a knowledge of hieroglyphic writing unobtainable in any other way.

The commonest hieroglyphs received their traditional, relatively stereotyped, forms in the very earliest Dynasties. Misinterpretations and confusions may, therefore, be expected at least as far back as the time of the Pyramid-builders. Some of the objects depicted may have been obsolete at a still more remote date, ex. (T 22), the two-barbed spear, or the particular form of mast represented by (P 6). In other cases it is the method of depiction, not the object itself, which had become obsolete by the time that inscriptions began to be plentiful.

Who would have guessed that (D 61) represents human toes? This interpretation is, however, supported by the form of that sign in the tomb of Methen (Dyn. III), where the toe-nails are clearly marked, and is clinched by the fact that the word *sḥ* means 'toe'. The investigation of the pictorial meaning of the hieroglyphs is for this reason a very difficult task. But it is a task the interest of which is not confined to archaeology alone, since important lexicographical conclusions depend on the right understanding of the signs. We should doubtless be less at sea as regards the meanings of the obscure verb *mḏḏ*, if we knew what object the sign (Aa 24) portrays. From (A 34) we learn something at least of the quality of the action expressed by the stem *ḫwsi*, 'pound', 'build', 'achieve'. The sign (E 32) which determines *ḳnd* gives to that verb 'to be angry' a colouring definitely distinct from the nearly synonymous *ḏnḏ*. Without the sign (M 44) we should not realize the idea of 'sharpness' which enters into the Egyptian conception of 'preparedness' *spḏ*. However, the full value of the study of the hieroglyphs will not emerge until that study is far more advanced than it is at present. We are still quite ignorant of the origin of many signs, such as (Aa 7), (Aa 20), and (Aa 27).

The modern craving for scientific precision, so contrary to the habit of the Egyptians themselves, has often led in the past to falsification of the actual graphic facts. Thus it has been the habit of scholars to write *ḫrp* 'administrate' with and *sḫm* 'powerful' with . This particular distinction rests, as it happens, on an erroneous assumption, namely that the signs in question were originally different. But in other cases where there really was a difference, as between *šmʿ* and *rsw*, between the rope (*šs*) and the bag (*sšr*), it is astonishing how often even the best scribes are guilty of confusion. Some of these confusions led in course of time to the substitution of one sign for another. Thus (Aa 2) has absorbed quite a number of different signs. Many such confusions arise through hieratic. For instance, hieratic (Aa 8) stands not only for the hieroglyphic sign , as in *ḳn* 'cease' and *ḏsḏsṯ* 'council', but also for in *ʿḏ* 'district' and for in *spṯ* 'province'. Assimilations of the kind are apt to pass into hieroglyphic as well, where the reason for them is not obvious until their origin in hieratic is pointed out. Thus (in hieratic) constantly takes the place of (in hieratic) in words from the stem *šnʿ*, like *šnʿ* 'magazine' for , a word in which itself is a substitution for an earlier sign . In copying the monuments we must resist the temptation to substitute more correct forms for those actually used. We are not entitled to impose upon the Egyptians our own scholarly preferences.

The first column of our sign-list, after the signs themselves, attempts to define the nature of the objects depicted. In connection with this, we must point out that our heads of classification are not, nor could they have been conveniently made, mutually exclusive. Thus we might have placed O 44 under F 'Parts of Mammals' because of the horns which are one of its constituent parts, or else under R, the class containing other religious symbols. Classes S, T, U, and V have proved especially troublesome, and signs allotted to one of them might often have been assigned equally appropriately to another or even to more than one

other class. Our second column, which deals with the uses of the signs in the writing of words, sometimes necessarily employs the terms 'phonetic', 'ideographic', 'determinative', and 'abbreviation' in ways which are open to criticism. The distinction between phonetic and ideographic uses of signs is not nearly so absolute as might be supposed, see § 42, Obs. It may even happen that a sign is phonetically used in the very name of the object from which it originated. Thus *šdw* 'water-skin' is undoubtedly the word from which (F 30) originated; nevertheless the phonetic complement and the determinative are sufficient evidence that is here the phonetic biliteral sign *šd*; the like is true of in *ḏbȝw* 'floats'. Elsewhere, as in when abbreviation for *ḥtp* 'favour' (§ 42, Obs.), or in *sḏm* 'hear' or *ỉw* 'come', the terms ideographic and phonetic seem almost equally suitable. Again, within the domain of 'phonetic signs', not all are on the same footing. Save for very rare variants like for *ḫrd* 'child' and for *sḫr* 'plan' the sign seems confined to derivatives of the stem *ḫr* (exx. *ḫrt* 'portion', *ḫr-nṯr* 'necropolis', *ḫryw* 'inhabitants'), whereas is freely used for *wn* even in the words where etymological relationship is out of the question, exx. *ḥwn* 'be young', *wnḫ* 'clothe'. Such facts as these go to show the impossibility of a hard and fast classification of the uses of signs. Ideographic uses shade off into phonetic, and there are degrees and varieties within the two main groups of sense-sign (ideogram) and sound-sign (phonogram). We have, on occasion, found it convenient to employ the terms 'semi-ideographic' and 'semi-phonetic', as well as the term 'phonetic determinative' explained in § 54. The objection to the term 'determinative', which is nevertheless too convenient to discard, was stated in § 23, Obs. We shall also make frequent use of the term 'abbreviation' (§ 55), though this is open to the objection that signs so described, ex. *ḥḳȝ* 'chief', often represent the original spelling, later amplified by the addition of phonetic and other elements, ex. . To sum up, the terminology adopted by us is not intended to bear too technical or too precise an interpretation.

The sign-list which follows is a Middle Egyptian sign-list. It disregards all hieroglyphs that had fallen into disuse by the Eleventh Dynasty, as well as all that were invented after the reign of Ḥaremḥab. For this reason, the words that are quoted to illustrate the uses of signs are throughout Middle Egyptian words. It has proved impossible, however, to ignore Old Egyptian completely. We have already alluded to the earlier forms of signs which are sometimes added to the later ones in order to illustrate their original meanings. Again, it is often only some passage in the Pyramid Texts which reveals the reading of an ideogram, and we have sought everywhere to indicate the reasons, or at least one sufficient reason, for the accepted reading of each separate hieroglyph. Moreover, Old Egyptian sometimes gives the explanation why one sign rather than another is used in the writing of a particular word. This applies especially to phonetic signs involving an *s*-sound, for Old Egyptian rigorously distinguished *ś* and *z*. The reason why *sȝ* 'son', for example, is written with instead of is that the earlier reading of the Middle Egyptian word *sȝ* 'son' was *zȝ*, not *śȝ*. Such facts as these have had to be taken into account.

The transliterations used in the following list call for comment in one particular. The use of brackets ( ) is a double one. Either they imply that a consonant has to be understood which is not written, as in *W3d(y)t* 'Buto', or else that a consonant which is written had disappeared from the pronunciation, as in *sw(r)i* 'drink' (§ 279). When one consonant passed into another in the course of the development of the language the conservative Egyptians sometimes retained in the hieroglyphs both the earlier and the later sound-signs. This is what has happened in 'what?', which we have transliterated *pw-ti* in § 497 and elsewhere; in the sign-list we have written *pw-t(r)i*, indicating thereby that the earlier form *pw-tr* had changed into *pw-ti*. It is unlikely that ambiguity will arise from this twofold employment of brackets. In some cases, as with *3ae inf.* verbs like *pri*, the unwritten consonant *i* is added in the transliteration without employing brackets.

The study of the individual hieroglyphs is still in its infancy, though some admirable pioneering work has been done. The principal authorities are:—W. M. Flinders Petrie, *Medum*, London, 1892; F. Ll. Griffith, *Beni Hasan*, Part III, London, 1896; Id., *A Collection of Hieroglyphs*, London, 1898; N. de G. Davies, *The Mastaba of Ptahhetep and Akhethetep at Saqqareh*, Part I, London, 1900; M. A. Murray, *Saqqara Mastabas*, Part I, London, 1905; A. M. Blackman, *The Rock Tombs of Meir*, Part II, London, 1915. Not to increase our references too greatly, we have as a rule preferred to quote less obvious sources.

Sect. A. Man and his Occupations

A 1 — seated man

Ideo. in *s* 'man'. Ideo. or det. 'I', 'me' in *·i*, *wi*, *ink*, *·kwi*. Det. man's relationships or occupations, exx. *s3* 'son'; *smr* 'courtier'; *ḥwrw* 'wretch'; *irr* 'doer'. In personal names, is abbrev. for *rḫw* 'men',[1] ex. *Rḫw-ꜥnḫ* 'Reḥuꜥonkh'.

[1] *Rec.* 9, 57, n. 2.

seated man and woman with plural strokes

Det. people and their occupations, exx. *rmṯ* 'people'; *ꜥ3mw* 'Asiatics'; *mtrw* 'witnesses'.

2 — man with hand to mouth

Det. eat,[1] exx. *wnm* 'eat'; *ḥḳr* 'hungry'; drink, ex. *sw(r)i* 'drink'; speak, exx. *sḏd* 'relate'; *gr* 'be silent'; think, ex. *ḳi* 'devise'; feel, ex. *mri* 'love'.

[1] Old uses, *ÄZ.* 57, 73.

3 [1] — man sitting on heel

Det. in *ḥmsi* 'sit'.

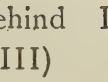
[1] Ex. *Rekh.* 4, 1.

4 — man with arms raised (cf. A 30)

Det. supplicate, ex. *dw3* 'adore'; hide, exx. [1] *sdg3* 'be hidden'; [2] *imn* 'hide'.

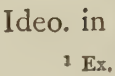
[1] *Urk.* iv. 385, 13. [2] Leyd. V 4, 2.

A 5 man hiding behind wall (Dyn. XVIII)

Det. hide, ex.  *imn* 'hide'.

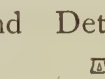
[1] *Urk.* iv. 84, 15. Very rare before Dyn. XIX.

6 man receiving purification (in M.E. usually replaced by D 60)

Ideo. in var. Pyr.  *wꜥb* [2] 'pure', 'clean'.

[1] Ex. *D. el B.* 56. [2] *Pyr.* 1171.

7 man sinking to ground from fatigue

Det. weary, weak, exx.  [2] *wrd* 'tire'; [3] *bdš* 'faint'; [4] *gnn* 'be soft'.

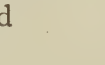
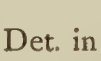
[1] Ex. *D. el B.* 110. [2] Brit. Mus. 101. [3] BUDGE, p. 372, 14. [4] Cf. *Urk.* iv. 943, 4.

8 man performing the *hnw*-rite

Det. in *hnw* 'jubilation'.

[1] Ex. *D. el B.* 89.

9 man steadying basket ▽ W 10 on head

Det. in abbrev. [1] *ỉtp* 'load';  abbrev. [2] *fỉ* 'carry'; abbrev.  [3] *kỉt* 'work'.

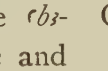
[1] *Sin.* B 244; *Peas.* B 1, 70. [2] *Sin.* B 246. [3] *Urk.* iv. 52, 17.

10 man holding oar

Det. in [1] *sḳdw* 'sail'.

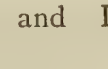
[1] *Th. T. S.* i. 37.

11 man holding the *ḥḳ*-sceptre S 42 and crook S 39 (O.K.)

O.K. ideo. or det. in var.  [2] *ḫnmś* 'friend'. Later replaced by A 21.

[1] DAV. *Ptah.* i. 4, no. 8. [2] *Saqq. Mast.* i. 23.

12 soldier with bow and quiver

Ideo. or det. in  var. [1] *mšꜥ* 'army'. Det. in [2] *mnfyt* 'soldiers'.

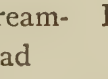
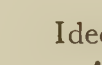
[1] Lyons 90. [2] *Urk.* iv. 966, 6.

13 man with arms tied behind his back

Det. enemy, exx. *sḥỉ* 'rebel'; *ḫfty* 'enemy'.

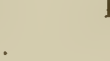
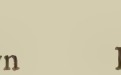
[1] Ex. *Puy.* 30 (*sḳr-ꜥnḫw*).

14 man with blood streaming from his head

Det. die, ex.  *mwt* 'die'; enemy, ex.  *ḫfty* 'enemy'.

[1] Ex. *D. el B.* 114.

15 man falling

Ideo. or det. in  var. [1] *ḫr* 'fall' and derivatives. Abbrev. [2] for *ḫrw* 'fallen (i. e. conquered) enemy'; also [3] for  *sḫrt* 'overthrow' (infinitive).

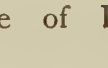
[1] *Urk.* iv. 653, 15. [2] *Urk.* iv. 658, 11. [3] *Urk.* iv. 140, 5.

16 man bowing down

Det. in *ksỉ* 'bow down'.

[1] Ex. *D. el B.* 70.

17 child in posture of sitting on lap

Det. young, exx.  *rnpỉ* 'be young'; *šrỉ* 'child'; *nmḥ* 'orphan'. Abbrev. [1] for *ḫrd* 'child'. Phon. *nnỉ* in [2] *Nnỉ-nsw* 'Herakleopolis'.

[1] Especially in the title *ḫrd n kỉp* 'child of the haiîm', written phonetically Thebes, tomb 241. [2] From *nn(ỉ)* 'child', see the reference qu. on W 24.

A 18 child with crown of Lower Egypt S 3

Det. child-king, exx. *inp*[1] 'crown-prince', 'royal child'; *wḏḥ*[2] 'weaned princeling'.

[1] Ex. *Urk.* iv. 157, 7. Sim. *rnnt* 'nursling' (fem.), *ib.* 361, 15. [2] *Urk.* iv. 157, 8.

19 bent man leaning on stick (clearly distinguishable from A 21 in hieratic,[1] not always so in hieroglyphic)[2]

Ideo. or det. old, in var. *iꜣw* 'old'; var. *smsw* (*śmśw*) 'eldest'; great, in varr. , *wr* 'great one', 'chief'. Det. old, also in *tnḏ* 'old'; lean, exx. *rhn* 'lean'; *twꜣ* 'support oneself'. Phon. or phon. det. *ik* (from a rare *iꜣk* 'be aged'[3]) in[4] var.[5] *iky* 'miner', 'hewer of stone'. In M.K. hieratic is written for *ḫwi*, *ḫḏi* 'strike'.[6]

[1] Möll. *Pal.* i. nos. 13–14; *ÄZ.* 49, 122. [2] Especially as *wr* 'chief'. [3] *Wb.* 34. [4] *Hamm.* 108. [5] *Hamm.* 123, 3. [6] See below A 25.

20[1] man leaning on forked stick, less senile than A 19[2]

Ideo. or det. in much rarer var. *smsw* (*śmśw*) 'eldest', especially in *sꜣ·f smsw* 'his eldest son', cf. Pyr.[3] *zꜣ·k śmśw*, and in the title var.[4] *smsw ḥyt* 'elder of the portal'.

[1] O.K., Leyd. *Denkm.* i. 6 in *śmśw ḥ(y)t*. [2] A sign like A 19 is used for *smsw* in hieratic. [3] *Pyr.* 608. [4] *ÄZ.* 60, 64.

21 man holding stick in one hand and handkerchief in the other (always distinct from A 19 in hieratic)[1]

Ideo. or det. in var. *sr* (*śr*) 'official', 'noble'. Det. magnate, exx. *šnyt* 'courtiers'; *smr* 'courtier', 'friend' (of the king). Also det. in[2] *ḫnms* 'friend', here replacing an older sign A 11; in[3] *ḫntỉ* 'statue' replacing A 22. In hieroglyphic is often hard to distinguish from A 19 (in the word *wr* 'chief') and from A 20.

[1] Möll. *Pal.* i. no. 11; *ÄZ.* 49, 122. [2] Cairo 20245, *l*; 20426, *k*. [3] *Puy.* 20.

22[1] statue of man with stick and *ḫꜣ*-sceptre S 42

Det. in *ḫnt(y)* 'statue' and in *twt* 'statue'. The form of the sign varies according to the nature of the statue to be depicted.[2]

[1] Ex. *Siut* i. 308 (*ḫnty*). [2] Exx. king, *Urk.* iv. 279, 7 (*ḫnty*); 753, 3 (*twtw*).

23[1] king with stick and club T 3

Det. in *ity* 'sovereign'.

[1] Thebes, tomb 55.

24 man striking with stick

Det. in *ḫwi*, *ḫḏi* 'strike'. Hence det. force, effort, exx. abbrev.[1] *nḫt* 'strong'; *nḥm* 'take away'; *ḫcḏꜣ* 'plunder'; *sbꜣ* 'teach'. In Dyn. XVIII hieroglyphic is mostly replaced by D 40, which either as or as is common also in hieratic.

[1] Exx. *Urk.* iv. 82, 10; 89, 7.

A 25 man striking, with left arm hanging behind back[1]

Rare ideo. used in *ḫwi*, *ḫii* 'strike'. Serves in this book as a conventional transcription of the hieratic group employed in Dyn. XVII–XVIII papyri and also earlier in Dyn. XI;[2] the explanation of the group is obscure.[3] In papyri of Dyn. XII 'strike' is written with a sign identical with A 19.[3]

[1] Möll. *Pal.* i. no. 16 (Hyksos period). [2] Frequent in the Coffin Texts; see also a hieroglyphic equivalent *Dend.* 11 A. [3] *ÄZ.* 44, 126; 56, 39.

26 [1] man with one arm raised in invocation

Det. call, exx. *nis* 'call', 'summon'; [2] *ḏwi* 'call'. Abbrev. *ḥs* in [3] *sḏm-ḥs* 'servant', lit. 'one who hears the call'. Det. in the vocative interjection *i* 'O' (§ 258).

[1] Ex. *Rekh.* 12. [2] *Urk.* iv. 874, 6. [3] *Th. T. S.* iii. 5; reading, *ib.* lowest register.

27 [1] man hastening with one arm raised

Cf. Pyr. [2] *inw* 'messengers'. Hence phon. *in* in *in* 'by' (§ 168).

[1] Ex. *Rekh.* 12. [2] *Pyr.* 1675, the body probably omitted for superstitious reasons.

28 man with both arms raised

Det. high, in varr. , *ḫs(i)* 'be high'. Det. joy, exx. *ḥ'i* 'rejoice'; [1] *swsḫ* 'extol'; mourn, in [2] *ḫs* 'mourn'; also, for unknown reasons, in [3] *iis* 'bald'.

[1] *D. el B.* 82. [2] *Th. T. S.* i. 11. [3] *Eb.* 66, 9.

29 [1] man upside-down

Det. in *sḫḏ* 'be upside down'.

[1] Ex. *Amada* 17.

30 man with arms outstretched (cf. A 4)

Det. praise, exx. var. *iṯw* 'praise'; *dwɜ* 'adore'; [1] *swsḫ* 'extol'; supplicate, ex. [2] *twɜ* 'claim'; awe, in [3] *tr* 'show respect for'.

[1] *Urk.* iv. 141, 4. [2] *Pt.* 319. [3] *Sin.* R 35.

31 [1] man with his arms stretched out behind him

Det. turn away, ex. [2] *ḥnw* 'averted' (face).

[1] Möll. *Pal.* ii. no. 5 (Dyn. XVIII.) [2] R. *IH.* 240, 39 (Dyn. XIX).

32 [1] man dancing

Det. dance, ex. [2] *ḫbi* 'dance'; joy, ex. [3] *ḥy-ḥnw* 'jubilate'.

[1] Möll. *Pal.* ii. no. 6. [2] *Urk.* iv. 386, 6. Sim. Dyn. XII, *Bersh.* ii. 21, 14. [3] *Urk.* iv. 141, 1.

33 [1] man with stick and bundle or mat on shoulder

Ideo. in var. [2] *m(i)niw* 'herdsman'.[3] Det. wander, exx. [4] *rwi* 'wander'; [5] *šm(ɜ)w* 'wanderers', 'strangers'.

[1] *Puy.* 50. [2] Berl. *ÄI.* ii. p. 166. [3] *ÄZ.* 42, 119. [4] *Puy.* 50; *D. el B.* 113. [5] *Urk.* iv. 390, 8.

A 34 man pounding in a mortar[1]

Det. in ... *ḫwsi* 'pound', 'build'.

[1] See the picture *Rekh.* 12. In the accompanying text *ḫwst* is infinitive, hence the verb is *4ae inf.*

35 man building a wall

Ideo. or det. in ... var. [1] *ḳd* 'build'.

[1] *Urk.* iv. 765, 12; cf. 767, 11.

36 [1] man kneading and straining into a vessel[2]

Ideo. or det. in [3] var. [4] *ḥfty* 'brewer'.

[1] From a walking-stick in the possession of N. de G. Davies. See the picture Leyd. V 3 = *Denkm.* ii. 2. [2] *ÄZ.* 35, 128. [3] Cairo 20161, *c* 28. Sim. NORTHAMPT. 4. [4] Cairo 20095; see too *ÄZ.* 37, 84.

37 [1] commoner form of last

Use as last.

[1] Cairo 20018, *n*; Leyd. V 6; see *ÄZ.* 37, 82.

38 man holding necks of two emblematic animals with panther heads (Dyn. XII)

Ideo. in [1] varr. [2] [3] *Ḳis*, var. Dyn. XVIII [4] *Ḳsy*, 'Kusae', the modern town of Ḳûṣîyeh in Upper Egypt.

[1] *Meir* ii. 17, no. 8 = i. 2. [2] *Meir* ii. 17, no. 4 = *ib.* iii. 9. [3] LAC. *TR.* 20, 35; see *Meir* i. p. 1, n. 3. [4] *Urk.* iv. 386, 4.

39 [1] alternative form of last

Use as last.

[1] Thebes, tomb 93.

40 seated god (Note the slightly curved beard, and straight wig)

Det. god (replacing earlier G 7), exx. *Ptḥ* 'Ptah'; *Mnṯw* '(the god) Month'. Ideo. or det. 'I', 'me' in *·i*, *wi*, *ink* when a god is speaking or, in Dyn. XII, the king.[1]

[1] References for *·i* see § 34.

41 king (Note uraeus on brow, straight beard, and coif)

Det. king (common Dyn. XVIII), exx. *nsw* 'king'; *ḥm* 'Majesty'; *nb* 'the Lord' (p. 75). Ideo. or det. 'I', 'me' in *·i*, *wi*, *ink* when the king is speaking.[1]

[1] References for *·i* see § 34.

42 [1] the same, but with flagellum S 45

Use as last (common Dyn. XVIII).

[1] Already Dyn. XII, *Hier.* 8, no. 148 = *Bersh.* i. 15 (*ity*).

43 king wearing crown of Upper Egypt S 1

Ideo. or det. in var. *nsw* (*nzw*, *nỉ-śwt*)[1] 'king of Upper Egypt', 'king'. Det. *Wsir* 'Osiris'.

[1] Reading, p. 50, n. 1.

44 [1] the same, but with flagellum S 45

Use as last.

[1] As abbrev. *nsw*, *Urk.* iv. 332, 10.

45 king wearing crown of Lower Egypt S 3

Ideo. or det. in var. *bity* 'king of Lower Egypt'.

46 [1] the same, but with flagellum S 45

Use as last.

[1] *Puy.* 20, 6.

A 47 shepherd seated and wrapped in mantle, holding a stick with appendage[1]

Ideo. in var. Pyr. [2] *m(i)niw*[3] 'herdsman'. Ideo. or det. in var. *sȝw* (*zȝw*)[4] 'guard', 'protect'. Sometimes inaccurately for A 48 in [5] *iry* 'relating to' (§ 79).

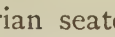
[1] Montet 99. [2] *Pyr.* 1348. [3] Reading, *ÄZ.* 42, 116. [4] Reading with *z*, see *Pyr.* 1163. 1220. [5] *Rekh.* 10; *Urk.* iv. 120, 17.

48 beardless man (or woman?) holding knife (?)[1]

Ideo. (?) or det. *iry* in var. *iry* 'relating to', 'belonging to' (§ 79).

[1] See Dav. *Ptah.* i. p. 15. Good detailed exx. of the sign are not forthcoming. It may depict the 'door-keeper' (*iry ʿrrt*) of some mythical place.

49 Syrian seated holding stick

Det. foreigner, exx.  [1] *ʿȝmw* 'Asiatics'; [2] *iwntyw styw* 'Nubian bowmen'.

[1] *Urk.* iv. 614, 1. [2] *D. el B.* 160.

50 man of rank seated on chair

Det. revered persons (M.K.; in Dyn. XVIII mainly replaced by A 51 and A 52), exx. *Snbw* 'Sonbu', a personal name; [1] *smr(w)* 'courtiers'. Ideo. or det. 'I', 'me' on M.K. coffins in [2] *·i*, *wi*, *ink*. Rarely ideo. like A 51 in [3] *šps* (*šps*) 'noble'.

[1] *BH.* i. 25, 119. [2] References, § 34. [3] *Meir* ii. 11; Leyd. V 4, 12.

51 the same with flagellum S 45

Ideo. in var. [1] *špsi* (*špśi*) 'be noble' and related words. After M.K., often det. revered persons, ex. [2] *imyw-ḫrt* 'those of former times'.

[1] *Siut* 1, 231. Sim. *Pyr.* 931. [2] *Urk.* iv. 59, 3. Sim. *ib.* 59, 4 (*imsḫyw*); 76, 10 (*tpyw-ʿ*); 86, 3 (*ḏrtyw*).

52 noble squatting with flagellum S 45 (common in Dyn. XVIII)

Det. revered persons, especially personal names, ex. [1] *Pȝ-ḥry* 'Paḥeri', a man's name; [2] *sʿḥ* 'deceased noble'. Rarely also for A 51 in [3] *šps* 'noble'.

[1] *Urk.* iv. 122, 5. [2] *Urk.* iv. 123, 12. [3] *Puy.* 20.

53 mummy upright

Det. mummy, ex. [1] *wi* 'mummy'; statue, likeness, ex. var. [2] *twt* 'statue'; form, shape, exx. *ḫi* 'form'; *ḫprw* 'forms', 'stages of growth'.

[1] Louvre C 15, 8; *Sin.* B 193. [2] *Urk.* iv. 842, 13.

54 recumbent mummy

Det. dead, exx. [1] *m(i)ni* 'death'; [2] *nb-ʿnḫ* 'sarcophagus', lit. 'lord-of-life'.

[1] *Urk.* iv. 405, 8. [2] *Urk.* iv. 113, 9.

55 mummy lying on bed (replacing O.K. form with man on bed)[1]

Det. lie, ex. abbrev. [2] *sḏr* 'lie', 'spend all night'; death, exx. [3] *ḫpt* 'decease'; [4] *ḫrt* 'corpse'.

[1] Ex. *Meir* iv. 4, 1. [2] *Eb.* 6, 9. [3] Cairo 20003, *a* 2. [4] *Th. T. S.* i. 30, B.

Sect. B. Woman and her Occupations

B 1 seated woman

Det. female, exx. *st* 'woman'; *ḥmt* 'woman', 'wife'; *ntrt* 'goddess'; woman's relationships, exx. *sꜣt* 'daughter'; *ḫꜣrt* 'widow'; her occupations, exx. *ḥmt* 'female slave'; *šmʿyt* 'chantress'. As suffix 1st pers. sing. 'I', 'my' (fem.) *·i* has not been noted before Dyn. XIX.[1]

[1] Exx. MAR. *Abyd.* i. 25.

2 pregnant woman

Det. pregnant, exx. *iwr*[1] 'conceive'; *bkꜣ*[2] 'be pregnant'.

[1] *D. el B.* 49. [2] *Urk.* iv. 268, 7.

3 woman giving birth

Ideo. or det. in [1] var. *msi* (*mśi*) 'bear', 'give birth' and the related words.

[1] *Urk.* iv. 13, 16.

4 [1] combination of sign for a squatting woman (cf. B 3) with F 31[2]

Use as last.

[1] Exx. Brit. Mûs. 566; Cairo 70040 = ROEDER, *Naos* 42. Also without arms showing, ex. Berl. *ÄI.* i. p. 258, 18. 20. [2] Old exx. show the two signs almost or quite separate from one another, but with the phon. sign *mś* placed as though it were the infant in course of being born, *Urk.* i. 24, 15; 35, 11; 36, 7.

5 [1] woman suckling child

Det. 'suckle' in *mnʿt* 'nurse', 'foster-mother'.

[1] Exx. Dyn. XII, *BH.* i. 25, 79; Dyn. XVIII, *D. el B.* 53.

6 [1] woman seated on chair with child on lap

Det. 'nurse' in *rnn* 'nurse', 'rear'.

[1] Exx. L. *D.* iii. 53; *D. el B.* 101.

Sect. C. Anthropomorphic Deities

C 1 god with sun and uraeus on head

Ideo. or det. in [1] var. [1] *Rʿ* '(the sun-god) Rēʿ'.

[1] *D. el B.* 110.

2 god with head of falcon bearing sun on head G 9 and holding S 34

Ideo. or det. in var. [1] *Rʿ* '(the sun-god) Rēʿ'.

[1] *Urk.* iv. 14, 13.

3 god with head of ibis G 26

Ideo. or det. in [1] var. *Ḏḥwty*[2] 'Thoth'.

[1] *Bersh.* i. 15. [2] Reading, see on G 26.

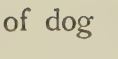
4 god with head of ram E 10

Ideo. or det. in [1] var. *Ḫnmw* 'Khnum'.

[1] *Urk.* iv. 99, 5.

5 the same holding S 34

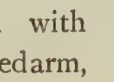
Use as last.

C 6 god with head of dog E 15 — Ideo. or det. in  var. *'Inpw* 'Anubis'; also in [1] *Wp-wꜣwt* 'Wepwawet'.

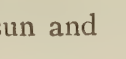
[1] *Urk.* iv. 99, 10.

7 god with head of Seth-animal E 20 — Ideo. in *Sṯḫ* [1] (*Śtś*) 'Seth'.

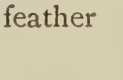
[1] Reading, see on E 20.

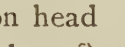
8 ithyphallic god with feathers, uplifted arm, and flagellum S 45 — Ideo. or det. in  [1] var. *Mnw* [2] 'Min'.

[1] *Urk.* iv. 1031, 4. [2] Reading, see on R 22.

9 goddess with sun and horns — Ideo. or det. in  [1] var. [2] *Ḥt-ḥr* 'Hathor'.

[1] *Sinai* 141. [2] *Sinai* 95. Also shown seated on chair, *ib.* 105.

10 goddess with feather on head — Ideo. or det. in  var. *Mꜥt* 'Māʿet', the goddess of Truth.

11 god with arms uplifted and M 4 on head (often also without) — Ideo. in var. Pyr.  [1] *Ḥḥ* '(the god) Ḥeḥ'. Hence phon. *ḥḥ* in *ḥḥ* 'million', 'many' (§ 259).

[1] *Pyr.* 1390.

Sect. D. Parts of the Human Body

D 1 head in profile — Ideo. in *tp* [1] 'head' and *tpy* 'chief', 'first'. Det. head, exx. *ḏꜣḏꜣ* 'head'; *ḥꜣ* 'back of head', whence prep. *ḥꜣ* 'behind' (§ 172) and *mkḥꜣ* 'neglect'; *dhnt* 'forehead', whence *dhn* 'promote', etc.; perhaps with notion throttle, in [2] *gwꜣwꜣ* 'fetter', 'bind fast'.

[1] Reading, *PSBA.* 21, 269. [2] *Urk.* iv. 7, 4.

2 face — Ideo. in *ḥr* [1] 'face' and derivatives. Hence phon. *ḥr*, exx. *ḥr* 'prepare'; *dḥr* 'bitter', 'sour'.

[1] Reading from Coptic *ho* 'face', derivatives like *hrai* 'upper part', and phonetic use.

3 hair — Det. hair, exx. *šny* 'hair'; *skm* 'grey-haired'; skin, exx. *ỉwn* 'complexion', 'nature'; *ỉnm* 'skin'; mourn, in *ỉsḳb* 'mourn'; bald, empty, forlorn, exx. *wš* 'be bald', whence abbrev. in *gm wš* 'found defective' (of damaged writing or pictures); [1] *ḫꜣrt* 'widow'.

[1] *Eb.* 18, 1; 90, 3; Piehl, *IH.* iii. 74; reading from *BH.* i. 26, 162. See too *Sitz. Berl. Ak.* 1912, 912.

D 4 eye

Ideo. in *irt* 'eye', Gk. ἶρι.[1] Hence phon. *ir*, exx. *irí* 'make'; *irtt* 'milk'. Det. see, in varr., [2] *mɜɜ* 'see', whence as phon. *mɜ* in [3] *mɜw* 'lions'. Early det. in other words for see, look, and in connection with other notions involving the eye, exx. [4] *dgí* 'look'; [5] *šp* 'blind'; [6] *rmí* 'weep'; [7] *rs* 'be wakeful'; later, especially in Dyn. XVIII, mainly replaced as det. by the more specific signs D 5, D 6, D 7, and D 9.

[1] PLUTARCH, *De Iside* 10. See *Rec.* 17, 93. [2] *Siut* 1, 217, where the doubling indicates gemination, see *Verbum* i. § 390. [3] *Sh. S.* 30. [4] *Sin.* B 279; *Urk.* iv. 19, 6. [5] *Peas.* B 2, 105. [6] *Leb.* 76. [7] *Paheri* 2.

5 eye touched up with paint

Det. actions or conditions of eye, exx. [1] *dgí* 'look'; [2] *šp* 'blind'; [3] *rs* 'be wakeful'.

[1] MAR. *Abyd.* ii. 30, 33. [2] *Urk.* iv. 85, 6. [3] *Urk.* iv. 960, 11.

6 [1] later alternative to last

Use as last.

[1] MÖLL. *Pal.* ii. no. 83, from Dyn. XVIII; very rare, however, as early as this.

7 eye with painted lower lid

Det. adorn, exx. [1] *msḏmt* 'eye-paint'; [2] *ꜥn* (*ꜥín*) [3] 'beautiful'. From the latter, phon. det. *ꜥn*, ex. [4] *ꜥnw* (*ꜥínw*) [3] 'limestone'. The use as det. see, etc., ex. [5] *ptr* 'behold', is abnormal.

[1] *BH.* i. 38. [2] *Amarn.* iii. 19. Sim. *Urk.* iv. 6, 11, qu. Exerc. XXXII, (*a*). [3] That *ꜥín* is the full reading is indicated by Semitic *ꜥain* 'eye' and by a L.E. var. *ꜥyn* 'limestone', *Sitz. Berl. Ak.* 1912, 960. [4] *BH.* i. 26, 175. [5] *Siut* i. 220.

8 eye enclosed in sign for land = N 18

Det. in [1] *ꜥn* (*ꜥín*) [2] 'beautiful' and [3] *ꜥnw* (*ꜥínw*) 'limestone'.

[1] *Meir* ii. 12, 3; *Urk.* iv. 52, 16. [2] See n. 3 on D 7. [3] *Urk.* iv. 294, 13, with painted lower lid, as also in *ꜥn* 'beautiful', *Urk.* iv. 984, 3.

9 eye with flowing tears

Ideo. or det. in var. [1] *rmí* 'weep', 'beweep'.

[1] *Rekh.* 4.

10 human eye with the markings of a falcon's head

Ideo. or det. in [1] var. [2] *wḏɜt* 'the *wḏɜt*-eye', i. e. 'the sound (uninjured) eye' of Horus (§ 266, 1).

[1] BUDGE, p. 56, 7. [2] BUDGE, p. 38, 15.

11 part of the white of the *wḏɜt*-eye

Sign for $\frac{1}{2}$ *ḥeḳat*-measure of corn (§ 266, 1).

12 pupil of the *wḏɜt*-eye

Sign for $\frac{1}{4}$ *ḥeḳat*-measure of corn (§ 266, 1). A similar, but smaller, sign appears to have been used for from 1 to 9 *ḥeḳat* (§ 266, 1). To be distinguished from the grain of sand ∘ N 33, and from the circle o, see after Z 8.

D 13 — eye-brow of the *wḏȝt*-eye

Sign for $\frac{1}{8}$ *ḥeḳat*-measure of corn (§ 266, 1). Also ≃ as det. in [1] *ỉnḥ* 'eye-brow(s)'.

[1] *M. u. K.* 3, 8.

14 ⊱ other part of the white of the *wḏȝt*-eye

Sign for $\frac{1}{16}$ *ḥeḳat*-measure of corn (§ 266, 1).

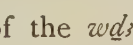
15 ⌣ one of the markings of the *wḏȝt*-eye

Sign for $\frac{1}{32}$ *ḥeḳat*-measure of corn (§ 266, 1).

16 𓁆 another of the markings of the *wḏȝt*-eye

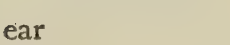
Sign for $\frac{1}{64}$ *ḥeḳat*-measure of corn (§ 266, 1).

17 markings of the *wḏȝt*-eye (nos. D 15 and 16 together)

Ideo. or det. in  [1] var. [2] *tỉt* 'figure', 'image'.

[1] *Urk.* iv. 887, 2. [2] *Urk.* iv. 53, 17.

18 𓂝 [1] ear

Ideo. or det. in  [2] *msḏr* 'ear', dual [3] *msḏrwy* 'the two ears'.

[1] Thebes, tomb 93. [2] *Amarn.* vi. 15, 6. [3] *D. el B.* 116.

19 𓁹 [1] nose, eye and cheek

Ideo. or det. in O.K. var. *fnḏ*, later *fnḏ*, 'nose'. Det. nose, ex. 'nose', 'nostril'; smell, exx. *tpỉ* 'sniff'; *sn* 'smell'; face, in *ḫnt* 'face'; joy, exx. *ršw* 'rejoice'; *ḫntš* 'take pleasure'; soft, kind, ex. *sfn* 'be mild'; also in *bṯn* 'be disobedient'; *gfn* 'rebuff'. From *ḫnt* 'face' (see above), phon. det. and (seldom before Dyn. XIX) [2] phon. *ḫnt*, exx. var. *ḫnty* 'in front of' (adj.); commoner var. *ḫnt* 'inner apartments (?)'. Owing to similarity in hieratic 𓁹 sometimes appears in hieroglyphic for 𓎛 Aa 32, ex. for *sty* 'red (?) Nubian (?) pigment'; also for ⟵ U 31, ex. *ḫnỉ* for *ḫn(r)ỉ* 'restrain'; the hieratic has been often transcribed wrongly in modern books.[3]

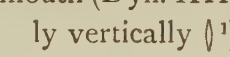
[1] Exx. *Hier.* 5, no. 59; *Rekh.* 15. [2] *ÄZ.* 55, 86. [3] *Rec.* 39, 20. Sim. in *ḫnrw* 'prisoners', Cairo 20024 = *Musée égyptien* i. 17.

20 semi-cursive variant of last [1]

Use as last, but seldom in careful sculptures or paintings.

[1] Already Dyn. IV, *Medum* 22. Exx. Dyn. XII, Cairo 20538, ii. *c* 13. 14.

21 ⬭ mouth (Dyn. XII rarely vertically 𓂋 [1])

Ideo. in *r* 'mouth', Coptic *rŏ*. Hence phon. *r*. In group-writing (§ 60) is *r*,[2] ex.  *ỉbr* 'stallion'.

[1] Ex. Louvre C 1, 5. [2] BURCHARDT § 77.

For see M 6. For see M 24. For see M 25.

D 22 mouth with two strokes attached — Ideo. in *srwy*[1] 'two-thirds' (§ 265).

[1] Reading, SETHE, *Von Zahlen und Zahlworten* 94. In earlier times read *rwi* 'the two parts', *JEA.* 12, 125.

23 mouth with three strokes attached — Ideo. in 'three-quarters', reading doubtful (§ 265).

24 upper lip with teeth[1] — Ideo. in *spt*, var. Pyr. [2] *śpt*, 'lip', 'border' (of pool, etc.). Occasionally used by mistake for F 42.[3]

[1] MÖLL. *Pal.* ii. no. 92 *b*. [2] *Pyr.* 1393. [3] *Urk.* iv. 140, 6 (*spr*).

25 two lips with teeth — Ideo. or det. in [1] var. [2] *spty* (*śpty*) 'lips'.

[1] *M.u.K.* 4, 1. [2] *Urk.* iv. 971, 2.

26 liquid issuing from lips[1] — Det. spit, ex. [2] *psg* 'spit'; vomit, exx. *bšỉ* 'vomit'; *ḳỉr*, var. *ḳr*, 'spew out'; blood, in [3] *snf* 'blood'.

[1] MÖLL. *Pal.* ii. no. 93 (Dyn. XVIII); the same form already *Pyr.* 142 (*pśg*).
[2] *Eb.* 30, 17. [3] *P. Kah.* 7, 29.

27 breast — Ideo or det. in var. Pyr. [1] *mnḏ*, later var. [2] *mnd*, 'breast'. Det. suckle, exx. [3] *snḳ* 'suckle'; [4] *mnʿy* 'tutor' (masc. of *mnʿt* 'nurse').

[1] *Pyr.* 32. [2] *Urk.* iv. 920, 10. [3] *D. el B.* 94. [4] *Paheri* 4.

28 arms extended so as to embrace? — Ideo. in *ḳỉ* 'soul', 'spirit' (p. 172). Phon. *ḳỉ*,[1] exx. *ḳỉt* 'work'; *ḥḳỉ* 'magic'. In group-writing (§ 60) or is phon. *ḳ*.[2]

[1] Reading, *Pyr.* 300 (*ḳỉr* 'chapel'). [2] BURCHARDT § 120.

29 combination of D 28 and R 12 — In *ḳỉ* 'soul', regarded as of divine nature.

30 [1] the sign D 28 with an appendage — Det. in [2] *Nḥb-ḳỉw* 'Uniter-of-attributes', name of a mythical serpent-deity.

[1] *Pyr.* 229. Sim. *Urk.* iv. 459, 13. [2] MAR. *Karn.* 33, where the appendage takes the form of I 10.

31 [1] combination of D 32 and U 36 — In var. *ḥm-kỉ* 'servant of the *ka*', '*ka*-priest'.

[1] *Hier.* 9, no. 165 (Bersheh).

32 arms enclosing or embracing — Det. envelop, embrace, exx. *ỉnḳ* 'envelop'; *ḥpt* 'embrace'; open arms, in *pgỉ* 'unfold'.

33 arms engaged in rowing — Ideo. in *ḫnỉ*[1] 'row' and derivatives. Hence phon. *ḫn*, ex. *ḫnnw* 'turmoil'.

[1] Reading, see the varr. of *mḫnt* 'ferry-boat', *Pyr.* 1223 combined with 334.

34 arms holding shield and battle-axe[1] — Ideo. in var. Pyr. [2] *ḥḳỉ* 'fight' and derivatives.

[1] Thebes, tomb 93. Elsewhere usually shield and mace, *Hier.* p. 15.
[2] *Pyr.* 574. In M.K. also sometimes *ỉḫỉ*, see *Sphinx* 12, 108.

D 35 arms in gesture of negation

Ideo. in *n*[2] and *nn*[2] 'not' (§ 104). Hence phon. *n*,[2] exx. *n* 'to', 'for' (§ 164); *nnšm* 'spleen'. Ideo. also in var. *iwty*, var. Pyr. [3] *iwtỉ*, 'which not' (§ 202). Det. not know, in *ḫm* 'be ignorant'; hence phon. det. *ḫm*, exx. [4] *ḫm* 'shrine'; also with metathesis *mḫ*, in [5] *smḫỉ* 'forget'.

[1] Palms upward, common at all periods, exx. O.K., *Saqq. Mast.* i. 1; M.K., *Meir* i. 5; Dyn. XVIII, *Rekh.* 2. 3. 10; but sometimes palms down, exx. O.K., *Medum* 24; M.K., *BH.* i. 8; Dyn. XVIII, *Rekh.* 4. 15. [2] Readings, GUNN, *Stud.* ch. 9. [3] *Pyr.* 1102. [4] *Urk.* iv. 96, 4; see on O 34. [5] *Mill.* i, 10.

36 forearm

Ideo. in 'arm', 'hand'. Hence phon. *ḥ*. Also in hieratic, less often in hieroglyphic, as substitute for D 37, D 38, D 39, D 40, D 41, D 42, D 43, D 44.

For see D 59. For see G 20. For see G 45. For see M 27. For see O 12. For see P 7. For see Aa 22.

37 forearm with hand holding X 8

In Pyr. almost exclusively ideo. in var. *ỉmỉ* 'give', imperative (§ 336),[1] whereas is there common both as *(r)dỉ* and as *ỉmỉ*. In M.K. and later is commoner than both in *rdỉ* () and in *dỉ* (), but tends in the imperative *ỉmỉ* to be replaced by D 38. Phon. *d* (from *dỉ*) in *Ddw* 'Busiris' (§ 289, 1); also *mỉ* or merely *m* (from *ỉmỉ*), exx. [2] var. [3] *Kmỉ* 'Kemi', name of a queen; *mk* 'behold' (§ 234).

[1] *Verbum* ii. § 537. [2] *Cat. d. Mon.* i. p. 88, no. 44. [3] MAR. *Abyd.* ii. 28. 30.

For see G 19.

38 forearm with hand holding a rounded loaf

In M.K. and more frequently in Dyn. XVIII det. in *ỉmỉ* 'give' (§ 336). Hence phon. *mỉ*[1] and more commonly *m*, exx. [2] *mkỉ* 'protect'; [3] *'Itm* 'Atum'.

[1] Evidence (but mainly with D 36 or D 37) *Verbum* ii. § 538. [2] *Puy.* 20. Sim. *mṯn* 'behold', *Siut* i. 275. In O.K., see p. 257, n. 25. [3] *ÄZ.* 46, 140.

39 forearm with hand holding bowl W 24

Det. offer, present, exx. var. *ḫnk* 'present'; *drp* 'offer'. In Dyn. IX–XII occasionally as substitute for D 37 or D 38, ex. [1] *rdỉ* 'who causes'; [2] *Mkt-Rʿ* 'Mektrēʿ', name of a man; also for D 36, ex. [3] *m-ʿ* 'in the hand of'.

[1] *Siut* 5, 5. 8; Brit. Mus. 581, vert. 19. [2] *D. el B.* (XI) ii. 9, D. [3] Cairo 20003, qu. p. 266, n. 10.

40 forearm with hand holding stick

From M.K. on tends to replace A 24, exx. var. [1] *nḫt* 'strong'; *ỉtḥ* 'drag'. Also abbrev. for *ḫsỉ* 'examine'.[2]

[1] *Urk.* iv. 856, 4. [2] *Eb.* 37, 2, qu. § 444, 4, compared with *ib.* 36, 4.

D 41 forearm with palm of hand downwards

Det. arm, exx. *gbꜣ* 'arm'; varr. [1] [2] *rmn* 'arm', 'shoulder'; *ỉsby* 'left'; det. various actions involving movement of arms,[3] exx. *ḥms* 'bend', 'bow'; *rḳ* 'incline'; *ḥsỉ* 'sing'; cessation of movement, exx. *grḥ* 'cease'; *nỉ* 'reject'. From this last, phon. or phon. det. *nỉw*, exx. [4] *nỉw* 'ostrich'; [5] var. [6] *nỉw* 'bowl'.

[1] *ÄZ.* 34, 30. [2] Brit. Mus. 572, 12. [3] Reason obscure in *nmỉ* 'traverse'. [4] Reading, see G 34. [5] *Siut* 1, 308. [6] *Eb.* 21, 10.

42 forearm as last, but with upper arm straight

Ideo. or det. in var. *mḥ* 'cubit' (§ 266, 2).

43 forearm with hand holding flagellum S 45

Ideo. in varr. Pyr. [1] [2] *ḫwỉ* 'protect'. Hence phon. *ḫw*, exx. [3] *ḫwww* 'evil'; [4] *sḫwd* 'enrich'.

[1] *Pyr.* 1629. [2] *Pyr.* 1797. [3] *Urk.* iv. 1077, 9. [4] *Urk.* iv. 60, 15.

44 forearm with hand holding the *ḥḍ*-sceptre S 42

Det. in [1] abbrev. [2] *ḫrp* 'be at the head of', 'control', 'administer' and derivatives.

[1] *Urk.* iv. 31, 7. [2] Cairo 20001, *b* 6, qu. § 327.

45 arm with hand holding the *nḫbt*-wand[1]

Ideo. or det. in var. [2] *ḏsr*, var. Pyr. [3] *ḏśr*, 'be private', 'holy', and derivatives.

[1] See JÉQ. 185. [2] *Urk.* iv. 864, 15. [3] *Pyr.* 1456.

46 hand

Ideo. in *ḏrt*,[1] occasional varr. [2] *ḏrt*, [3] *ḏśt*, 'hand'. Phon. *d*, from the old Semitic word *yad* 'hand',[4] cf. Egypt. *wdỉ* 'put', 'push', 'emit (sound)'.

[1] Reading based mainly on Coptic *tōre, tŏŏt-*, *ÄZ.* 50, 91. [2] *Pyr.* 440; *Siut* 3, 3. [3] *Pyr.* 1703; Brit. Mus. 574, 18. [4] *ÄZ.* 50, 91.

47 [1] hand with curved palm

Used in *ḏrt* 'hand' when written phonetically; see last.

[1] CHASS. *Ass.* Pl. 19, top, l. 6 from left.

48 hand without thumb

Ideo. in [1] varr. , *šsp* 'palm', more strictly 'a hand-breadth', a linear measure (§ 266, 2).

[1] *Urk.* iv. 190, 10. 12; cf. *ÄZ.* 60, 71 for the reading.

49 fist

Det. grasp, in *ỉmm* 'grasp'; *ḥfr* 'seize'.

50 finger

Ideo. or det. in var. Pyr. [1] *ḏbꜥ* 'finger' and related words. Hence phon. *ḏbꜥ*, ex. *ḏbꜥ* '10,000' (§ 259). The two fingers serve as det. accurate, exx. *rḳỉ* 'accurate'; *mty* (*mtr*?[2]) 'precise'; also in derivatives of these stems. Apt to be confused in hieroglyphic texts with T 14, though quite distinct in hieratic.[3]

[1] *Pyr.* 118. [2] Possibly two stems *mty* 'precise' and *mtr* 'be present', 'witness' are to be distinguished. [3] MÖLL. *Pal.* i. nos. 117 and 457.

D 51 finger horizontally

Ideo. or det. in var. [1] *ʿnt* 'nail'. Det. for obscure reasons in *nḫʿwt* 'powder'; *ḥzi* 'measure'; *tzi* 'take', 'gird on'; *dḫr* 'press'.[2] From the last, phon. det. *dḫr* in abbrev. [3] *dḫr(w)* 'fruit'. As abbrev. appears also to represent *ḫzw* 'grains (?)' in the medical papyri.[4]

[1] *BH.* ii. 4. [2] GARD. *Sin.* 60. [3] *Urk.* iv. 748, 7 compared with *ib.* 694, 5; see too *PSBA.* 13, 452–3. [4] Compare *Eb.* 87, 5 with *Hearst* 10, 15.

52 phallus

Det. male, exx. *ꜣ* 'ass'; *tzy* 'male', 'man'; abbrev. *kꜣ* 'bull'. Phon. *mt* (cf. Hebrew מְתִים 'men'), exx. *mtwt* 'poison'; *ḫmt* 'three'. In O.K. this sign is used of the organ and all that is characterized by it, while D 53 expresses what issues from or is performed by it.[1] In M.K. the use differs somewhat and is less consistent.[2]

[1] *Sphinx* 16, 69. [2] *Sphinx* 16, 186.

53 phallus with liquid issuing from it

For the use of as contrasted with D 52, see the latter. Det. in *ḫnn* 'phallus'; *wsš* 'urinate'; *mtwt* 'poison'; sometimes also (contrary to O.K. usage) in *tzy* 'male', 'man'; *ḥi* 'husband'; regularly (contrary to O.K. usage) in var. *m-bzḥ* 'in the presence of' (§ 178).

For as substitute for the female organ, see on N 41.

54 legs engaged in walking

Ideo. in *iw* [1] 'come' (§ 289, 2). Det. movement, exx. *šm* 'go'; *tkn* 'approach'; *ḫzḥ* 'hasten'; also lack of movement, exx. *ib* 'stop'; *szi* 'linger'. The group varr. , 'walk', 'steps' reads *nmtt*.[2] For combined with other signs, exx. , , see § 58, 1.

[1] Reading, *Pyr.* 1210 in the divine name *'Iw-ś-ʿr-ś.* [2] *ÄZ.* 38, 56; *Sphinx* 6, 53; see the varr. *Pt.* 313 and compare *Ikhern.* 18 with Cairo 20473, *b.*

For see M 18. For see N 40. For see O 35. For see T 32. For see V 15. For see W 25.

55 legs walking backwards

Det. backwards, exx. [1] *ʿnn* 'turn back'; [2] *sbḥi* 'cause to retreat'; [3] *ḫtḫt* 'be reversed'.

[1] *Leb.* 83. [2] *P. Kah.* 1, 8. [3] *Siut* 1, 270.

D 56 leg

Ideo. or det. in var. *rd* 'leg', 'foot'. Det. leg, foot, exx. [1] *mnt* 'thigh'; *pd* 'knee'; *wʿrt* 'leg', 'shank'. From *pd*, phon. *pds* [2] in varr. , , *pds* 'box'. From *wʿrt*, phon. or phon. det. *wʿr* in abbrev. *wʿrt* 'district' and its derivative title *wʿrtw* 'district official'; also in *wʿr* 'flee'. From [3] *sbḳ* 'leg', phon. det. or phon. *sbḳ* in var. [4] *sbḳ* 'excellent', 'successful'. For some reason unknown, phon. *gḥ* or *gḥs* [5] in [6] var. *gḥs* 'gazelle'. The group is used to determine various verbs expressing movement, exx. *thi* 'transgress'; [7] *ḫnd* 'tread'.

[1] In Pyr. (ex. *Pyr.* 262) with a very different determinative. [2] *Sphinx* 13, 89. [3] *Pyr.* 1314 (*sbḳ*). [4] *Urk.* iv. 84, 17. [5] *Sphinx* 13, 89. [6] *Urk.* iv. 741, 12. [7] Cf. *ḫnd* 'part of foreleg', *Pyr.* 1547.

57 combination of D 56 and T 30

Det. mutilate, in [1] *isṯ* 'be mutilated' and derivatives. Note abbrev. [2] *isṯw* 'place of execution'; [3] var. [4] *sisty* 'cheat' (n.) appears from the var. to be a causative.[5] Det. also in [6] *nkn* 'damage'.

[1] *Wb.* 34. [2] *Wb.* 35. [3] *Peas.* B 1, 99. 262–3. [4] *Peas.* B 1, 250. [5] Vog. *Bauer* 94. [6] Brit. Mus. 574, 11; *Westc.* 8, 16.

58 [1] foot

Cf. var. [2] *bw* 'place', 'position'. Hence phon. *b*.[3]

[1] In Dyn. I often very low, exx. De Morgan, *Recherches* ii. p. 235, fig. 786; Quibell, *Hierakonpolis* i. 38. In M.E. usually lower than other high signs. [2] *Urk.* iv. 512, 15. [3] Sethe, *Alphabet* 152.

59 combination of D 58 and D 36

Phon. *ʿb*, ex. *ʿb* 'horn'.

60 combination of D 58 with a vase from which water flows (replaces earlier A 6)

Ideo. in var. Pyr. [1] *wʿb* 'pure', 'clean'.

[1] *Pyr.* 1171.

For see S 13.

61 toes [1]

Ideo. or det. in var. *sḥ* (*śḥ*) 'toe'. Hence phon. or phon. det. *sḥ* (*śḥ*)[2], exx. *sḥ* 'approach'; *m-sḫt* 'in the neighbourhood of' (§ 178).

[1] L. *D.* ii. 3 (Dyn. III). See *ÄZ.* 34, 77 and above p. 433. [2] For *ś* see *Pyr.* 959.

62 [1] less correct form of last (Dyn. XVIII)

Use as last.

[1] *Rekh.* 3.

63 [1] another form of last (Dyn. XVIII)

Use as last.

[1] Cairo 34002 (Lacau, Pl. 3) = *Urk.* iv. 28, 8.

Sect. E. Mammals

E 1 bull

Ideo. in [1] [2] varr. , *kꜣ* 'bull'. Det. cattle, exx. *ng* 'bull'; *iwꜣ* 'ox'; *mnmnt* 'cattle', 'herds'.

[1] The sign is apt to vary in form according to the sex and species demanded in the particular case. [2] Reading, see p. 172, n. 4; but in some contexts the reading may be *iḫ* or *iwꜣ*.

2 aggressive bull

Ideo. in [1] *kꜣ nḫt* 'victorious bull', epithet of Pharaoh (§ 55). Det. in [2] *smꜣ* 'fighting bull'.

[1] *D. el B.* 120. [2] *Urk.* iv. 2, 13.

3 calf

Det. in *bḥs* (*bḥz*)[1] 'calf'; also in [2] *wnḏw* 'short-horned cattle'.

[1] *Pyr.* 27. [2] *D. el B.* 140, where the sign differs from the calf only slightly.

4 [1] sacred *ḥsꜣt*-cow

Det. in *ḥsꜣt* (*ḥzꜣt*)[2] 'sacred *ḥsꜣt*-cow'.

[1] Karnak, chapel of Hatshepsut. The sign differs considerably elsewhere, exx. *Meir* i. 11; Louvre C 14, 5. [2] For the *z* see *Pyr.* 1029.

5 cow suckling calf

Det. in *ꜣms* 'be joyful'.[1]

[1] *Wb.* 11.

6 horse

Ideo. or det. var. [1] *ssmt* 'horse'. Det. horse, in [2] *ibr* (Hebrew אַבִּיר) 'stallion'; [3] *ḥtr* 'team', 'pair' of horses.

[1] *Urk.* iv. 652, 10, qu. § 117. [2] *Urk.* iv. 663, 10. [3] *Urk.* iv. 697, 16.

7 ass

Det. in *ꜥꜣ* 'ass'.

8 [1] kid

Cf. *ib* 'kid'.[2] Hence phon. det. *ib*, exx. *ibi* 'thirst'; *ibw* 'refuge'; only rarely phon. *ib*, ex. [3] *ibḥ* '*ibḥ*-priest'. Det. small cattle, exx. [4] *ꜥwt* 'flocks', 'goats'; [5] *mnmnt* 'herds'.

[1] In the Theinhardt fount represented as jumping, a type not noted before Dyn. XIX. [2] *Wb.* 61. [3] *ÄZ.* 37, 91. [4] *Urk.* iv. 664, 13. [5] *Sin.* B 147.

9 newly dropped foal

Phon. *iw*, exx. var. Pyr. [1] *iwr* 'conceive'; *iwꜥ* 'inherit'. In group-writing (§ 60) is used for *i*.[2]

[1] *Pyr.* 820. [2] BURCHARDT § 20.

10 [1] ram (*Ovis longipes palaeoaegypticus*) [2]

Det. in *bꜣ* 'ram'; *Ḥnmw* 'Khnum', a ram-headed god. Det. sheep, exx. [3] *sr* 'sheep'; [4] *ꜥwt ḥḏt* 'white flocks', i. e. 'sheep'.

[1] *BH.* iii. 3, no. 35 (*Ḥnmw*), here represented, as not uncommonly, with the beard characteristic of the male animal. [2] *Rec.* 24, 44. [3] *Menthuw.* 7. [4] *Urk.* iv. 664, 14.

E 11 ram (O.K. form of last) — Use as last.

[1] From the picture *Sah.* 1; as hieroglyph, *ib.* 17.

12 pig — Det. pig in *rrỉ* 'pig'; *šrỉ* 'pig'.

13 [1] cat — Det. in *mỉw* 'cat'.

[1] Cf. the picture *Musée égyptien* i. 3.

14 [1] greyhound (*slughi*) — Det. dog in *ỉw* 'dog'; *ṯsm* 'hound'.

[1] *D. el B.* 70. Cf. the picture *BH.* iv. 2.

15 recumbent dog [1] — Ideo. or det. in var. *'Inpw* 'Anubis'. Also [2] as sportive ideo. for the title *ḫry sšt3* 'he who is over the secrets'.

[1] So interpreted by the Greeks, rather than as a jackal, *ÄZ.* 41, 97. However, the question is still disputed, see HOPFNER, *Der Tierkult der alten Ägypter* 47.
[2] *BH.* i. 32 (see for reading Cairo 20539, i. *b* 18); Cairo 20457, *i* (see for reading *ib.* 20088, *c* 12); *Urk.* iv. 1118, 14.

16 [1] recumbent dog on shrine — Ideo. or det. in var. *'Inpw* 'Anubis'. Also [1] like E 15 for *ḫry sšt3* 'he who is over the secrets'.

[1] *Urk.* iv. 1120, 7.

17 jackal [1] — Ideo. or det. in *s3b*, var. Pyr. [2] *z3b*, 'jackal' and related words, ex. *s3b* 'dignitary', 'worthy'.

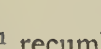
[1] The conventional rendering is here retained. The animal is depicted *BH.* ii. 4. The Upper Egyptian *s3b* is, however, the Anubis-animal E 15 (*Pyr.* 727); on the other hand, the *s3b* has close connections with Wepwawet, the wolf-god E 18 (*Unt.* iii. 8. 16). [2] *Pyr.* 1257.

18 [1] wolf [2] on the standard R 12 — Ideo. or det. in varr. , *Wp-w3wt* '(the wolf-god) Wepwawet', lit. 'opener of the ways'.

[1] Thebes, tomb 100. [2] So interpreted by the Greeks, *ÄZ.* 41, 97.

19 [1] O.K. form of last with protuberance (*šdšd*) in front and a mace T 3 passing through the standard — Use as last.

[1] *Pyr.* 126 (W 187). See GARSTANG, *Mahâsna and Bêt Khallâf* p. 19; for *šdšd* also *ÄZ.* 47, 88.

20 animal of Seth, perhaps a kind of pig [1] — Ideo. in  var. [2] *Sth*, [3] var. Pyr. [4] *Śtš*, '(the god) Seth'. Det. turmoil, exx. *ḫnnw* 'turmoil'; *sh3* 'be in confusion'.

[1] *Klio* 12, 397; see, however, *ÄZ.* 50, 84; 61, 18; the tail is shown as an arrow, *ÄZ.* 46, 90. [2] *Urk.* v. 32, 6. [3] Reading, *PSBA.* 28, 123; *ÄZ.* 50, 84. [4] *Pyr.* 17.

21 animal of Seth recumbent — Det. turmoil, ex. *nšnỉ* 'storm', 'rage' (vb.).

22 lion — Ideo. or det. in [1] var. [2] *mỉ* 'lion'.

[1] *Urk.* iv. 893, 12. [2] *Urk.* iv. 39, 1; 718, 1.

E 23 recumbent lion

Ideo. in var. Pyr. [1] *rw* 'lion'; *Rwty* 'the Two-lion-god'.[2] Phon. *rw*, exx. var. O.K. [3] *rwyt* 'gate (?)'; *itrw* 'river'. In group-writing (§ 60) or is used for *r*,[4] ex. [5] *Krr* 'Gerār', a Syrian locality; for see on N 35. Through similarity in hieratic [6] is employed in words with U 13 reading *šnᶜ*, exx. *šnᶜ* 'hold back'; *šnᶜ* 'magazine'.

[1] *Pyr.* 1351 with the lion mutilated, see *ÄZ.* 51, 36. [2] *PSBA.* 38, 92. [3] *Gebr.* ii. 12. [4] BURCHARDT § 80. [5] *Urk.* iv. 784, 80. [6] See above p. 433.

24 panther [1]

Ideo. or det. in [1] var. [2] *ȝby* 'panther', 'leopard'.

[1] *D. el B.* 74. [2] *Urk.* iv. 139, 9.

25 hippopotamus [1]

Det. in [2] *db*, var. [3] *dỉb*, 'hippopotamus'; [4] *ḫȝb* 'hippopotamus'.

[1] From the picture *Bull. Metr. Mus. New York*, Eg. Expedition, 1922-3, 35. [2] *Peas.* B 1, 206. [3] *Th. T. S.* ii. 11. [4] Louvre C 14, 11.

26 elephant [1]

Det. in *ȝbw* 'elephant'. Semi-phon. in [2] *ȝbw* 'Elephantine', a town near the First Cataract.

[1] *Cat. d. Mon.* i. 155 (Dyn. XII). [2] *Ib.*

27 giraffe (*mmy*) [1]

For unknown reason, det. *sr* in *sr* (*śr*) [2] 'foretell'.

[1] *Rec.* 38, 205. [2] *Pyr.* 278.

28 oryx [1]

Det. in *mšḫḏ* 'oryx'.

[1] Ex. *D. el B.* 140.

29 gazelle [1]

Det. in *gḥs* (*gḥś*) [2] 'gazelle'.

[1] Ex. *D. el B.* 140; cf. *ib.* 111. [2] For the reading with *ś* see DAV. *Ptah.* ii. 19.

30 ibex [1]

Det. in *nrw*, var. [2] *nrȝw*, var. O.K. [3] *nỉš*, 'ibex'.

[1] Ex. *D. el B.* 140; cf. *ib.* 111. [2] *Eb.* 52, 12. [3] DAV. *Ptah.* ii. 19.

31 goat with collar carrying a cylinder seal [1]

Ideo. (?) or det. var. *sḫ* (*śḫ*) [2] 'noble' and related words.

[1] The sign remains unexplained. That the object hanging from the neck is really a cylinder-seal, not a mere means of attaching the animal, seems to emerge from the meanings of the stem. [2] For the reading with *ś* see *Pyr.* 800.

32 sacred baboon (*Cynocephalus hamadryas*) [1]

Det. in *ỉrn* [2] 'sacred baboon'; [3] *ky* 'monkey'. Det. in [4] *ḳnd* 'be furious'.

[1] Ex. *D. el B.* 74 (*rnᶜ*). [2] Varr., see *Rec.* 28, 162; *ÄZ.* 46, 99. 101. [3] *Sh. S.* 165 (*ib.* also *gf*). [4] *Rekh.* 8, 37.

33 monkey [1]

Det. monkey, in *gf*, var. *gif*, 'monkey'.

[1] Ex. *D. el B.* 74 (*gf*).

34 desert hare (*sḫrt*) [1]

Phon. *wn*,[2] exx. *wnn* 'be'; *swnt* 'sale'.

[1] *BH.* ii. 4. [2] Reading from many Coptic equivalents, exx. *wōn* 'open'; *wōnesh* 'wolf'.

Sect. F. Parts of Mammals

F 1 head of ox — Replaces *kꜣ* E 1 in the formula of offering (p. 172) and like.

2 head of infuriated bull[1] — Det. in *ḏnḏ* 'rage'.

[1] *Puy.* 20, where the word is written *dnḏ*. Cf. *Pyr.* 63 (*ḏnḏ*).

3 head of lion,[2] later interpreted as head of hippopotamus[3] — Semi-ideo. in *ꜥt* 'might'; phon. *ꜥt* in var. *ꜥt* 'moment'.

[1] Thebes, tomb 93. [2] Cf. *ꜥt* 'lion-head' as head-ornament, *Pyr.* 1032. [3] See Cairo 34,002 (LACAU, Pl. 3).

4 forepart of lion — Ideo. in *ḫꜥt*[1] 'front' and derivatives, ex. var.[2] *ḫꜥty* 'heart'. Note *ḫꜥty-ꜥ* 'prince'.

[1] Reading, *ÄZ.* 39, 135; *Sphinx* 13, 98. [2] *Cat. d. Mon.* i. 24, no. 165.

5 head of bubalis — Cf.[1] *šsꜣw* (*šššw*)[2] 'bubalis'. Hence phon. or phon. det. *šsꜣ* (*ššꜣ*), exx. var.[3] *šsꜣ* 'be skilled'; [4] *šsꜣw* 'prescription'. Sometimes incorrectly as phon. det. *sšꜣ*, ex.[5] *sšꜣ* 'prayer'.

[1] Depicted *BH.* ii. 4. [2] Written *šš* in Dyn. V, DAV. *Ptah.* ii. 19. [3] *Urk.* iv. 134, 8. [4] *P. Kah.* 5, 20. [5] *Sh. S.* 129, qu. § 457.

6 forepart of bubalis[1] — Use as last.

[1] Ex. *Urk.* iv. 97, 7.

7 ram's head — Det. in[1] *šft* 'ram's head', whence also in var.[2] *šfyt* 'worth', 'dignity'; *šfšft* 'dignity'.

[1] *Urk.* iv. 183, 10; 623, 1. [2] *Urk.* iv. 848, 5.

8 forepart of ram[1] — Use as last.

[1] The common form in Dyn. XVIII; but so already Louvre C 30 (M.K.).

9 head of leopard (*ḥꜣ*)[1] — Det. or abbrev. in var. *pḥty* 'strength'.

[1] See *Rec.* 37, 113; also sculpture from Abu Gurâb in KLEBS, *Reliefs des alten Reichs*, p. 63.

10 head and neck of long-necked animal (Dyn. XVIII) — Det. neck, throat, exx. *ḫḫ* 'throat'; *ḥtyt* 'throat'; also activities connected therewith, exx. *ꜥm* 'swallow'; *nḏꜣ* 'be parched'.

11 O.K. form of last[1] — Use as last.

[1] *Pyr.* 270.

12 head and neck of canine animal — Ideo. in Pyr.[1] var.[1] *wśrt* 'neck'. Hence phon. *wsr* (*wśr*), exx. *wsr*, var. Pyr.[2] *wśr*, 'powerful'; [3] *wsr* 'oar'.

[1] *Pyr.* 286. [2] *Pyr.* 297. [3] *Westc.* 5, 8.

F 13 horns

Ideo. in *wpt* 'horns', 'brow', 'beginning'. Hence phon. *wp*, exx. var. Pyr. [1] *wpi* 'divide', 'open'; *wpt* (or perhaps rather *ipt*) [2] 'business', 'mission'.

[1] *Pyr.* 92. [2] Coptic ϵιοπϵ, *Sitz. Berl. Ak.* 1912, 958.

14 combination of F 13 and M 4

In [1] var. [2] *wpt-rnpt* 'New Year's day'.

[1] *Urk.* iv. 824, 9. [2] *Urk.* iv. 261, 8.

15 [1] combination of the last and N 5

Use as last.

[1] *D. el B.* 63. Sim. *Siut* 1, 305.

16 horn

Ideo. or det. in var. [1] *db* 'horn'; *ḥnt* 'horn'; var. [2] *ḫb* 'horn'. From this last, phon. or phon. det. *ḫb*, exx. *ḫbḫ* 'boast'; [3] *m-ḫb* 'together with' (§ 178).

[1] *P. med. Berl.* 11, 12 (Dyn. XIX) = *Eb.* 48, 16. [2] *Rec.* 39, 117. See too *ib.* 38, 61. [3] *D. el B.* 112. Sim. *ḫbw-r* 'breakfast', *Urk.* iv. 506, 10 compared with *ib.* 59, 7.

17 combination of F 16 and a vase with water, cf. D 60

In [1] var. [2] *ḫbw* 'purification'.

[1] *D. el B.* 63. [2] *D. el B.* 86, 3.

18 tusk

Det. tooth, exx. var. [1] *ibḥ* 'tooth'; *nḥdt* 'tooth'; also actions connected therewith, exx. *psḥ* 'bite'; *sbt* 'laugh' (influenced by *sbḥ* 'cry'?). From *ibḥ*, phon. or phon. det. *bḥ*, exx. *bḥs* 'calf'; *sbḥ* 'cry'. For unknown reason, phon. det. *ḥw* in *Ḥw* 'Ḥu', the god of authoritative utterance; *ḥw* 'sustenance'; hence in group-writing (§ 60) is *ḥ* [2], ex. *Mḥ* 'Maḥu', a personal name. In words reading *bi3*, exx. *bi3* 'firmament', *bi3t* 'wonder', is possibly not a tooth, but a metal spout.[3] Phon. det. *bi* in var. *bit* [4] 'character'.

[1] *Eb.* 89, 14. [2] Burchardt § 95. [3] *ÄZ.* 38, 151. [4] *Adm.* p. 82.

19 [1] lower jaw-bone

Det. in *ḫrt* 'jaw'.

[1] Thebes, tomb 100.

20 tongue

Ideo. in *ns* 'tongue'. Hence phon. *ns* (*nś*)[1], exx. *n(y)-sw* 'he belongs to' (§ 114, 2); *nsr* 'flame'. Det. actions connected with tongue, ex. *dp* 'taste'. Sportive ideo. in [2] *imy-r* 'overseer', lit. 'one who is in the mouth' (§ 79). Sometimes confused with the abbreviated det. for death, enemy, Z 6.

[1] For the reading with *ś*, see *nśr* 'flame', *Pyr.* 295. [2] *ÄZ.* 40, 142; 42, 142.

F 21 ear

Ideo. or det. ear, exx. var. [1] *msḏr* 'ear'; *ꜥnḫwy* 'the two ears'; also in actions connected with ear, exx. *sḏm*, var. Pyr. [2] *śḏm*, 'hear'; *iḏi* 'be deaf'. Phon. or phon. det. *iḏn* (cf. Hebr. אזן 'ear') in var. *iḏn* 'replace'; *iḏnw* 'deputy'. In medical papyri 'leaf (of a tree)' is to be read *ḏrḏ*, cf. the late var. .[3]

[1] *Eb.* 92, 5 compared with 92, 3. [2] *Pyr.* 1461. [3] See *P. med. Berl.* vs. 3, 7 (ed. Wreszinski, p. 48) compared with *Eb.* 62, 20.

22 hind-quarters of lion or leopard

Ideo. in *ṯpḥwy* 'hind-quarters', 'end'; hence phon. or phon. det. *ṯp*, exx. var. [1] *ṯp* 'reach'; *ṯpty* 'strength'. Det. in [2] *kfꜣ* 'bottom' (of vase, etc.); hence phon. or phon. det. *kfꜣ* in [3] var. [4] *kfꜣ-iḫ* 'trusty'. Also det. in *ꜥrt* 'hind-quarters'.

[1] Berl. *ÄI.* i. p. 257, 8. [2] *Eb.* 54, 22. [3] *Pt.* 433. [4] Cairo 20266, *b* 8; 20399.

23 [1] foreleg of ox (thus always in hieratic)

Ideo. or det. in var. *ḫpš* 'foreleg', 'arm'. Det. in [2] *Mšḫtyw* 'the Great Bear', lit. 'the Foreleg'.

[1] Möll. *Pal.* i. 164. Sim. *Five Th. T.* 3. [2] Lac. *TR.* 20, 89.

24 [1] the same reversed

Use as last.

[1] Common in hieroglyphic at all periods; exx. O.K., Capart, *Rue* 98. 100; M.K., *Meir* ii. 2; iii. 21; Dyn. XVIII, *Five Th. T.* 4.

25 leg and hoof of donkey

Ideo. in *whmt* 'hoof'; cf. [1] abbrev. *whm* 'hoof', metaphorically for 'asses'.[2] Hence phon. *whm* [3] in *whm* 'repeat' and derivatives.

[1] *Dend.* 11. [2] *Rec.* 38, 61. [3] Reading rests on Bohairic *wōh^{e}m* 'repeat' with *ō* instead of the *ŏ* demanded by *ḫ*, see *Rec.* 24, 189; others read *wḫm* with *ḫ* on the evidence of an uncertain late variant, *Rec.* 3, 30, n. 4.

26 skin of a goat [1]

Ideo. in [2] var. [3] *ḫnt* 'skin'. Hence phon. *ḫn*(*w*),[4] exx. *ḫnw* 'interior'; *ḫn* 'approach'.

[1] Montet p. 316. [2] Petrie, *Deshasheh* 21. [3] *Eb.* 40, 2. [4] Reading, *Pyr.* 334, variants of *mḫnt* 'ferry-boat'.

27 hide of leopard (?)

Det. skin, exx. [1] *ḏḫr* 'hide', 'leather'; [2] *mskꜣ* 'skin', 'rug'; mammals generally, exx. [3] *wnš* 'wolf'; [4] *pnw* 'mouse'.

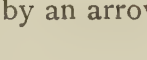
[1] *Westc.* 12, 5. [2] Munich 3, 21. [3] *Peas.* R 15. [4] *Eb.* 98, 2.

28 alternative form of last

This form is regular as ideo. dappled in [1] var. [2] *sꜣb šwt* 'variegated of feathers', epithet of the solar Horus, cf. Pyr. [3] *śꜣb* 'variegated'. Sometimes replaces *sꜣb* (U 23), ex. [4] *ꜣbḏw* 'Abydos'.

[1] Exx. with winged disk, *D. el B.* 96; flying falcon, *ib.* 93. [2] Brit. Mus. 826, 9 = *Rec.* 1, 70. [3] *Pyr.* 1211; cf. the common O.K. man's name *Śꜣbw*, exx. Dyn. I, De Morgan, *Recherches*, ii. p. 235, fig. 786; Dyn. V, *Urk.* i. 82, 8. [4] Lac. *Sarc.* i. 184 (collated); Mar. *Abyd.* ii. 22.

F 29 hide of leopard (?) pierced by an arrow

Ideo. or det. in var. *stỉ* (*śtỉ*)[1] 'pierce' and derivatives. Also phon. *st*, ex.  [2] *Stt* '(the goddess) Satis', in spite of the fact that Pyr. write this name [3] *Śṯỉt* with *ṯ* instead of *t*.

[1] *Pyr.* 1197. [2] Brit. Mus. 852. [3] *Pyr.* 1116; see *ÄZ.* 45, 24.

30 water-skin

Cf. *šdw* 'water-skin',[1] 'cushion'.[2] Hence phon. *šd*, exx. var. Pyr. [3] *šdỉ* 'draw forth'; var. [4] *wšd* 'address', 'question'.

[1] *Rec.* 11, 119; cf. PETRIE, *Deshasheh* 19, O.K. ex. with det. waterskin. [2] *Rekh.* 2, 1. [3] *Pyr.* 1030. [4] Brit. Mus. 574, 3.

31 three foxes' skins tied together[1]

Cf. [2] *mst* 'apron of foxes' skins'. Hence phon. *ms* (*mś*), exx. *msỉ*, var. Pyr. [3] *mśỉ*, 'give birth'; [4] *msdmt* 'black eye-paint'.

[1] Bibliography, JÉQ. 93. [2] LAC. *Sarc.* ii. 163. [3] *Pyr.* 1466. [4] *Eb.* 33, 3.

32 animal's belly showing teats and tail[1]

Ideo. in *ḫt* 'belly', 'body'. Hence phon. *ḫ*.[2]

[1] *Medum*, Pl. 12, with p. 30. [2] SETHE, *Alphabet* 155.

33 [1] tail

Det. in *sd* (*śd*)[2] 'tail'. Hence phon. or phon. det. *sd*, ex. var. [3] *sdty*, a title.

[1] Thebes, tomb 93. [2] *Pyr.* 1302. [3] Thebes, tomb 93.

34 heart

Ideo. in var. Pyr. [1] *ỉb* 'heart'. Det. in *ḥsty* 'heart'.

[1] *Pyr.* 311.

35 heart and windpipe[1]

For unknown reason, phon. *nfr*[2] in *nfr* 'good' and related words.

[1] *Hier.* p. 65. Cf. Ἀνθρώπου καρδία φάρυγγος ἠρτημένη, ἀγαθοῦ ἀνθρώπου στόμα σημαίνει, HORAPOLLO, *Hieroglyphica*, 2, 4. [2] For the *n* cf. Coptic *nūfe* 'good'.

36 lung and windpipe[1]

Cf. [2] *smꜣ* 'lung'. Hence phon. or phon. det. *smꜣ* (*zmꜣ*) in [3] var. *smꜣ* (*zmꜣ*)[4] 'unite' and derivatives.

[1] *ÄZ.* 42, 80. [2] *Eb.* 99, 13. [3] Leyd. V 4, 5. [4] *Pyr.* 2015.

37 backbone and ribs

Ideo. or det. in [1] var. [2] *ỉst* 'back'. Det. in [3] *psd* 'back'. By confusion with M 21, phon. det. *sm* in [4] *sm* 'succour'.

[1] *BH.* i. 25, 34. [2] *Sin.* B 141. [3] *Urk.* iv. 947, 15. [4] Brit. Mus. 581; Leyd. V 4, 9; rather different, *Menthuw.* 11.

38 [1] alternative to last (Dyn. XVIII)

Det. in *psd* 'back'.

[1] Also with four ribs, ex. Cairo 34010, 11 (LACAU, Pl. 7) = *Urk.* iv. 614, 7.

39 backbone with marrow issuing from it[1]

Ideo. in var. *ỉmꜣḫ* 'marrow',[2] whence also var. *ỉmꜣḫ* 'venerated state'. Rarely det. in [3] *psḏ* 'back'.

[1] MÖLL. *Pal.* i. p. 16, n. 1. [2] *ÄZ.* 47, 126. [3] Dyn. XVIII, *Urk.* iv. 373, 9; O.K., *Pyr.* 517.

F 40 portion of backbone with marrow issuing from it at both ends

Ideo. (?) in *ỉwỉ* 'extend', 'be long'. Possibly hence phon. *ỉw*,[1] exx. *ỉwt* 'offerings'; *fỉw* 'magnificence'.

[1] Reading, see *PSBA.* 18, 187; cf. also *ỉw* 'announce', *Pyr.* 1141.

41 vertebrae conventionally depicted

Rarely det. in [1] *psd* 'back'. Phon. (?) det. or abbrev. in var. [2] *šꜥt* 'cutting to pieces', 'slaughter'; rarely in *šꜥd* [3] 'cut off'.

[1] *D. el B.* 116. [2] Louvre C 30 *β*. [3] *Urk.* iv. 894, 11.

42 rib

Ideo. or det. in [1] var. [2] *spr* (*śpr*) 'rib'.[3] Hence phon. *spr* (*śpr*) in *spr* 'approach' and derivatives. Similar signs with which is liable to be confused are D 24, N 11, and N 12.

[1] *P. Boul.* xi. vs. 8. [2] *Siut* 1, 30. [3] *Pyr.* 81.

43 [1] ribs of beef

Det. in [2] *sp̣ht* 'ribs of beef'.

[1] *Meir* iii. 25; see the picture *ib.* i. 10. [2] *Meir* iii. 21.

44 leg-bone with adjoining meat (two different, seldom distinguishable, signs)

(1) Det. in *ỉwꜥ* [1] 'thigh (of beef)', 'femur';[2] hence phon. det. or phon. *ỉwꜥ*, exx. *ỉwꜥ* 'inherit'; [3] *ỉwꜥt* 'heritage'. (2) Det. in [4] *swt* (*śwt*) 'leg of beef', 'tibia';[2] hence phon. *ỉsw* (*ỉśw*) in var. *ỉsw*,[5] var. O.K. *ỉśw*, 'exchange'.

[1] *Siut* 1, 276; cf. *Pyr.* 1546. [2] See LORTET-GAILLARD, *La faune momifiée*, p. ix. [3] *BH.* i. 32. [4] *D. el B.* 107. 110; cf. *Pyr.* 64. [5] References, p. 132, top. [6] *Urk.* i. 2, 8.

45 bicornuate uterus of heifer[1]

Ideo. or det. in [2] var. [3] *ḥmt* 'vulva', 'cow'.

[1] *PSBA.* 21, 277; verified together with Professor Griffith in the Oxford laboratory. [2] *P. Kah.* 5, 2. [3] *Eb.* 96, 5.

46 [1] intestine

Ideo. in [2] *ḳỉb* 'intestine'; hence semi-ideo. in *m-ḳỉb* 'in the midst of' (§ 178); *ḳ(ỉ)b* 'double'. Ideo. and later phon. also in var. *p̣hr* 'turn', 'go round' and derivatives; var. *dbn* 'go round' and derivatives. Det. (from Dyn. XII) in *wḏb*, var. [3] *wdb*, 'turn' and derivatives.

[1] That this, rather than any of the forms F 47–49, is the correct form is shown by its frequency in good hieroglyphic texts and by the hieratic evidence, see MÖLL. *Pal.* i. no. 183. Hieroglyphic exx.: *m-ḳỉb*, *Paheri* 9, 11; *p̣hr*, O.K., *Gemn.* i. 11; M.K., *Cat. d. Mon.* i. 155; Dyn. XVIII, *D. el B.* 62. 154; *Paheri* 9, 7; *dbn* '*deben*-weight', O.K., *Saqq. Mast.* i. 2; Dyn. XVIII, *Puy.* 36; NORTHAMPT. 1, 21; *wḏb* 'cloth (?)', *D. el B.* 109; *wḏb* 'shore', *Paheri* 9, 24. [2] *Eb.* 42, 12. [3] *Sinai* 139, 10.

F 47 [1] alternatives to last (N.B. No confusion with [4] M 11 before the Amarna period)

(47) [2]

(46)

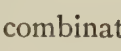
48 [3]

49

Use as last.

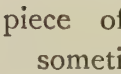
[1] Varies with F 46 for *pḫr* in Pyr.; *Urk.* iv. 270, 7; *D. el B.* 10. 45; *dbn*, *D. el B.* 81. [2] Ex. *pḫr*, *D. el B.* 11. [3] Regularly for *dbn* '*deben*-weight' in the Annals of Tuthmosis III, exx. *Urk.* iv. 699. 718. 733; contrast *pḫr*, *Urk.* iv. 655, 9. 14. Exceptionally also *pḫr*, *Rekh.* 3, 21. [4] In *wḏb*, *Amarn.* iii. 20. Probably never in *ḫtb*, *pḫr*, or *dbn*.

50 combination of F 46 and S 29

In [1] *sphr*, var. O.K.  [2] *śphr*, 'copy', 'write out'.

[1] *Rhind*, title. [2] Weill, *Decrets*, Pl. 4, 1.

51 piece of flesh (also sometimes)

Det. limb, flesh, exx.  *rt* 'limb'; *ḥr* 'member'; parts of the body, exx. *nḥbt* 'neck', 'shoulder'; *mist* 'liver'; meat, ex. *iwf* 'meat'. As abbrev. [1] is found for [2] *ḥrw* 'limbs'; and [3] for *kns* 'vagina'. Possibly a different sign is [4] as phon. *ꜣs* or *ws* in [5] *ꜣst* 'Isis' and [6] *Wsir* 'Osiris', writings found on the M.K. coffins for some superstitious reasons; the former has as rare variant [7] In Dyn. XIX or before changes into the egg H 8 and subsequently becomes a generic det. for goddesses.

[1] *Urk.* iv. 959, 2. [2] *Ib.* 9. [3] *Eb.* 94, 5. 8, cf. 93, 21. [4] Note the position. It has been proposed to derive this phonetic sign from *ꜣsw* 'testicle' (*Wb.* 131), see Northampt. p. 9*; another possibility is that it is an adaptation of the hieratic sign for 'son' (*sꜣ*), which is likewise later shown in hieroglyphic as the egg; see on H 8. [5] Lac. *TR.* 2, 81; Lac. *Sarc.* ii. p. 129. [6] *ÄZ.* 46, 94. [7] Petrie, *Gizeh and Rifeh* 13 F; Capart, *Recueil de Monuments* i. 20.

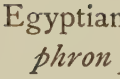
52 [1] excrement (Pyr.)

Det. in Pyr. *ḫś* 'excrement'.

[1] *Pyr.* 127. Later replaced, first by N 32 and then by Aa 2.

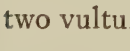
Sect. G. Birds

G 1 Egyptian vulture (*Neophron percnopterus*)[1]

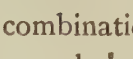
Ideo. in Pyr.  [2] *ꜣ* 'vulture'; hence phon. *ꜣ*. Often indistinguishable from (*tyw*) G 4.

[1] *Hier.* p. 19. [2] *Pyr.* 1303; sim. *ib.* 1729. In the more general sense 'bird', Louvre C 14, 10.

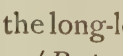
2 two vultures G 1 as monogram

Phon. *ꜣꜣ*, ex.  *mꜣꜣ* 'see'.

3 combination of G 1 and U 1

Phon. *mꜣ*, ex.  *smꜣwy* 'renew'.

4 [1] the long-legged buzzard (*Buteo ferox*)

Phon. *tyw*, exx.  *ḫrtyw-nṯr* 'necropolis workmen'; *i·tywn(y)* 'welcome ye!' (§ 313). Reading, see § 79. Often indistinguishable from (*ꜣ*) G 1.[2]

[1] A brown bird, with head rounded and breast more prominent than in G 1, see *Hier.* 1, no. 1; cf. Shelley, *Birds of Egypt*, Pl. IX. [2] Ex. Cairo 20046, qu. § 488.

G 5 falcon (*Falco peregrinus*[1]) — Ideo. in var. Pyr. [2] *Ḥrw* '(the falcon-god) Horus'.
[1] *Bull.* 3, 1; BÉNÉDITE, *Faucon ou épervier*, in *Monuments Piot*, 1909. [2] *Pyr.* 1690.

6 falcon with flagellum S 45 — Det. in [1] *bik* 'falcon'.
[1] *Urk.* iv. 159, 13.

7 falcon of Horus on the standard R 12 — Det. in the O.K. writing [1] *Ḥr(w)* 'Horus'. Hence in O.K. and later often archaistically det. of gods, ex. *'Imn* 'Amūn', or of the king, ex. *nsw* 'king'. Also ideo. in pronouns of 1st pers. sing. when the king is speaking, exx. [2] *·i*, [3] *wi* 'I', 'me'.
[1] *Urk.* i. 132, 3. [2] See p. 39, n. 1. [3] *Urk.* iv. 158, 16.

For as old symbol of the West, see R 13. For see O 10.

8 falcon of Horus on the sign for gold S 12 — In title of the king *Ḥr* (or *bik*?) *n nbw* 'Horus (or falcon?) of gold'.[1]
[1] See p. 73 above.

9 falcon of Horus bearing the sun N 5 on head — Ideo. in *Ḥr* 'Horus'.

10 [1] falcon on a special sacred bark — Det. in [2] *Skr* (*Zkr*) '(the god) Sokaris'. Also det. in [3] *ḫnw* 'the *ḫnw*-bark (of Sokaris)'.
[1] Leyd. *Denkm.* i. 17 (*Zkr*). [2] *Dend.* 8; BUDGE, p. 38, 13. [3] NAV. ch. 1, 21. Sim. *Pyr.* 138.

11 archaic image of a falcon — Det. in *ršm* (also *rḫm*, *rḥm*) 'divine image'; also in [1] *šnbt* 'breast'.
[1] *Urk.* iv. 612, 4.

12 archaic image of falcon with flagellum S 45 — Like G 11, det. in *rḫm* 'divine image'.[1]
[1] BRUGSCH, *Thes.* 1078.

13 archaic image of falcon with the double plumes S 9 — Ideo. in [1] var. Pyr. [2] *Ḥr Nḫn(y)* '(the god) Horus of Nekhen', i. e. of Hierakonpolis. Det. in [3] *Spdw* (*Śpdw*) [4] '(the god) Sopd'.
[1] *Urk.* iv. 130, 12; 134, 4. [2] *Pyr.* 295. [3] *Sinai* 115. [4] Reading, see *Pyr.* 1534; LAC. *TR.* 20, 14–15.

14 vulture (*Gyps fulvus*; cf. H 4) — Det. in Pyr. [1] *nrt* 'vulture'; hence phon. det. *nr*, ex. *nrw* 'terror'. From name of the goddess *Mwt* 'Mut', phon. *mt*, exx. *mwt* 'mother'; [2] *rḫmt* 'river-bank'; [3] *mtn* 'road'.
[1] *Pyr.* 1118. [2] *Peas.* R 57. [3] *Siut* 1, 230.

G 15 vulture with flagellum ⩚S45 (Dyn. XVIII) — Ideo. in [1] *Mwt* '(the goddess) Mut'.
[1] *Urk.* iv. 413, 16.

16 the vulture-goddess Nekhebet and the cobra-goddess Buto on baskets ⌓ V 30 — In *nbty* 'Two-Ladies', title of the king.[1]
[1] See p. 73 for the reading and interpretation.

17 eagle owl (*Bubo ascalaphus*) — Cf. Coptic ⲙⲟⲩⲗⲁⲭ 'owl'.[1] Phon. *m*.
[1] Sethe, *Alphabet* 153.

18 two owls as monogram — Phon. *mm*, ex. [1] *tmm* 'not having been'. In Dyn. XVIII seems to be used for *im* 'therein' (§ 205).
[1] *D. el B.* 76.

19 combination of G 17 and D 37 (Dyn. XVIII) — Phon. *m* (originally *mi*), ex. *mhy* 'be neglectful'. See D 37 and D 38.

20 combination of G 17 and D 36 (Dyn. XVIII) — Use as last.

21 [1] unidentified bird — Ideo. in [2] *nḥ* 'the *nḥ*-bird'. Phon. *nḥ*, exx. *nḥi* 'pray'; *nḥḥ* 'eternity'.
[1] Exx. O.K., Möll. *Pal.* i. no. 229; Dyn. XVIII, *Rekh.* 2, 12. [2] Budge, p. 397, 12.

22 [1] hoopoe (*Upupa epops*) — Phon. *ḏb* in [1] var. Pyr. [2] *ḏbt*, var. N.K. *ḏbt*, 'brick'.
[1] L. *D.* iii. 56, a. [2] *Pyr.* 246.

23 [1] lapwing (*Vanellus cristatus*) — Phon. or phon. det. *rḫ*(*y*)*t* in var. *rḫyt* 'common folk'.
[1] Dav. *Ptaḥ.* i. 18, no. 410, with p. 20. See too the picture *Th. T. S.* i. frontispiece.

24 alternative form of last — Use as last.

25 [1] crested ibis (*Comatibis comata*) — Ideo. or semi-ideo. in [2] var. [3] *ɜḫ* 'spirit', 'spirit-like nature'. Hence semi-phon. *ɜḫ* in *ɜḫ* 'be glorious', 'beneficial' and derivatives.
[1] *Hier.* p. 21; *Bull.* 17, 183. However, the hammerhead (*Scopus umbretta*) has recently been suggested, *ÄZ.* 61, 107. [2] *Pyr.* 474. [3] *ÄZ.* 57, 137.

26 sacred ibis (*Ibis religiosa*) on the standard ⍑ R 12 — Det. in [1] *ḥb* 'ibis'. Det. in varr. [2] *Ḏḥwty* '(the ibis-god) Thoth'.
[1] Brugsch, *Thes.* 1075. [2] *ÄZ.* 51, 58.

G 27 flamingo (*Phoenicopterus roseus*)[1]

Det. in [2] *dšr* 'flamingo'. Hence semi-phon. *dšr* in var. *dšr* 'red' and derivatives.

[1] Coloured red, *Medum*, frontispiece, no. 6. [2] *B. of D.* ed. LEPS., ch. 31, 9.

28 ibis?

Cf. O.K. [1] *gmt* 'the *gmt*-bird'. Hence phon. *gm*,[2] exx. *gmi* 'find'; *gmḥ* 'look at'.

[1] Legend to a picture of the bird flying, *ÄZ.* 38, Pl. 5. [2] Reading, compare *gmḥšw* in *Pyr.* 250 with BUDGE, p. 461, 12.

29 black stork? (*Ciconia nigra*?)[1]

Ideo. in *bꜣ* 'soul (in bird form)'. Hence phon. *bꜣ*, exx. *bꜣk* 'servant'; *ḫbꜣ* 'destroy'. In group-writing (§ 60) or is used for *b*[2].

[1] *ÄZ.* 61, 106. [2] BURCHARDT § 41.

30 three *bꜣ*-storks (?) as monogram

In *bꜣw* 'spirits', 'might'.

31 heron (*Ardea cinerea* or *Ardea purpurea*)[1]

Det. in *bnw* (*bynw*)[2] 'phoenix'. A very similar bird is det. in [3] *šnty* 'heron'.

[1] *ÄZ.* 16, 104. [2] *ÄZ.* 45, 84. [3] *Urk.* iv. 113, 14. Cf. *ÄZ.* 61, 106.

32 heron on a perch

Ideo. or det. in var. [1] *bḥi* 'be inundated'.

[1] *Urk.* iv. 1165, 14.

33 [1] buff-backed egret? (*Ardea ibis*?)

Det. in Pyr. [2] *śdꜣ* 'the *śdꜣ*-bird'. Hence phon. det. in *sdꜣ* 'tremble'; *sdꜣdꜣ* 'tremble'.

[1] Cairo 34010, 12 (LACAU, Pl. 7) = *Urk.* iv. 616, 8. [2] *Pyr.* 2152.

34 [1] ostrich (*Struthio camelus*)

Det. in [1] var. [2] var. Pyr. [3] *niw* 'ostrich'.

[1] Cairo 34001, 18 (LACAU, Pl. 1) = *Urk.* iv. 19, 10. [2] *Eb.* 59, 19. [3] *Pyr.* 469.

35 [1] cormorant (*Phalacrocorax*)

Phon. *ḫ*, exx. var. [2] *ḫ* 'enter'; *ḫw* 'revenue', 'provisions'.

[1] See the picture *BH.* iv. 11. [2] *ÄZ.* 57, 6*.

36 collared pratincole[1] (*Glareola pratincola.* Note the forked tail)

Phon. *wr*[2], exx. *wr* 'great'; *wrḥ* 'anoint'. A similar sign is det. in [3] *mnt* 'swallow'.[4]

[1] This identification seems necessary for Dyn. IV, ex. *Medum*, frontispiece no. 4, where the black collar is indicated; so too sometimes in Dyn. XVIII; see *Bull. Metr. Mus. New York*, Egyptian Expedition, 1916–7, 18, fig. 17. Elsewhere, however, a sand-martin seems more probable, see *Hier.* 1, no. 3. [2] Reading, cf. Coptic ⲟⲩⲏⲣ 'how much' = Eg. *wr* (§ 502). [3] *Urk.* iv. 113, 13. [4] *Hier.* p. 20.

37 crested lark[1] (*Galerita cristata.* Note the rounded tail)

Det. small, exx. abbrev. [2] *nḏs* (*nḏś*)[3] 'small'; [4] *ḥns* 'narrow'; bad, defective, exx. *bin* 'bad'; *šw* 'empty'; *mr* 'ill', 'diseased'; *śḫ* 'perish'.

[1] A small brown bird, characteristically spotted with dark brown on the sides of the throat and crop; see *Bull. Metr. Mus. New York*, Egyptian Expedition, 1916–7, 18, fig. 18; *ib.* 1922–3, 35, fig. 29. However, in the Egyptian pictures the crest is not shown. [2] *Th. T. S.* i. 11, row 2. [3] *Pyr.* 912. [4] *Peas.* R 45.

G 38 white-fronted goose (*Anser albifrons*)[1]

Det. in O.K. *gb*[2] 'the *gb*-goose'; hence semi-phon. *gb* in *Gb*, var. *Gbb*, '(the earth-god) Geb', Gk. Κηβ.[3] Det. in *r*, *ṯrp*, names of kinds of geese[4]; also in *ꜣpd* 'bird', 'goose'. This type may be employed in place of the more exact G 39 in words containing *sꜣ* (*zꜣ*), except when the originals clearly mark the pintail. It may be used for the indeterminate birds serving as phon. det. in *wfꜣ* 'talk'; *wsf* 'be idle'; *wdf* 'delay' (§ 352); and *ḥtm*[5] 'perish'. Lastly, it may be used for the generalized det. of birds and insects found in hieratic,[6] exx. *ṯnḥr*[7] 'hawk (?)'; *niw*[8] 'ostrich'; *snḥmw*[9] 'grasshoppers'.

[1] *Hier.* p. 22; *Bull. Metr. Mus. New York*, Egyptian Expedition 1916–7, 19. [2] O.K., L. *D.* ii. 61, B; N.K., *P. Harris* 500, recto, 4, 7. 9. [3] Reading, *ÄZ.* 24, 1; 43, 147; 51, 58. 59. [4] Dav. *Ptah.* i. p. 21; cf. *Gemn.* i. 11. 12. [5] A goose according to *Hier.* p. 22. [6] Möll. *Pal.* i. no. 217. [7] *Peas.* B 1, 175. [8] *Eb.* 86, 11. [9] *Hearst* 14, 7.

39 pintail duck (*Dafila acuta*)[1]

Det. in *st* (*zt*, perhaps for *zꜣt*) 'pintail duck'. Hence phon. *sꜣ* (*zꜣ*), exx. *sꜣ* (*sꜣ*)[3] 'son'; *sꜣw* 'beam', 'plank'; *ḥsꜣt* 'the divine *ḥsꜣt*-cow'. This type may, if preferred, be employed in place of G 38 in the indefinite uses where the actual nature of the bird in question is unknown.

[1] *Hier.* p. 22; *Bull. Metr. Mus. New York*, Egyptian Expedition 1916–7, 19. [2] *Ptah.* (E. R. A.) 37; *Ti* 25. [3] Reading with *z*, *Pyr.* 1130.

40 pintail duck flying

Ideo. in Pyr.[1] later var.[2] *pꜣ* 'fly'. Hence phon. *pꜣ*, exx. var. *pꜣ* 'this' (§ 110); *pꜣt* 'primeval times'. In group-writing (§ 60) or is used for *p*.[3] In Dyn. XII is occasionally used for G 41.[4]

[1] *Pyr.* 463. [2] Budge, p. 493, 12. [3] Burchardt § 46. [4] *ÄZ.* 39, 117, 8 (*ḫn*); *BH.* i. 25, 10 (*ṯn*).

41 pintail duck alighting

Det. in *ḫnꜣ* 'alight',[1] 'halt'; hence phon. det. *ḫn*, ex. *ḫn* 'speech', 'sentence'. For unknown reasons, phon. or phon. det. *ḳmꜣ* in[2] var.[3] *ḳmyt* 'gum'; phon. det. *šḫw* in[4] *šḫwy* 'collect'. The combination[5] is used to show that is the throw-stick T 14, not the identically shaped warrior's club, serving as det. in[6] var.[7] *ḳmꜣ* 'throw', whence *ḳmꜣ* 'create'; also in[8] *mtn*, O.K.[9] *mṯn*, 'nomad hunter', whence phon. det. *ṯn*, *tn*,

G 41 (continued) exx. *mtn* 'road'; *tnỉ*, var. *tnỉ*, 'distinguish'. Before Dyn. XVIII is sometimes used for G 40 in hieroglyphic,[10] as always in hieratic,[11] where it often serves, like G 38, as an indefinite det. for birds.

[1] Contrasted with *pỉ* 'fly', *Pyr.* 366. [2] *Eb.* 68, 4. [3] *Eb.* 68, 7; see *ÄZ.* 31, 118. [4] BUDGE, p. 228, 11. Sim. *Urk.* iv. 84, 2. [5] Occasionally in Dyn. XVIII (ex. *tn*, *Paheri* 9, 39) the bird's head hangs as though it had been struck; so often later. [6] *Westc.* 4, 10. [7] LAC. *TR.* 22, 69. [8] *Sin.* R 50. [9] L. *D.* ii. 6, as proper name. [10] Exx. p. 395, nn. 3. 6. [11] MÖLL. *Pal.* i. no. 221 compared with no. 222.

42 fatted duck or widgeon?[1] Ideo. in [2] var. [3] var. O.K. [4] *wšỉ* 'fatten'; also in [5] *df(ỉ)* [6] 'provisions'.

[1] *Hier.* p. 23. Cf. too *wšṯ* 'widgeon (?)', WRESZINSKI, *Atlas* i. 27. [2] *BH.* i. 27. [3] *Eb.* 89, 3, where the generalized det. G 41 is used. [4] *Gemn.* i. 11. [5] *Urk.* iv. 1165, 13. Sim. *ib.* 1222, 4. [6] For the radical *ỉ* see *Verbum* i. § 72, 2.

43 quail chick[1] For unknown reason, phon. *w*.

[1] *Hier.* p. 21; see the picture *Ptah.* (E. R. A.) 31.

For , the hieroglyphic adaptation of the hieratic abbreviated form of G 43, see Z 7.

44 two quail chicks G 43 as monogram Phon. *ww*, ex. *ṯḥ(w)ww* 'end'.

45 combination of G 43 and D 36 Phon. *wr*, ex. *wrw* 'soldier'.

46 combination of G 43 and U 1 Phon. *mỉw*, ex. *m mỉwt* 'anew'.

47 open-mouthed chick Ideo. in [1] *ṯỉ* 'fledgling'. Hence phon. *ṯỉ*,[2] exx. *ṯỉy* 'male'; *ṯnṯỉt* 'baldachin'. In group-writing (§ 60) is used for *ṯ*.[3]

[1] *Amarn.* vi. 27, 7. Sim. *M. u K.* vs. 2, 2. [2] Reading, *Sphinx* 19, 59. [3] BURCHARDT § 141.

48 [1] three chicks G 47 in nest Det. in [2] *sš* (*zš*?) 'nest'. Sometimes [3] takes the place of .

[1] O.K., *Gebr.* i. 5, with the scene. [2] *D. el B.* 131. [3] *Urk.* iv. 897, 12, qu. p. 96, n. 9.

49 ducks' heads protruding from a pool[1] Ideo. or det. in [2] var. [3] *sš* (*zš*?) 'bird-pool', 'nest'.

[1] See *Ti* 23; *Bersh.* i. 20, where the water of the pool is clearly marked. [2] *Amarn.* vi. 16, 19. Sim. *sšy*, *Urk.* iv. 898, 9. [3] *Bersh.* i. 20.

50 [1] two plovers (?) as monogram In *rḫty* [2] 'fuller', 'washerman'.

[1] *BH.* i. 29. One bird only, see *BH.* iii. p. 6; *Meir* i. p. 23. In spite of the identity of the consonants *rḫt*, this bird seems to be distinct from the lapwing G 23. [2] Reading, MASPERO, *Études égyptiennes*, i. 91, n. 3; 93, n. 1; *ÄZ.* 20, 189.

51 [1] egret (?) pecking at fish Det. in *ḥỉm* 'catch fish'.

[1] *Th. T. S.* ii. 5.

G 52 goose (?) picking up grain [2] — Det. in *snm* (*šnm*) [3] 'feed' (trans. vb.).

[1] *Puy.* 63; cf. *Th. T.S.* i. 7. [2] See the scenes of 'feeding' (*šnmt*), *Gemn.* i. 11. 12. [3] With fem. infinitive, hence probably *caus. 2-lit.*

53 human-headed bird preceded by R 7 (Dyn. XVIII) — Ideo. in *bȝ* 'soul'.

[1] Leyd. *Denkm.* iv. 37; see *ÄZ.* 61, 104.

54 trussed goose or duck — Det. in *wšn* 'pluck', 'make offering of (birds)'. For unknown reason, phon. or phon. det. in *snḏ*, var. Pyr. *šnḏ*, later var. *snd*, 'fear' and derivatives.

[1] *Siut* 1, 239. [2] *Pyr.* 194.

Sect. H. Parts of Birds

H 1 head of goose — In formula of offering as abbrev. of *ȝpdw* 'fowl' (p. 172). Det. in *wšn* 'pluck', 'make offering of'. This type may be used for H 2 in transcribing hieratic *mȝꜥ* when the crest is absent.[2]

[1] *Sh. S.* 145; see *Rec.* 38, 200. [2] Exx. *mȝꜥ* 'forehead', *Eb.* 58, 22; *mȝꜥ* 'real', *Sh. S.* 66; *Peas.* B 1, 76.

2 head of a crested bird[1] — Phon. det. *mȝꜥ*, exx. *mȝꜥ* 'forehead', 'temple', cf. *mȝꜥ* [3] 'real'. Also phon. or phon. det. *wšm*, exx. *wšm* [4] 'ear (of corn)'; *wšmw* [5] 'vessel (for beer)'. From Dyn. XII in place of H 3 as phon. *pḳ* (*pȝḳ*) in *pḳt* [6] 'fine linen'.

[1] Heron (?); but a duck *mȝꜥ* occurs MAR. *Mast.* p. 112. [2] *Bersh.* i. 14, 7. [3] See H 1, n. 2. [4] *Urk.* iv. 535, 10. [5] *Urk.* iv. 828, 7. 16. [6] Dyn. XII, *Sinai* 53, 14; Dyn. XVIII, *Rec.* 29, 165 (collated).

3 head of spoonbill (*Platalea leucorodia*; Pyr.) [1] — Phon. det. *pȝḳ* (*pḳ*), ex. *pȝḳ* [2] '*pȝḳ*-cake'.

[1] *Pyr.* 378 = W 486 (*pȝḳ*-cake). [2] *Siut* 1, 240.

4 head of vulture G 14 (*Gyps fulvus*) — Phon. det. *nr*, ex. *nrw* [1] 'terror'. From Dyn. XVIII sportive writing in [2] late var. *rmṯ* [3] 'people'.

[1] *Urk.* iv. 43, 1. [2] *Urk.* iv. 965, 10. Sim. *ib.* 138, 15. [3] Reading, *ÄZ.* 20, 188.

5 wing — Det. wing, ex. *ḏnḥ*, var. [1] *dnḥ*, [2] 'wing'; fly, exx. *ḫȝi* [3] 'fly'; *pȝ* [4] 'fly'.

[1] Lac. *TR.* 5, 3. Sim. *Pyr.* 387. [2] *Eb.* 88, 13. [3] *Sin.* R 21. [4] Budge, p. 493, 12.

6 feather — Ideo. in var. Pyr. *šwt* [1] 'feather'. Hence phon. *šw*, ex. *Šw* '(the air-god) Shu'. Ideo. as substitute for C 10, in varr. [2] [3] *mȝꜥt* 'truth'; in the adjective *mȝꜥ* 'true' and related words is not written.

[1] *Pyr.* 1566. Reading, see also *Rec.* 38, 62. [2] *Rekh.* 10, 21. [3] *Urk.* iv. 411, 4, in *ḥm-nṯr Mȝꜥt.*

H 7 claw

Phon. *šꜣ* in [1] *Šꜣt*[2] '(the land) Shat'.

[1] *Urk.* iv. 618, 1. [2] Reading, *ÄZ.* 13, 12; *Sphinx* 1, 256. The sign occurs also as det. of *ḫft* 'claw' (*Pyr.* 1779) and as a division of the cubit (*PSBA.* 14, 404), in both cases outside our period.

8 egg

Det. in [1] *swḫt* (*śwḫt*)[2] 'egg'. The hieratic contraction[3] of G 39 found in the inverted M.K. method of expressing filiation (p. 66, top) appears in Dyn. XIX hieroglyphic as the egg [4]; that sign may be conventionally used in transcribing the instances in M.E. hieratic.

[1] *Urk.* iv. 361, 14. [2] *Pyr.* 1967. [3] *ÄZ.* 49, 95. [4] GARD. *Sin.* 155. An isolated Dyn. XII instance seems to occur *Sinai* 28. See further F 51, n. 4.

Sect. I. Amphibious Animals, Reptiles, etc.

I 1 lizard

Det. in [1] *ḥntꜣsw* 'lizard'; [2] *rš(ꜣ)* 'lizard'. From the latter, phon. *ršꜣ* in var. var. Pyr. [3] *ršꜣ* 'many' and the related words.

[1] *Eb.* 98, 9. [2] Ramesseum medical papyrus, unpublished. [3] *Pyr.* 1146.

2 tortoise

Ideo. or det. in [1] var. [2] *štyw* [3] 'tortoise'.

[1] *Eb.* 57, 6. [2] *Eb.* 86, 12. [3] Writings with *t* are all late.

3 crocodile

Ideo. or det. crocodile, exx. *msḥ* (*mzḥ*)[1] 'crocodile'; var. *Sbk* (*Śbk*)[2] '(the crocodile-god) Sobk'. Det. greedy, in [3] *skn* 'lust after'; [4] *ḥnt* 'be greedy'; perhaps also in [5] *rḫm* 'voracious (?) spirit'; aggression, in [6] *ꜣd* 'be aggressive', 'angry'. For obscure reason,[7] phon. *it* in [8] for *ity* 'sovereign'.

[1] *Rec.* 25, 156. [2] *Pyr.* 456. [3] *Pt.* 296. [4] *Peas.* B 1, 291. [5] *Wb.* 226. [6] Berl. *ÄI.* i. p. 258, 12. [7] It is just conceivable that by M.K. *ꜣd* had already become *ꜣt*, giving rise to the value *it*. [8] *Sh. S.* 24; *Pt.* 7.

4 [1] crocodile on a shrine

Ideo. or det. in var. *Sbk* (*Śbk*) '(the crocodile-god) Sobk'.

[1] EXX. PETR. *Abyd.* iii. 13; *Sinai* 53, 6.

5 [1] crocodile with curved tail

Det. in [2] abbrev. [3] *sꜣḳ* (*śꜣḳ*)[4] 'collect', 'gather together'.

[1] PETR. *Abyd.* iii. 29; *Dend.* 8. [2] *Sin.* B 23–4. [3] See n. 1. [4] *Pyr.* 735.

6 piece of crocodile-skin with spines [1]

Cf. [2] var. [3] *ikm* 'shield'. Hence (?) phon. *km*, exx. *Kmt* 'Egypt'; *skm* 'grey-haired'.

[1] *Hier.* p. 23. [2] *Sin.* R 159. [3] LAC. *Sarc.* ii. p. 157.

I 7 frog (*ḫrr*)[1] — Det. in *Ḥḳt* '(the frog-goddess) Ḥeḳet'. From Dyn. XVIII or XIX sometimes as sportive ideo. for *whm ꜥnḫ* 'repeating life' as epithet after personal name.[2]

[1] *Ḫrr* is apparently not known before Dyn. XX. [2] *Sphinx* 7, 215.

8 tadpole — Cf. the O.K. name of a man [1] *Ḥfnr*, i. e. 'Tadpole'. Hence phon. *ḥfn* in *ḥfn* 'one hundred thousand' (§ 259), plur. var. Dyn. XIX [2] *ḥfnw*.

[1] Berl. *Äl.* i. p. 162. [2] L. *D.* iii. 175, G.

9 horned viper — Ideo. perhaps in the name of the XIIth nome of Upper Egypt *Ḏw-ft* 'Mountain-of-the-Horned-Viper', for which a rare var. with *ft* occurs;[1] cf. also demotic *fy* 'viper'. Hence phon. *f*. For *it* 'father' see p. 43, n. 1.

[1] Sethe, *Alphabet* 152; cf. the epithet *Ḏw-ftt*, *Pyr.* 1358.

For see P 9. For see S 30. For see U 35.

10 snake — Cf. Pyr. [1] var. [2] *ḏt*[3] 'snake'. Hence phon. *ḏ*. Sometimes also, by a false archaism, for *d* (§ 19, Obs. 2).

[1] *Pyr.* 2047. [2] *Pyr.* 697. [3] Doubtless properly *ȝḏt* from the stem *wȝḏ*, cf. *Wȝḏt* 'Buto'. See *ÄZ.* 55, 89; Sethe, *Alphabet* 157.

11 two snakes I 10 — Phon. *ḏḏ*, ex. [1] *wḏḏt* 'what had been commanded'.

[1] *Siut* 1, 220.

For see M 14. For see T 5. For see T 6. For see V 21.

12 cobra (erect as on the forehead of the Pharaohs, Gk. *οὐραῖος*) — Det. in [1] *ỉrrt* 'uraeus'. Det. goddesses, especially those to whom the appearance of a snake was attributed, exx. *Wȝḏyt* 'Buto'; [2] *Nsrt* (*Nzrt*)[3] 'the goddess Nesret'.

[1] Erm. *Hymn.* 4, 4; see *ÄZ.* 46, 102. [2] Erm. *Hymn.* 3, 2. [3] *Pyr.* 194.

13 cobra I 12 on the basket V 30 — Det. goddesses, exx. [1] *Wȝḏ(y)t* 'Buto'; [2] *ntrt* 'goddess'. As an element in the royal title see G 16.

[1] *Urk.* iv. 246, 15. [2] *Urk.* iv. 308, 6.

14 [1] worm or snake — Det. worm, ex. [1] *ḏḏft* 'worm'; snake, ex. [2] *ḥfȝw* 'snake'.

[1] *Amarn.* iv. 4, 3. [2] *Sh. S.* 61.

15 alternative form of last — Use as last.

Sect. K. Fishes and parts of Fishes

K 1 a fish (*Tilapia nilotica*; Arabic *bulti*)[1] — Det. in [2] var. [3] *int* 'the *bulti*-fish'. Hence phon. *in*, exx. *int* 'valley'; *inḥ* 'wall'.

[1] Gaillard 89. [2] Cairo 584, 10 = Piehl, *IH.* iii. 75. [3] *Eb.* 71, 20.

K 2 a fish (*Barbus bynni*)[2] — Phon. det. *bw*[3] in *bwt* 'abomination'.

[1] Thebes, tomb 83. [2] GAILLARD 49. [3] *ÄZ.* 58, 17.

3 a fish (*Mugil cephalus*; Arabic *bûri*)[2] — Det. in [3] *ḏbw* 'the *bûri*-fish'. Hence phon. *ḏd* (*ḏḏ*?) in the title [4] *ḏḏ* (?)-*mr*, var. [5] *ḏd-mr*, 'administrator (of a province)', probably lit. 'excavator of canal(s)'.

[1] *D. el B.* 109. [2] GAILLARD 93. [3] *Eb.* 82, 9. [4] Dyn. XVIII, *D. el B.* 109; O.K., *Urk.* i. 5, 17; 11, 10. [5] *Urk.* iv. 952, 13. The writing *ḏḏ* in GARD. *Sin.* 152 is not quite conclusive for the O.K. reading.

4 oxyrhynchus fish (*Mormyrus kannume*)[2] — Ideo. in [3] *ḫȝt* 'oxyrhynchus'. Hence phon. *ḫȝ*,[4] exx. var. Pyr. [5] *ḫȝt* 'corpse'; [6] *ḫȝrt*, var. [7] *ḫȝrt*, 'widow'.

[1] *D. el B.* 152. [2] GAILLARD 26. [3] *Ti* 111, fem.; the *t* is written in the tomb of Mereruka, A 13, east wall. [4] Reading, *Verbum* i. p. 156, top. [5] *Pyr.* 474. [6] *BH.* i. 8, 20. [7] *Siut* 3, 5.

5 a fish (*Petrocephalus bane*)[2] — Phon. det. *bs* (*bz*) in *bs*, var. O.K. [3] *ỉbz*, 'introduce', 'enter'. A very similar fish is used as generic det. fish, ex. [4] *rmw* 'fish'; fishy smell, ex. [5] *ḫnš* 'stink'.

[1] Ex. *Rekh.* 10. [2] GAILLARD 17. The characteristics are shown in earlier forms, *Bull.* 11, 41. [3] *Urk.* i. 87, 17. [4] *Urk.* iv. 954, 7. [5] *Hearst* 2, 17.

6 fish-scale (also written) — Ideo. or det. in [2] var. [3] *nšmt* 'fish-scale'.

[1] Leyd. *Denkm.* ii. 5; not to be confused with L 6. [2] *M. u. K.* 1, 2; see *Rec.* 38, 62. [3] Leyd. *Denkm.* ii. 5.

Sect. L. Invertebrata and lesser Animals

L 1 dung-beetle (*Scarabaeus sacer*) — Ideo. in [1] var. Pyr. [2] *ḫprr* 'dung-beetle'. Hence phon. *ḫpr* in var. Pyr. [3] *ḫpr* 'become' and derivatives.

[1] *Eb.* 88, 13. [2] *Pyr.* 697. [3] *Pyr.* 212.

2 bee — Ideo. in [1] *bỉt* 'bee'; also in [2] *bỉt* 'honey'. Hence phon. *bỉt* [3] in var. Pyr. [4] *bỉty* 'king of Lower Egypt'. For *n-sw-bỉt* 'king of Upper and Lower Egypt' see § 55 and p. 73.

[1] *P. Kah.* 3, 2. [2] Coptic *ebiō.* [3] Reading, *ÄZ.* 30, 113. [4] *Pyr.* 724.

3 [1] fly — Det. in [2] *ḥff* 'fly'.

[1] From a gold fly given as an honorific decoration, BISSING, *Thebanische Grabfunde* 6; see *PSBA.* 22, 167. [2] *Urk.* iv. 39, 1; 893, 12; see *ÄZ.* 48, 143.

4 [1] grasshopper — Det. in *snḥm* (Pyr. *znḥm*[2]) 'grasshopper'.

[1] GUILMANT, *Tombeau de Rameses IX* 77 (Dyn. XX). [2] *Pyr.* 891.

5 centipede — Det. in [1] *spȝ* (Pyr. *zpȝ*[2]) 'centipede'.

[1] *ÄZ.* 58, 82. [2] *Pyr.* 669.

L 6 bivalve shell[1]

For unknown reason, phon. *ḫꜣ*, in M.E. only in [2] *ḫꜣt*, var. [3] *ḫꜣwt* 'table of offerings'.

[1] *BH.* iii. p. 14. Not to be confused with the fish-scale K 6. [2] *Urk.* iv. 163, 7. Reading, see *Sah.* 63; *Pyr.* 58. [3] *Siut* 1, 240, perhaps plural.

7 scorpion (modified for superstitious reasons)[2]

Ideo. in *Srḳt* '(the scorpion-goddess) Serḳet', full name in Pyr. [3] *Śrḳt-ḥtw* 'she-who-relieves-the-windpipe'.

[1] Exx. *Sinai* 85. 143; *Five Th. T.* 9. [2] *ÄZ.* 51, 49. 57. [3] *Pyr.* 606; see *PSBA.* 39, 34.

Sect. M. Trees and Plants

M 1 tree

Det. tree, exx. *nḥt* 'sycamore-fig', 'tree', plur. often [1] *nḥwt*; [2] *mnw* 'trees'; *nbs* 'Christ's thorn-tree', '*nebḳ*-tree'; [3] *ỉšm*, varr. Pyr. [4] *ỉšm*, [5] *ỉmꜣ*, [6] *ỉm(ꜣ)*, 'date-palm'. From this last, phon. *ỉšm*, *ỉm*—writings with are best transcribed *ỉšm* (§ 19, Obs. 1)—exx. *ỉšmt* 'charm', 'favour'; [7] *ỉšm(w)* 'tent'. The rather similar sign which serves as det. in [8] *mꜥr* 'fortunate' may well depict a quite different object.

[1] *Urk.* iv. 1064, 8. [2] *Urk.* iv. 353, 3. [3] *Urk.* iv. 73, 14. [4] *Pyr.* 699. [5] *Ib.* [6] *Ib.* [7] *Urk.* iv. 325, 12. [8] *D. el B.* 57, 4; cf. O.K., *Gebr.* ii. 13; M.K., *Siut* 3, 8; later the det. of *mꜥr* resembles V 29, see on this.

2 herb

Det. plant, flower, exx. *ỉšrw* 'reeds'; *ḥrrt* 'flower'. From [1] *ḥnỉ* 'rush', phon. *ḥn*, exx. *ḥnw* 'vessel'; *ḥnskt* 'lock' (of hair). Det. in [2] *ỉsỉ* 'be light' (perhaps like *ỉsw* 'reeds'); hence phon. det. *ỉs*, exx. [3] *ỉsy*, var. O.K. [4] *ỉz*, 'tomb', 'chamber'; [5] *ỉswt* 'old times'. From *ỉ* 'reed' (see on M 17) rarely as sportive writing for *·ỉ* 'I', 'my' [6]; hence also for as det., ex. [7] *s* 'man'.

[1] Lac. *TR.* 22, 63. [2] Vog. *Bauer* 121. [3] *Urk.* iv. 132, 11. [4] *Urk.* i. 16, 4. [5] *BH.* i. 25, 45. [6] *Urk.* iv. 77, 5–6, qu. § 440, 2; sim. *ib.* 401, 16. [7] *Ib.*

3 branch

Ideo. in *ḫt* 'wood', 'tree'; hence phon. *ḫt*, exx. *ḫtyw* 'terrace'; *nḫt* 'strong'. Det. wood, ex. *ḥbny* 'ebony'; wooden objects, exx. [1] *wḫꜣ* 'column'; [2] *ḳnỉw* 'palanquin'. Vertically in [3] *ḏꜥr*, var. [4] *ḏr*, 'search out', lit. perhaps 'harpoon' (vb.); [5] here is probably corruption of an old sign or [6]

[1] *Urk.* iv. 765, 13. [2] *Westc.* 7, 12. [3] *Urk.* iv. 384, 12. [4] Thebes, tomb 110. [5] Cf. *ḏꜥ rmw* 'spear fish', *P. Kah.* 33, 16. [6] *Pyr.* 1105 in *ḏḳbw* 'curly'.

M 4 budding sprout

Det. in *rnpi·* 'be young', 'vigorous'. Hence phon. *rnp* in *rnpt* 'year', though here treated ideographically as symbol of the year; with similar sense ideo. in *ḥɜt-sp* 'regnal year' (p. 204) and in [1] *snf* (from *śn-nw·f* 'its second') 'last year'. Possibly ideo. of time (if not phon. det.) also in [2] *tr* 'time', 'season', where it usually appears in the form M 5 or M 6. Elsewhere also is an occasional substitute for M 5, M 6, or M 7.[3]

[1] *Adm.* p. 102. [2] Written *trw*, *Urk.* iv. 195, 4. [3] In *ptr* 'see', *Siut* 1, 220; Cairo 20538, i. *c* 3; *rnpt* 'vegetables', 'fruit', *ib.* ii. *c* 25.

5 combination of M 4 and X 1

With sportive ideographic intention (sprout growing from) in Pyr. *tr*, var. *t(i)*, 'season'.[1] Hence (see on M 4 for) becomes in M.E. characteristic det. in [2] abbrev. [3] *tr* 'season'. However, M 6 is a commoner substitute for , though interchanges with in some uses really belonging only to the latter, exx. [4] *pri* 'battlefield'; [5] *Tɜ-mri* 'Ta-meri', i.e. Egypt.

[1] SETHE, *Pyramidentexte* iv. § 132. [2] *Urk.* iv. 384, 9. Sim. plur. *itr(w)*, *Sinai* 90, 19. [3] *Sinai* 90, 3. 11; *Ikhern.* 14. [4] *Urk.* iv. 32, 10. [5] *Urk.* iv. 102, 11.

6 combination of M 4 and D 21

With sportive ideographic intention in Pyr. [1] *tr* 'season'. In M.E. det. in [2] abbrev. [3] *tr* 'season'. Hence phon. det. *tr*, *ti*, exx. *tr* 'pray' (§ 256); [4] *ḥtr* 'assess' (taxes); also phon. det. *ri*, exx. [5] *pri* 'battlefield'; [6] *Tɜ-mri* 'Ta-meri', i.e. Egypt.

[1] SETHE, *Pyramidentexte* iv. § 132, where a word *rr* 'season' is perhaps unnecessarily assumed. [2] *Urk.* iv. 343, 13. [3] *Urk.* iv. 195, 8. [4] *Rekh.* 3, 28. [5] *Urk.* iv. 38, 11. [6] *Urk.* iv. 325, 15. (*Pɜ*)-*tɜ-mri* is Πτίμυρις in a fragm. of Ephorus, there wrongly given as a name of the Delta only, GARD. *Sin.* 81.

7 combination of M 4 and Q 3

With sportive ideographic intention in Pyr. *rnpi* 'be young', 'vigorous'.[1] Hence, in M.E., ideo. or det. in [2] var. [3] *rnpi* 'be young' and derivatives.

[1] SETHE, *Pyramidentexte* iv. § 132. [2] *Amarn.* v. 27, Q 11. [3] *Urk.* iv. 182, 17. More often thus abbreviated in *rnpt* 'vegetables', 'fruit', *Th. T. S.* i. 14; *Urk.* iv. 1167, 10.

8 pool with lotus flowers

Ideo. in [1] var. Pyr. [2] *šɜ* 'lotus pool', 'meadow'. Hence phon. *šɜ*, exx. *šɜ* 'appoint', 'command'; *šɜd* 'dig'. In group-writing (§ 60) or is used for *š*.[3] From Pyr. [4] *iśḫi* 'be inundated', ideo. or semi-ideo. in var. var. O.K. [5] *śḫt* [6] 'inundation season' (p. 203).

[1] Exx. *Rec.* 24, 180, where the reading *iḫ* is unnecessarily assumed. [2] *Pyr.* 1223. [3] BURCHARDT § 110. [4] *Wb.* 33. [5] *Urk.* i. 25. [6] Reading, *ÄZ.* 38, 103; 41, 89.

M 9 lotus flower

Ideo. or det. in [1] *sšn*, var. Pyr. [2] *zššn*, var. M.K. [3] 'lotus'.

[1] *Eb.* 44, 21; *Urk.* iv. 1162, 9. [2] *Pyr.* 266. [3] Cairo 20093, *c.*

10 [1] lotus bud

Det. in [2] *nḥbt* 'lotus bud'.

[1] Thebes, tomb 55. [2] *Urk.* iv. 918, 12.

11 flower on long twisting stalk [1]

Ideo. or det. in [2] var. [3] *wdn* 'offer'. In late Dyn. XVIII also erroneously in place of F 46 as det. in [4] *w(ꜣ)ḏbw* 'shores'.

[1] *Hier.* p. 28. The forms in *Pyr.* do not suit this interpretation very well. [2] *Puy.* 52. [3] *Urk.* iv. 452, 3. Sim. *Pyr.* 1127. [4] *Amarn.* iii. 20.

12 stalk and leaf of lotus

Ideo. in [1] *ḫꜣw nw sšn* 'lotus plants'. Hence phon. *ḫꜣ*, exx. *ḫꜣ* 'thousand'; var. [2] *sḫꜣ* 'remember'. In group-writing (§ 60) or is used for *ḫ*.[3]

[1] *Eb.* 43, 6. [2] *Siut* I, 267. [3] Burchardt § 100.

13 stem of papyrus

Ideo. in [1] *wꜣḏ* 'papyrus column', cf. Pyr. [2] *wꜣḏ* 'papyrus'. Hence phon. *wꜣḏ* in var. Pyr. [3] *wꜣḏ* 'be green' and derivatives. From M.K., phon. *w(ꜣ)ḏ* as substitute for V 24, exx. [4] *sw(ꜣ)ḏ*, older var. *swḏ*, 'hand over', 'bequeath'; [5] *w(ꜣ)ḏḥ*, var. Pyr. [6] *wḏḥ*, 'pour out'.

[1] *Urk.* iv. 843, 10. [2] *Pyr.* 1875. [3] *Pyr.* 1530. [4] *Urk.* iv. 55, 10. [5] *Eb.* 94, 13. [6] *Pyr.* 2067.

14 combination of M 13 and I 10

Phon. *wꜣḏ*, *w(ꜣ)ḏ*, exx. [1] *Wꜣḏ-wr* 'the sea', lit. 'the great green'; [2] *sw(ꜣ)ḏ* 'hand over', 'bequeath'.

[1] *Sh. S.* 40–1. [2] *Urk.* iv. 121, 8.

15 clump of papyrus with buds bent down

Det. papyrus and watery regions, exx. *ỉdḥw* 'swamps' (of the Delta); [1] *ḏyt* 'papyrus-marsh'. Phon. det. *wꜣḥ* in [2] *wꜣḥ(y)* 'hall of the Inundation' from the Pyr. stem [3] *ỉꜣḫỉ*. Det. in varr. , *Tꜣ-mḥw* 'Lower Egypt', 'the Delta',[4] whence [5] *mḥ-s* 'the crown of Lower Egypt'.

[1] *Bull. Metr. Mus. New York*, 1914, 219. [2] *ÄZ.* 40, 48. [3] *Pyr.* 280. [4] *ÄZ.* 44, 10. [5] *Ib.* 20.

16 clump of papyrus

Phon. *ḫꜣ*, exx. var. [1] *ḫꜣ* 'would that!' (§ 238); *ḫꜣḳ* 'capture'. In group-writing (§ 60) or is *ḥ*.[2] As O.K. det. in [3] *Tꜣ-mḥw* 'the Delta' and related words is often replaced in M.E. by M 15, but exx. with are still fairly common,[4] exx. [5] *Tꜣ-mḥw* 'the Delta'; [6] *mḥ-s* 'crown of Lower Egypt'.

[1] Brit. Mus. 562, qu. § 364. [2] Burchardt § 94. [3] *Urk.* i. 64, 8; 101, 11. [4] *ÄZ.* 44, 10. [5] Louvre C 172; *Urk.* iv. 583, 7. [6] Brit. Mus. 574, 6.

M 17 flowering reed

Ideo. in [1] *i* 'reeds'. Hence phon. *i*. For *y* see § 20.[2] In group-writing (§ 60) serves for *i*.[3]

[1] *Bersh.* ii. p. 19. Sim. *Eb.* 49, 2. [2] See the full discussion *Verbum* i. §§ 121–4. [3] BURCHARDT § 16.

18 combination of M 17 and D 54

In *ii* 'come' and the related words.

19 combination of M 17 with a sign like U 36 (meaning obscure)

Phon. det. (?) *ꜣb*, ex. [1] abbrev. [2] *ꜣbt* 'offering' and the related verb.[3]

[1] LAC. *TR.* 14, 7. [2] *Urk.* iv. 769, 2. [3] *Wb.* 167.

20 reeds growing side by side

Ideo. or det. in varr. , *sḫt* (*śḫt*) [1] 'marshland', 'country' and its derivative *sḫty* 'peasant'. Occasionally phon. *sm* (*śm*) like M 21, ex. [2] *sm* 'occupation', 'pastime'.

[1] *Pyr.* 275. [2] *Urk.* iv. 462, 13. Sim. *sm* 'succour', *Dend.* 15, 15.

21 like the last, but with a handle at the side

Ideo. or semi-ideo. in [1] *sm*, var. Pyr. [2] *śm*, 'herb', 'plant'. Hence phon. *sm* (*śm*), ex. [3] *sm* 'succour'.

[1] *Urk.* iv. 775, 15. [2] *Pyr.* 1722. [3] Brit. Mus. 1164, 1, where the form is almost like D 61. But see *Pyr.* 892.

22 rush with shoots

Cf. Pyr. [1] *nḫbt* 'germination', 'shooting up'. Hence phon. *nḫb* in var. Pyr. [2] *Nḫbt* '(the vulture-goddess) Nekhebet'.

[1] *Pyr.* 4; see *Sah.* Text, p. 109. [2] *Pyr.* 1229.

(22) two rushes with shoots

Cf. Pyr. [1] *nnt* 'rushes'. Hence is phon. *nn*, exx. var. *nn* 'this' (§ 110); *nnỉ* 'be weary'.

[1] *Pyr.* 557.

23 plant regarded as typical of Upper Egypt

Ideo. in *swt* (*śwt*) 'the *śwt*-plant'.[1] Hence phon. *sw* (*św*),[2] ex. *swt* 'but' (§ 254). The word var. [3] 'king of Upper Egypt' probably originally read *nỉ-śwt* 'he who belongs to the *śwt*-plant', but before M.K. had become *nsw* (*nzw*); 'kingship' is perhaps to be read *nsyt*. For *n-sw-bỉt* 'king of Upper and Lower Egypt' see § 55. Sometimes is inaccurately used for M 24 or M 26.[4] In group-writing (§ 60) stands for *s*.[5]

[1] *ÄZ.* 49, 18. [2] Reading from O.K. varr. of *śmśw* 'elder'; cf. too the exceptional writing of *swsḫ* 'make broad', *Ikhern.* 24. [3] *ÄZ.* 49, 15; *Rec.* 38, 69. [4] *ÄZ.* 44, 22. [5] BURCHARDT § 106.

M 24 combination of 𓇋 M 23 and 𓂋 D 21

With sportive pictorial intention (plant *śwt* growing from mouth *r*),[1] phon. *rśw* in Pyr. 𓇋𓂋𓏏[2] *rśwt* 'South' and the related words.[3] In M.E. 'South' is 𓇋𓏏𓏲 *rsy*.

[1] Sethe, *Pyramidentexte* iv. § 132. [2] *Pyr.* 470. [3] *ÄZ.* 44, 1.

25 confusion of 𓇋 M 24 and 𓇌 M 26[1]

Faulty writing either for words connected with 𓇋𓂋𓏏 *rśwt* 'South', ex. 𓇌𓂋𓅱𓏲𓏲[2] *rsyw* 'southerners', or for words connected with 𓇌𓂋𓐍 *Šmʿw* 'Upper Egypt', ex. 𓇌𓏏𓊪[3] *it šmʿ* 'Upper Egyptian corn'.

[1] *ÄZ.* 44, 22. [2] *Urk.* iv. 909, 3. [3] *PSBA.* 18, 196.

26 sedge (?) growing from a sign for land resembling 𓈖 N 17

Perhaps as a more elaborate version of 𓇋 M 23, ideo. in 𓇌𓂋𓐍[1] var. 𓇌[2] *Šmʿw* 'Upper Egypt', the reading of which is given by 𓂧𓄿𓈖[3] var. O.K. 𓂧𓄿𓈖𓇌[4] *šmʿ* 'make music'. Hence phon. *šmʿ* in 𓇌𓎛𓏏[5] *šmʿyt* 'chantress', 'singer'.

[1] *BH.* i. 26, 127; see *ÄZ.* 44, 9. [2] *Urk.* iv. 583, 2; 617, 14. [3] *BH.* ii. 7. [4] *Gebr.* ii. 7. [5] Cairo 20142, *d*.

27 combination of 𓇌 M 26 and 𓈖 D 36

In 𓇌𓏏⊗[1] *Šmʿ(w)* 'Upper Egypt'. Also phon. *šmʿ* in 𓇌𓎛𓏏 var. 𓇌[2] *šmʿyt* 'chantress', 'singer'.

[1] *Urk.* iv. 530, 12. [2] *Th. T. S.* iii. 14.

28 combination of 𓇌 M 26 and ∩ V 20

In the title 𓊹𓇌 varr. 𓊹𓇌∩𓏲𓏲, 𓊹𓇌𓏲𓏲𓏲𓏲 *wr mḏw Šmʿ(w)* 'greatest of the tens (*or* ten?) of Upper Egypt'.[1]

[1] *ÄZ.* 44, 18; Sethe, *Zahlworte* 40, n. 7. Some varr. have M 23 instead of M 26.

29 carob-bean[1]

Cf. 𓎛𓏏[2] *nḏm* 'carob-tree'. Hence semi-phon. *nḏm* in 𓎛𓄿𓏏 var. Pyr. 𓋴𓎛𓄿𓏏[3] *nḏm* 'sweet' and the related words. The tree or wood 𓌙𓌙𓎛𓄿𓏏[4] var. 𓌙𓌙𓈙𓇋𓊪[5] *ssnḏm* is possibly a later deformation of an O.K. word 𓌙𓌙𓋴𓄿𓏏 *śśḏm*.[6]

[1] *Hier.* p. 26. [2] *Urk.* iv. 73, 14. [3] *Pyr.* 1172. [4] *Westc.* 7, 13. [5] *Ikhern.* 12. [6] Montet 307.

30 a sweet-tasting root?

Ideo. or det. in 𓄡𓈙𓏏 var. 𓎛𓏏[1] *bnr* 'sweet' and derivatives.

[1] *Urk.* iv. 749, 5.

31 𓏏[1] plants growing in a pot? (Dyn. XVIII)

Det. in 𓎟𓏏 *rd* 'grow'.

[1] Very variable in shape, exx. *Urk.* iv. 749, 5; Carter and Newberry, *Tomb of Thoutmosis IV*, 46160. Apparently corruption of a sign depicting a flower or plant, *Hier.* p. 26.

32 𓏏[1] Dyn. XII var. of last

Use as last.

[1] *Bersh.* ii. 21.

33 𓏲𓏲𓏲 grains of corn

Ideo. in 𓊪𓏏 var. Pyr. 𓎛𓏲𓏲𓏲[1] *it* 'barley', 'corn' and its varieties 𓅱𓊪𓏏 *it mḥ* 'Lower Egyptian corn' and 𓇌𓊪 *it šmʿ* 'Upper Egyptian corn'.[2] Det. corn, ex. 𓈙𓂋𓎛𓅱𓊪[3] *Npri* '(the grain-god) Nepri'.

[1] Compare *Pyr.* 1748 with *ib.* 1950. [2] *ÄZ.* 44, 19. [3] *Mill.* 2, 12.

M 34 bearded ear of spelt — Ideo. or det. in *bdt*, var. [1] *bty*, 'spelt'.
[1] Already Dyn. XI, *PSBA.* 18, 202, 9. Sim. *BH.* i. 8, 21.

35 heap of corn — Det. in [1] *ḫrw* 'heaps'; also in [2] *wbn* 'overflow'.
[1] *D. el B.* 79. Sim. *ib.* 74. [2] *Puy.* 36.

36 basket of fruit [1] (later interpretation of M 37 and of M 38) — Phon. *ḏr*,[2] exx. *ḏr* 'since' (§ 176); *nḏrỉ* 'hold fast'. Det. in [3] *dmɜ* 'bind together'.
[1] Dyn. XII, *Meir* ii. 17, no. 30; Dyn. XVIII, *Rekh.* 4; *D. el B.* 78. [2] Reading, *Pyr.* 582 (*ḏrt* 'hand'). [3] *Urk.* iv. 612, 15, rather different from *ḏr*, *ib.* 9.

37 [1] bundle of green stems (O.K. form of M 36) — Phon. *ḏr* like M 36.
[1] Exx. Dyn. V, *Sah.* 28; *Gemn.* i. 13; Dyn. XII, *Meir* ii. 17, no. 28.

38 [1] bundle of flax (O.K.; later absorbed into M 36) — Det. in O.K. *mḥr* (?),[2] var. Dyn. XII [3] *mꜥḥ* (?), *mḥ* (?), 'flax' and in [4] *dmɜ* 'bind together'.
[1] Montet 194. [2] Reading, *Rec.* 25, 159. [3] *BH.* i. 29. [4] *Sah.* 8.

39 [1] basket of fruit — Det. vegetable offerings, ex. *rnpt* 'vegetables', 'fruit'.
[1] Exx. O.K., *Medum* 16 (*dɜḏ* 'figs'); Dyn. XVIII, *D. el B.* 93 (*rnpt*, *ḥnkt*).

40 [1] bundle of reeds — Cf. [2] *ỉsw* 'reeds'. Hence phon. *ỉs* (*ỉz*), exx. *ỉs* (*ỉz*) [3] 'tomb'; [4] *ỉswt* 'crew'.
[1] Elaborate forms, O.K., *Medum* 13; Dyn. XVIII, *Puy.* 20. [2] *Eb.* 19, 13. [3] Ex. O.K., *Urk.* i. 16, 4. [4] *Sh. S.* 7; *Rec.* 28, 113.

41 log of wood stripped of its branches (Dyn. XVIII) [1] — Det. wood, exx. *ꜥš* 'cedar' (properly 'pine' or 'fir'); [2] *wꜥn* 'juniper'; [2] *mr*(*w*) '*mrw*-wood'.
[1] See *Ann.* 16, 33. O.K. forms, see *Pyr.* 590. 634; Palermo stone, 6, 2–4. [2] *Urk.* iv. 373, 4.

42 flower? — Phon. *wn*,[1] exx. [2] *wnḏw* 'short-horned cattle'; [3] *ḥwn* 'be young'; [4] var. [5] *wnm* 'eat'.
[1] See *Sitz. Berl. Ak.* 1912, 960. [2] *Urk.* iv. 716, 7. [3] *Urk.* iv. 365, 17. [4] Brit. Mus. 614, vert. 2; see *Rec.* 34, 214. [5] Lac. *TR.* 22, 9; see *ÄZ.* 46, 141.

43 [1] vine on props (var.) — Det. vine in [2] *ỉ*(*ɜ*)*r*(*r*)*t*, var. O.K. [3] *ỉɜrrt*, 'vine'; various notions connected with the vine, exx. [4] var. [4] *ỉrp* 'wine'; [5] var. [6] *kɜny* 'gardener'; fruit generally, exx. [7] *dɜb* 'figs'; [8] *ỉšd* '*ỉšd*-fruit'.
[1] Thus with a vessel or basket Dyn. XII, *BH.* i. 17 (*ỉrp*); Dyn. XVIII, *D. el B.* 112 (*ỉrp*); *Puy.* 12 (*kɜm*). In O.K. and often later the vessel or basket is absent, see Dav. *Ptah.* i. 10, nos. 166. 173. [2] *Urk.* iv. 73, 11. [3] *Urk.* i. 103, 14. [4] *BH.* i. 17. [5] Cairo 20167, *b* 2. [6] *BH.* i. 29. [7] *Sin.* B 81. [8] *Eb.* 86, 1.

44 thorn [1] — Det. in [2] *srt* 'thorn'. Possibly it is the same sign, if not a mere triangle, which serves as ideo. or det. in var. [3] *spd* (*śpd*) [4] 'sharp' and the related words.
[1] *Rec.* 28, 167. [2] *Eb.* 88, 4. [3] *Urk.* iv. 535, 10. [4] *Pyr.* 1159.

Sect. N. Sky, Earth, Water

N 1 sky

Ideo. or det. in var. *pt* 'sky'. Det. sky, exx. *Nwt* '(the sky-goddess) Nut'; var. Pyr. [1] *ḥrt* 'heaven', lit. 'the distant one'; high, in [2] *ḥḏ* 'hang'. In [3] var. O.K. [4] *Ỉn-ḥrt* '(the god) Onūris' is a later interpretation, since the name originally meant 'he who fetched the distant one (fem.)'.[5] From *ḥrt* 'heaven', phon. *ḥry*, *ḥrw* in var. *ḥry* 'above' and the related words. In two words for 'gate' probably represents a door of some kind, namely in [6] *rwty* 'the double gate' and in [7] *ḥt*, var. [8] *ḥyt*, var. O.K. [9] *ḥt*, 'portal', whence the title [10] var. [11] *smsw ḥyt* 'elder of the portal'.

[1] *Pyr.* 1171. [2] *Amada* 18. [3] Cairo 20057, *a* 2; 20380. [4] *Gebr.* i. 18. [5] *Unt.* 5, 142. [6] *Sin.* R 9. [7] Cairo 20230, *a*. [8] See n. 11. [9] Leyd. *Denkm.* i. 5. [10] Cairo 20035, *h*; 20086, *h. r.* [11] *ÄZ.* 60, 64.

2 [1] sky with a celestial body (?) suspended from it (Dyn. XVIII)

Det. night, exx. abbrev. [2] *grḥ* 'night'; [3] *wḥ* 'night'; darkness, exx. *kkw* 'darkness'; [4] *ḥḥw* 'dusk'.

[1] Thebes, tomb 93. [2] Cairo 20738, *b*. [3] *Siut* 3, 10, qu. § 212. [4] *Sin.* B 254.

3 [1] O.K. form of last

Use as last.

[1] *Pyr.* 265.

4 [1] moisture falling from the sky (Dyn. XVIII)

Ideo. or det. dew, rain, exx. [1] *ỉdt*, var. [2] abbrev. [3] *ỉsdt*, 'dew'; [4] *šnyt* 'rain-storm'.

[1] *D. el B.* 47. [2] *Eb.* 77, 21. [3] *Eb.* 6, 9. [4] Budge, p. 481, 4.

5 ⊙ sun

Ideo. or det. in ⊙ var. *rʿ* 'sun', 'day'; ⊙ var. *ḥrw* 'day'; ⊙ in dates reads *ssw* (p. 203). Det. sun or actions of sun, exx. ⊙ *šw* 'sun'; ⊙ *wbn* 'rise'; day, exx. ⊙ *sf* 'yesterday'; ⊙ *wrš* 'spend all day'; time generally, exx. ⊙ *wnwt* 'hour'; ⊙ *ḫrw* 'period'; ⊙ *(n)ḥḥ* 'eternity'. For see N 23.

6 sun with uraeus (Dyn. XVIII)

Ideo. or det. in [1] var. [2] *rʿ* 'sun'.

[1] *Westc.* 11, 5. [2] Ex. p. 291.

7 combination of ⊙ N 5 and T 28

Abbrev.[1] for ⊙ *ḫrt-ḥrw* 'day-time', 'course (of day)', lit. 'what belongs to the day'.

[1] Ex. *Urk.* iv. 992, 4.

N 8 sunshine

Det. sunshine, exx. [1] var. [2] *šḫw* (Pyr. *išḫw*) 'sunshine'; [3] *psḏ* 'shine'; var. [4] *wbn* 'shine'. From this last, phon. *wbn* in [5] var. [6] *wbnw* 'wound'. Phon. *ḥnmmt* in [7] var. [8] var. Pyr. [9] *ḥnmmt* 'the sun-folk' of Heliopolis.

[1] *Urk.* v. 55, 9. [2] *Urk.* iv. 19, 11. [3] *Urk.* v. 55, 4. [4] *Urk.* iv. 585, 12. [5] *Eb.* 107, 5. [6] *Eb.* 67, 1. [7] *Urk.* iv. 17, 7. [8] Cairo 20498. [9] *Pyr.* 139.

9 moon with its lower half obscured (Dyn. XVIII) [1]

Ideo. or det. in [2] *psḏntyw*, varr. [3] [4] *psḏn*, var. Pyr. [5] *pšḏtyw*, 'New-moon festival'. Hence phon. det. *psḏ* in [6] *psḏt* 'divine ennead', 'company of nine gods'. This sign is liable to confusion with the loaf X 6.

[1] Cairo 34002 = LACAU, Pl. 3. Sim. *BH.* i. 24, 1. [2] *Urk.* iv. 177, 9. [3] *Urk.* iv. 27, 4. [4] *Urk.* iv. 836, 1. [5] *Pyr.* 794. [6] Reading, *ÄZ.* 47, 8.

10 alternative form of last (Dyn. XVIII) [1]

Use as last.

[1] MÖLL. *Pal.* ii. no. 573.

11 crescent moon (also vertically [1] or [2] when used as det.)

Ideo. or det. in varr. , *iꜥḥ* 'moon'; hence phon. det. or abbrev. in [3] var. [4] *wꜥḥ* 'carob beans'. Combined with ★ N 14, ideo. in var. *ꜣbd* 'month'; for the reading cf. an O.K. personal name [5] *ꜣbdw* and Saʿîdic *ebŏt* 'month'; in dates abbreviated as , ex. *ꜣbd 3* 'month 3' (§ 264). In abbrev. *šsp* 'palm' (as measure § 266, 1) the sign has doubtless a different pictorial origin.[6] In some inscriptions is written for *spr*, F 42.[7]

[1] *Pyr.* 732. [2] *Pyr.* 1104; *Urk.* iv. 813, 5. [3] *Rec.* 25, 155. [4] *Rekh.* 12; cf. *Eb.* 14, 8. [5] See *Wb.* 8; nevertheless the usual reading *ꜣbd* is retained *ib.* 65. [6] MÖLL. *Pal.* i. no. 680; ii. no. 680. [7] Ex. *Paheri* 5, row 3.

12 alternative form of last (Dyn. XVIII)

In [1] varr. , [2] [3] *iꜥḥ* 'moon'.

[1] *Urk.* iv. 808, 4. [2] *Urk.* iv. 12, 15; 14, 7. [3] *Urk.* iv. 30, 4. 13.

13 combination of half of N 11 and ★ N 14

Ideo. in [1] var. [2] . . . *nt* [3] 'half-month festival'.

[1] *Urk.* iv. 112, 8. [2] *BH.* i. 24. [3] Reading unknown; not *śmdt.*

14 star

Ideo. or det. in var. , var. Pyr. [1] *śbꜣ*, 'star'; hence phon. or phon. det. *sbꜣ* (*śbꜣ*), exx. var. *sbꜣ* 'teach' (with derivatives); *sbꜣ* 'door'. Det. star, constellation, exx. [2] *Mšḫtyw* 'the Great Bear'; *Spdt* 'Sothis'; time as determined by stars, exx. *ꜣbd* 'month', see N 11; var. [3] *wnwt* (1) 'hour', (2) 'priesthood'. Also semi-phon. *dwꜣ*, exx. *dwꜣt* 'morning'; var. Pyr. [4] *dwꜣ* 'adore' (in the morning).

[1] *Pyr.* 1038. [2] LAC. *TR.* 20, 89. [3] As 'priesthood', *Kopt.* 8, 4. [4] *Pyr.* 1087.

N 15 ⊛ star in circle

Ideo. in ⊛𓉔[1] var. ✶𓉔 varrs. Pyr. 𓇋𓇳⊛,[2] 𓇋𓇳⊛,[3] *dwɜt* 'the netherworld', possibly first thought of as the starry night-sky.

[1] Budge, p. 14, 12. [2] *Pyr.* 257. [3] *Pyr.* 802.

16 𓈙[1] flat alluvial land with grains of sand ··· N 33 beneath it

Ideo. in 𓈙𓊪 varr. 𓈙𓊪, 𓈙𓏏, 𓈙 *tɜ* 'earth', 'land'. Hence phon. *tɜ* (rare), ex. 𓈙𓊪[2] *sšt*ɜ 'mystery', 'secret'. In group-writing (§ 60) 𓈙𓏏 is phon. *t*.[3] Det. land, in 𓈙[4] *ḏt* 'estate', whence also in the similarly written words for 'serf'[5] and 'eternity'.

[1] O.K. exx. *Pyr.* 75; *Ti* 49. [2] Cairo 20088, *c* 12; 20683, *a* 8. [3] Burchardt § 132; an ex. under O 29, n. 5. [4] Gard. *Sin.* 77, n. 2. [5] Vog. *Bauer* 34.

17 𓈙 alternative form of 𓈙 N 16[1]

Use as last.

[1] Common at all periods. As det. land in Dyn. III, see exx. under N 22.

18 𓈘 sandy tract[1]

Ideo. in 𓈘 var. 𓈘𓊪 *iw*[2] 'island'. In group-writing (§ 60) 𓈘𓏏 is phon. *i*,[3] ex. 𓈘𓏏𓎛[4] *'Irt* 'Yareth' (Syrian place-name). Det. desert or foreign country, exx. 𓅱𓈘 var. 𓈘 *ɜḫt* 'horizon', more exactly the land of the sun-rise;[5] 𓎛𓈘 *Ṯḥnw* 'Libya'; 𓄿𓈘 *Stt* 'Asia'. Different signs, but with similar outline, are (1) the garment 𓋔, see after S 26; (2) the cake 𓏏, see after X 4; (3) the oval, see 𓍿 Z 8.

[1] Exx. showing the sand, *D. el B.* 10 (*tɜ-ḏsr*); *Puy.* 36 (*Stt*). [2] Reading from old varr. of *iwy* 'deprive of a ship', *Pyr.* 1429. 1742. [3] Burchardt § 21. [4] *Urk.* iv. 791, 237. [5] See under N 27.

19 𓈖 the last twice repeated (often small 𓈖)

In 𓇋[1] *Ḥr-ɜḫty*, var. Pyr. 𓅃𓅱𓈘𓎛[2] *Ḥr-ɜḫtỉ*, 'Horus-of-the-horizon', 'Ḥarakhte'.

[1] *Urk.* iv. 590, 13, qu. § 507, 2. [2] *Pyr.* 337.

20 𓈗 tongue of land

Det. in 𓎛𓈗[1] var. Pyr. 𓎛𓈗𓊪[2] *wḏb* 'sand-bank', 'shore'. Hence phon. *wḏb* in 𓋔𓈗𓇋[3] var. Pyr. 𓎛𓈗𓍿𓇋[4] *wḏb* 'turn back' and derivatives. From O.K. onward a sign of like appearance is used in 𓏏𓈗𓉐 *ḥb-sd* 'jubilee', '*sed*-festival'.[5]

[1] *D. el B.* 116. [2] *Pyr.* 291. [3] Louvre C 166. [4] *Pyr.* 808. [5] Exx. Dyn. VI, *Hamm.* 63; Dyn. XII, *Kopt.* 9; Dyn. XVIII, *D. el B.* 37.

21 𓈙 tongue of land

Det. land, especially in 𓎛𓊪𓈙 abbrev. 𓈙𓇋, 𓈙 *ỉdb* 'bank', 'region' (dual 𓈙𓇋𓇋 *ỉdbwy* 'the two banks', i.e. 'Egypt').[1] More widely used in Dyn. XVIII, then often taking the place of earlier 𓇋 N 23, exx. 𓈙𓊪 *tɜ* 'earth'; 𓇋𓎛𓏏[2] *ɜḫt* 'fields'; 𓇋𓎛𓊪[3] *dmỉ* 'town'.

[1] *Wb.* 153. [2] *Rekh.* 3, 18, qu. Exerc. XXX, (iii). [3] *Urk.* iv. 893, 7.

N 22 sandy tongue of land (O.K. prototype of both N 20 and N 21)

In *wḏb*, see O.K. varr. under N 20. Det. land, exx. Dyn. III [2] *ꜥḫt* 'field'; [3] *śḫt* 'field'.

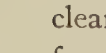
[1] Showing the sand, Munich, Inv. 204 (Abu Gurâb, Dyn. V). Sim. but reversed, Dav. *Ptah.* i. 11, no. 219=*Ptah.* (E.R.A.) 31, in the title *ḫry wḏb*, like last. [2] Berl. *ÄI.* i. p. 79, 8. 10. [3] Berl. *ÄI.* i. p. 93. Sim. *ỉḫt*, *Urk.* i. 12, 7.

23 irrigation canal (Dyn. XI–XVIII; early identical with,[1] and clearly a mere differentiation of, N 36)

Det. irrigated land, exx. *tꜣ* 'land'; *tꜣš* 'boundary'; in Dyn. XVIII tends to be replaced by N 21. In Dyn. XI–XII or is found as det. of time, probably corrupted from as used in words for 'to-morrow' and 'yesterday',[2] exx. [3] *tr* 'season'; [4] *rk* 'time'.

[1] Dyn. XI, Bissing-Bruckmann, *Denkmäler* 33 A (*ỉdbwy*); *Dend.* II A (*tꜣ*). [2] *ÄZ.* 34, 28; *Rec.* 35, 80. [3] *Th. T. S.* ii. 12; *Meir* iii. 16 (*tr*). Sim. *JEA.* 4, Pl. 8, 10 (*ḫꜥw*). [4] *BH.* i. 8, 19. Sim. Brit. Mus. 614, 3 (*ḫꜥw*).

24 land marked out with irrigation runnels

Ideo. or det. in  var. *spt* (*śpt* or *śpꜣt*)[1] 'district', 'nome'; also in *ḏꜣtt* (?)[2] 'estate'. Det. province, exx. *Tꜣ-wr* 'nome of Abydos'; *Šmꜥw* 'Upper Egypt'; also garden, in [3] *ḥsp* (Pyr. *ḥzp*)[4] 'garden'.

[1] The reading *śpꜣt* is suggested by some varr. of the place-name *Śpꜣ*, see *ÄZ.* 58, 81, n. 20; 82, n. 4. For the omission of *ꜣ* in the writing see *Verbum* i. § 72, 2. [2] Reading, see on Aa 8. [3] *Mission* V 283. [4] *Pyr.* 126.

25 sandy hill-country over edge of green cultivation

Ideo. or det. in var. [1] *ḫꜣst* (*ḫꜣśt*) 'hill-country', 'foreign land'. Det. desert, exx. varr. ,[2] ,[3] *smt* (*zmt*) 'desert', 'necropolis'; *ḫrt* 'upland tomb'; *ỉꜣbtt* 'east'; also foreign countries, ex. *Rṯnw* 'Rethenu', 'Syria'. Ideo. in var. Pyr. [4] *Ḥꜣ* '(the desert-god) Ḥa'.

[1] *Urk.* iv. 343, 16; 373, 11; cf. O.K., Mar. *Mast.* p. 188. [2] Cairo 1622, cf. O.K. *Gebr.* ii. 8; *smyt*, Cairo 20011. [3] Proof in title *ỉmy-r smwt ỉꜣbtt*, see *Hier.* p. 31; other exx., *Siut* i. 314. 322. [4] *Pyr.* 1013.

26 sand-covered mountain over edge of green cultivation

Ideo. in *ḏw*[1] 'mountain', plur. [2] *ḏww*. Hence phon. *ḏw*[3] (later *dw*), exx. *ḏwỉ* 'call'; *ỉbḏw* 'Abydos'; *wnḏw* 'short-horned cattle'.

[1] Coptic *tow*. The proposal to read *tpy mny-f* in the well-known title of Anubis 'he who is upon his mountain' (*Rec.* 35, 228) needs further investigation. [2] *Th. T. S.* i. 9. [3] Reading, see *pḏw*, *Pyr.* 1013; cf. Vog. *Bauer*, p. 70.

27 sun rising over mountain

Ideo. in var. Pyr. [1] *śḫt* 'horizon' (properly the place in the sky where the sun rises)[2] and its derivatives.

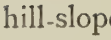
[1] *Pyr.* 154. [2] *Bull.* 17, 189.

28 hill over which are the rays of the rising sun[1]

Ideo. in Pyr. [2] *ḫꜥ* 'hill of the sunrise' and in *ḫꜥỉ* 'appear in glory'. Hence phon. *ḫꜥ*,[3] ex. *ḫꜥm*, var. [4] *ḫꜥm*, 'approach'.

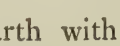
[1] De Buck, *De egyptische voorstellingen betreffende den oerheuvel*, Leyden, 1922, p. 63. [2] *Pyr.* 542. [3] Coptic points to the reading *ḫꜥ* rather than *ḫꜥ*. [4] Gard. *Sin.* 33.

N 29 sandy hill-slope[1]

Cf.  var. Pyr. [2] *ḫȝȝ* 'hill', 'height'. Hence phon. *ḫ*.

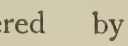
[1] Exx. showing sand, *Meir* ii. 17, nos. 36. 37. [2] *Pyr.* 1652.

30 [1] mound of earth with shrubs [2]

Ideo. or det. in var.  *ỉȝt* 'mound', 'region.'

[1] Exx. Dyn. IV, *Medum* 11; Dyn. XVIII, *D.el B.* 116. [2] *Bull.* 3, 145.

31 road bordered by shrubs [1]

Ideo. or det. in var. *wȝt* 'road' and related words. Det. road, exx.  *mṯn* 'road'; *ḫrt* 'road' (with related words); travel, in *ꜥr* 'mount up' and derivatives; position in general, exx. *ỉȝ* 'here' (§ 205); *r-sy* 'entirely' (§ 205); *pfȝ* 'that' (§ 110); distance, in *ḥnty* 'eternity'. Abbrev. *ḥr* (see *ḫrt* 'road' above) in [2] var. O.K. [3] *Ỉn-ḥrt* '(the god) Onūris' [4]; in for *ḥrw-r* 'besides' (§ 179); and for superstitious reasons in place of *Ḥr* 'Horus' on M.K. coffins.[5]

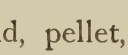
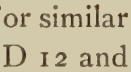
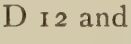
[1] Exx. O.K., *Medum* 9; *Saqq. Mast.* i. 39, no. 47. [2] Leyd. V 3 (in a proper name); Cairo 20446, *a*. [3] *Gebr.* i. 18. [4] Lit. 'he who brought the distant one', see *Unt.* 5, 141. [5] *ÄZ.* 51, 58. 59.

32 lump of clay or dung (O.K.)

Phon. det. in Pyr. [1] *šỉnw* 'runners' on account of *šỉn* 'clay'. Also as alternative for F 52 in O.K. [2] *mḥšḥš* 'filthy one'. In M.E. replaced by Aa 2.

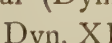
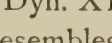
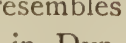
[1] *Pyr.* 1499. [2] *Ti* 112.

33 ○ grain of sand, pellet, or like. (For similar signs cf. ○ D 12 and the circle, see after Z 8)

Det. sand, in  *šry* 'sand'; metal or mineral (often repeated ○○○), exx. *nbw* 'gold';  *msdmt* 'black eye-paint', 'koḥl'; medicaments, incense, etc. exx.  [1] *ṯȝ* 'pellet'; *pḫrt* 'medicine', 'prescription'. A sign of like appearance rarely takes the place of dangerous signs such as A 14 in religious documents, ex. *ḫftyw* 'enemies'; this practice dates from Pyr.[2] Sometimes ○○○ or ⁘ is substituted for the plural strokes 𓏺𓏺𓏺, ⁞, exx. [3] *gnwt* 'annals'; [4] *šsrw* 'bags'.

[1] *D. el B.* 10. [2] *ÄZ.* 51, 18. 63. [3] *Urk.* iv. 86, 3. [4] *Urk.* iv. 1143, 13.

34 [1] ingot of metal (Dyn. XVIII; in Dyn. XI the sign resembles W 13; [2] in Dyn. III–V it resembles X 3 [3])

Ideo. in 'copper', early perhaps read *bỉȝ* and later *ḥmt* (?).[4] Det. objects of copper or bronze, exx.  [5] *ꜥnḫ* 'mirror';  [6] *ḫꜥw* 'weapons';  [7] *mỉnḥ* 'axe'.

[1] *Puy.* 38. [2] *JEA.* 4, Pl. 9. [3] *Medum* 13; Palermo stone 5, 4; rather different, *Gebr.* i. 13, reg. 3. [4] *ÄZ.* 53, 51, n. 2. The reading *bỉȝ* would be confirmed for early times if the compound word written with this sign *JEA.* 4, Pl. 9, l. 10 proved to be really *bỉȝ-rwḏ*, the Coptic *barōt* 'copper'. The supposed later reading *ḥmt* (?) is based solely on Coptic *homent, homt.* [5] *Adm.* 8, 5. [6] *Urk.* iv. 656, 2. [7] GARD. *Sin.* 51. 159.

N 35 ripple of water (rarely vertically)[1]

Cf. *nt* 'water'.[2] Hence (?) phon. *n*. Perhaps phon. *n* too when used as a substitute for D 35 both in *n* 'not' and in *nn* 'not' (§ 104). In group-writing (§ 60) , , and are all used for *n*,[3] while appears, as does also in Dyn. XIX, to correspond to *l*,[4] ex. [5] *Sḫt ỉnr* 'Field-of-Reeds'. In [6] *ḏt* 'serf' replaces the sign of land = N 17, a curious substitution (or error of transcription?) found also in Pyr.[7]

[1] Louvre C 1. [2] SETHE, *Alphabet* 153. [3] BURCHARDT §§ 67. 69. 71. [4] *Ib.* § 81. [5] *Urk.* iv. 1194, 2. [6] Cairo 20161. [7] *Pyr.* 1217 (*ti*); 1713 (*ỉkr*).

(35) three ripples

Ideo. in *mw*[1] 'water'. Hence phon. *mw*, exx. *šmw* 'summer'; var. *mwww* '*muu*-dancers';[2] *ḥdmw* 'footstool'; phon. *m* in group-writing (§ 60), ex. [3] *Yn'm* 'Yenoam', a Syrian locality. Det. water, liquid, exx. *wȝw* 'wave'; *fdt* 'sweat'; actions connected with water, exx. *ỉrỉ* 'wash'; *sw(r)ỉ* 'drink'. The composite det. (in hieroglyphic also) for rivers, lakes, seas comes into vogue in Dyn. XVIII, exx. [4] *ỉtrw* 'river'; [5] *ḫnw* 'brook'.

[1] Coptic *mow*. Cf. *mwt* 'semen', phonetically *Pyr.* 123. [2] GARD. *Sin.* 70. [3] *Urk.* iv. 744, 6. [4] DÉV. *Graphies*, no. 9. [5] *Urk.* iv. 655, 13. Sim. *ib.* 3, 10.

36 channel filled with water[1] (later form as det. irrigated land = N 23)

Ideo. in [2] var. Pyr. [3] *mr* 'canal', 'channel'. Hence phon. or phon. det. *mr* in var. *mrỉ* 'love';[4] phon. *mỉ*,[5] exx. var. *mỉst* 'liver'; [6] *mỉḥ't* 'tomb'. Det. rivers, lakes, seas, exx. *Wȝḏ-wr* 'the sea', lit. 'the great green'; *ḥ'py*, var. M.K. *ḥp*, 'the Nile'. For (in hieroglyphic also) as det. of names of rivers, lakes, seas from Dyn. XVIII on, see under N 35. Doubtless an irrigation canal when prototype of the later land-sign = N 23, see there. In the word *mr* 'weavers' the sign has been supposed with some plausibility to depict a weaver's reed,[7] but the writing of the titles [8] *ỉmy-r mr* 'overseer of the weavers' and [9] *ḫry mr* 'chief of the weavers' speaks against this view.

[1] Detailed O.K. exx. Berl. *ÄI.* i. p. 80; DAV. *Ptah.* i. 11, no. 218 (*ḏd-mr*). [2] Dyn. XVIII, *Urk.* iv. 815, 1, qu. Exerc. XVIII, (*a*). Cf. O.K. *Urk.* i. 108, 13; *ÄZ.* 42, 9. [3] *Pyr.* 848. [4] *Verbum* i. § 397, 7. [5] *PSBA.* 16, 142; *Sphinx* 13, 157. [6] *Urk.* iv. 45, 16. [7] *ÄZ.* 45, 88. [8] *BH.* i. 29. [9] *Ann.* 6, 83; with N 36 alone, *Puy.* 43.

N 37 garden pool

Ideo. in var. *š* 'pool'. Hence phon. *š*.[1] Occasionally substituted in hieroglyphic for [2] N 36, ex. [3] *ḥ'pyw* 'Niles'. Appears to be a sign for irrigated land in [4] var. Dyn. III [5] (N 38) *šṯ3t* 'aroura' (§ 266, 3); cf. the use of N 36 both as a channel of the Nile and, in its use as the early form of N 23, as an irrigation canal. Sometimes replaces the cake (see after X 4) in spellings of *sn* 'open' like , . Occasionally it serves as a large form of the block of stone O 39, ex. [6] *inr* 'stone'.

[1] SETHE, *Alphabet* 155. [2] Often in *mrỉ* 'love', exx. *Pyr.* 317. 953. 2192. Sim. *Amarn.* i. 22; ii. 23; iii. 6. [3] *PSBA.* 18, 202, 9. Sim. *BH.* i. 8, 21; also *Hamm.* 114, 14, qu. p. 392, n. 5 (*Wȝḏ-wr*). [4] *Urk.* iv. 172, 1. [5] Berl. *ÄI.* i. p. 79, 13. [6] *Puy.* 38. Sim. *Bersh.* i. 14, 2 (*snt*).

38 garden pool with sloping sides (detailed form of N 37)[1]

Use as last.

[1] Exx. O.K., Berl. *ÄI.* i. p. 75, 11; DAV. *Ptah.* i. 11, no. 213; Dyn. XVIII, *Puy.* 20. 22; *D. el B.* 79. 81.

For see U 18.

39 garden pool full of water (alternative of N 37)[1]

Use as N 37.

[1] Exx. O.K., *Medum* 9. 13; *Ti* 69; M.K., Berl. *ÄI.* i. p. 254.

40 combination of N 37 and D 54.

In *šm* 'go'.

41 well full of water[1]

Det. well, ex. [2] *ḫnmt* 'well'; pool, marsh, in ,[3] varr. ,[4] ,[5] O.K. ,[6] *ṗḫww*[7] 'limits', 'distant marshlands'. As substitute for the female organ (cf. O.K. [8]) in *ḥmt* 'woman', 'wife'; *ḥmt* 'vulva', 'cow'. Hence phon. *ḥm*, exx. var. [9] *ḥm* 'assuredly' (§ 253); *nḥm* 'rescue'. For obscure reasons,[10] phon. *bỉȝ*, exx. *bỉȝ* 'copper'; *bỉȝ* 'firmament'; for the reading see [11] var. [12] *bỉȝw* 'mine'.

[1] With interior zigzag lines for water, *BH.* iii. 6, no. 88; *D. el B.* 16. [2] *Th. T. S.* i. 27. Sim. O.K. *šdwt*, Berl. *ÄI.* i. p. 71, cf. *ÄZ.* 42, 9. [3] *Urk.* iv. 138, 8. [4] *Puy.* 36. [5] *Urk.* iv. 587, 3. [6] MONTET 4. [7] The proposed reading *ḫnw* reposed mainly on *Urk.* iv. 523, 5, but *Puy.* 30 shows the reading there to be false. See also *ÄZ.* 3, 62. [8] From a sculpture at Abu Gurâb; cf. *nk* 'copulate', *Pyr.* 1321. [9] *Urk.* iv. 257, 9. [10] *Hier.* p. 34; hardly a copper axe-head as proposed in MÖLL. *Pal.* i. 98, n. 1. [11] *Sh. S.* 23–4. [12] *Sinai* 53, 3.

42 well full of water (a common alternative form of last)[1]

Use as last.

[1] With the zigzag lines, but having a straight line at top, O.K. *Sah.* 48; *Ti* 128 (*ḫmt*).

Sect. O. Buildings, Parts of Buildings, etc.

O 1 house

Ideo. in *pr*[1] 'house', cf. the fem. collective *pryt*[2] 'houses'. Hence phon. *pr* in *prì* 'go forth' and derivatives; only very rarely not initial *pr*, ex. [3] for *ḫpr* 'become'. Det. house, building, exx. *ꜥt* 'room', 'department'; *ỉwnn* 'sanctuary'; *ḫnw* 'interior'; *mꜥḥꜥt* 'tomb'.

[1] Reading perhaps preserved in Coptic *djenephōr* 'roof' (p. 8, n. 1), also in Greek transliterations like Φαραώ = Hebrew פַּרְעֹה; Φορώρ = *oἶκος Ὥρου*; see *ÄZ.* 51, 125.
[2] *Ḥaremḥab* 34. 36. 38; also in *pryt Pr-ꜥꜣ* 'courts of Pharaoh', *P. Kah.* 38, 10–11 (Akhenaten), Coptic περιπεροι. [3] *ÄZ.* 57, 3*. 5*.

2 combination of O 1 and T 3

In *pr-ḥḏ* 'treasury', lit. 'white house'.

3 combination of O 1, P 8, X 3, and W 22.

In *prt-ḫrw* 'invocation-offerings'.[1]

[1] See above p. 172.

4 courtyard

Ideo. in [1] *ḥ* 'courtyard (?)'. Hence phon. *ḥ*.

[1] *M. u. K.* 1, 7 (with note); *Eb.* 25, 16. The exact meaning is doubtful.

5 winding wall (also sometimes)

Det. in [1] *mrrt* 'street'; hence phon. or phon. det. *mr* in [2] var. [3] *Mr-wr* 'Mnevis-bull'. For unknown reason, phon. det. *nm* in [4] var. Pyr. [5] *nmì* 'traverse'; also in [6] *nmì* 'lowing' of cattle.

[1] *BH.* i. 44, 2. [2] *Amarn.* v. 32, 21. [3] Berl. *ÄI.* ii. p. 100. [4] *Sin.* R 32.
[5] *Pyr.* 1260. Sim. *ib.* 1370. [6] *Sin.* R 49.

6 rectangular building seen in plan

Ideo. in *ḥt* [1] 'castle', 'house', 'temple', 'tomb'.

[1] Reading, see the exceptional use of this sign in *ḥtt* 'mine', *Bersh.* ii. p. 24; also Coptic *-hō* in *Nebthō* '(the goddess) Nephthys', (*h*)*at-* in (*H*)*athōr* '(the month) Athyr', *he-* in *hĕnĕtĕ* 'monastery'. The first of these, *-hō* = **ḥāṯet* (?) suggests the latent presence of *ṯ*.

7 alternative form of last (Dyn. XVIII)[1]

Use as last.

[1] Exx. *Puy.* 40; *Rekh.* 16.

8 combination of O 7 and O 29

In *ḥt-ꜥꜣt* 'temple', earlier 'castle',[2] lit. 'great castle'.

[1] *Urk.* iv. 575, 8. [2] Berl. *ÄI.* i. p. 78.

9 combination of O 7 and V 30

In var. [1] *Nbt-ḥt* '(the goddess) Nephthys'.

[1] *M. u. K.* vs. 5, 4.

O 10 combination of O 6 and G 5 — In var. [1] *Ḥt-ḥr* '(the goddess) Hathor'.
[1] *Sinai* 80.

11 two-storeyed palace with battlements — Ideo. in [1] var. [2] var. Pyr. [3] *ꜥḥ*, var. M.K. [4] *iḫ*, 'palace'.
[1] *Urk.* iv. 58, 7. [2] *Pyr.* 141. [3] *Rec.* 14, 167; see *Sphinx* 13, 157.

12 combination of O 11 and D 36 — In var. of *ꜥḥ* 'palace', see last.

13 [1] battlemented enclosure — Det. in *sbḫt* 'gateway' and in the related verb *sbḫ* (*śbḫ*) 'wall in',[2] 'enclose'.
[1] Ex. *Urk.* iv. 174, 9. [2] Exx. *Pyr.* 585. 636. Sim. with O 14, *ÄZ.* 60, 63.

14 portion and alternative of last [1] — Use as last.
[1] Exx. *Urk.* iv. 422, 2; *ÄZ.* 60, 63.

15 [1] walled enclosure with buttresses, and with the signs W 10 and X 1 — Ideo. in [1] varr. *wsḫt* (*wśḫt*) 'hall' in palace or temple.
[1] *Rekh.* 10.

16 [1] gateway (?) surmounted by protecting serpents — Ideo. or det. in [2] *tꜣ* 'curtain (?)' and [3] var. [3] *tꜣyt* 'curtain'. Hence semi-ideo. in the title of the vizier [4] var. [5] var. O.K. [6] *tꜣyty* 'he of the curtain'. For *tꜣ-wr* 'larboard' see on S 22.
[1] *Rekh.* 4. [2] Mar. *Abyd.* i. 19, *a*. [3] Lac. *TR.* 21, 85–6. [4] *Th. T. S.* ii. 14. 17. [5] Budge, p. 322, 2, as epithet of Osiris. [6] Dav. *Ptah.* ii. 6. 28; *Saqq. Mast.* i. 17.

17 [1] O.K. form of last — Use as last.
[1] Dav. *Ptah.* i. 12, no. 232.

18 shrine seen from side — Ideo. or det. in [1] var. [2] *kꜣ(r)i* (Pyr. *kꜣr* [3]) 'chapel', 'shrine'.
[1] Exx. *D. el B.* 114; *Urk.* iv. 168, 15. [2] *Urk.* iv. 130, 16. [3] *Pyr.* 276.

19 primitive shrine — Det. in [1] *Pr-wr* 'Great House' name of the pre-dynastic national shrine of Upper Egypt at Hierakonpolis (*Nḫn*);[2] also of *ỉtrt* in *ỉtrt šmꜥ(yt)* 'the sanctuary of Upper Egypt', referring to the same building.[3]
[1] *Pyr.* 648; Brit. Mus. 574, 7. [2] *Unt.* v. 127, n. 2. [3] *ÄZ.* 44, 17.

20 [1] shrine — Det. sanctuary, exx. *ỉtrt* 'sanctuary'; [2] *ḫm* 'shrine'; especially of the [3] *Pr-nw* or [4] *Pr-nsr* (*Pr-nzr*), names of the pre-dynastic national 'sanctuary of Lower Egypt' (*ỉtrt mḥt*) [5] at Buto (*P*).
[1] *Lisht*, p. 37. [2] *Urk.* iv. 167, 1. [3] *Pyr.* 1438; Brit. Mus. 574, 8. [4] *Pyr.* 852; Budge, p. 88, 10; 319, 11. [5] *ÄZ.* 44, 17.

O 21 façade of shrine

Ideo. or det. in var. [1] *sḫ-nṯr* (*zḫ-nṯr*) 'the divine booth'.

[1] *Mitt.* ix. Pl. 7, 1, in the title of Anubis *ḫnty sḫ-nṯr*. Cf. *Hier.* p. 36.

22 open booth supported by a pole

Ideo. or det. in var. *sḫ*, var. Pyr. [1] *zḫ*, 'booth'; hence phon. *sḫ* (*zḫ*) in *sḫ* 'counsel'. In the combination the sign retains a value *ḥb* (*ḥsb*) which it formerly possessed when used alone.[2]

[1] *Pyr.* 130. [2] Cf. *Pyr.* 555 (*ḥsb* 'catch of wild fowl'); 1672 (*ḥsb* 'be festive').

For see W 4.

23 hall used in the *sed*-festival [1]

Ideo. or det. in [2] varr. [3] [4] *ḥb-sd* (*ḥb-śd*) 'jubilee', '*sed*-festival'.

[1] See *Unt.* 3, 136. [2] *Urk.* iv. 565, 16. [3] *Kopt.* 9. Sim. O.K., *Urk.* i. 97, 6. [4] *Urk.* iv. 569, 8.

24 pyramid

Det. in *mr* 'pyramid', 'tomb' and in names of specific royal pyramids, ex. *Ḳꜣ-nfr-Imnmḥꜣt* 'the pyramid Amenemḥēt-is-high-and-beautiful'.[1] Hence also in *Mn-nfr* 'Memphis' (p. 183, n. 1).

[1] See *ÄZ.* 32, 88.

25 obelisk

Ideo. or det. in [1] var. [2] *tḫn* 'obelisk'.

[1] *Urk.* iv. 366, 13. [2] *Urk.* iv. 360, 16.

26 stela

Ideo. or det. stela, exx. [1] var. [2] *wḏ* 'stela'; [3] *ḥrw* 'station', 'stela'.

[1] *BH.* i. 25, 32. [2] *BH.* i. 26, 141. [3] *Rec.* 20, 40, in the phrase *ḥrw n Nb* 'station of the King', see *Unt.* 2, 40.

27 [1] hall of columns

Det. hall of columns, exx. [2] *ḏꜣdw* 'hall of columns'; *ḫꜣ* 'office'. From last, phon. or phon. det. *ḫw* in [3] var. [4] *ḫ(ꜣ)w(y)* 'night'.

[1] *Rekh.* 4. [2] *Urk.* iv. 257, 1. [3] *JEA.* 4, Pl. 8, 3; cf. *Pyr.* 1639. [4] *Puy.* 29, 5 in the name of the feast *ḥt-ḥrwy* 'night-ceremonies', cf. *BH.* i. 24; *Urk.* iv. 27, 5.

28 column with tenon at top

Ideo. in *iwn* 'column'; for the reading cf. var. [1] *iwnyt* 'hall of columns'. Hence phon. *iwn*, exx. [2] var. Pyr. [3] *iwnt* 'bow'; *Iwnw* 'Heliopolis'.

[1] *Amada* 14 = *Eleph.* 17. For further evidence see *Sitz. Berl. Akad.* 1912, 961. [2] *Sebekkhu* 5. [3] *Pyr.* 1644.

29 wooden column [1] (also found vertically)

Cf. [2] *ꜥꜣ* 'column'. Hence phon. *ꜥꜣ*, exx. *ꜥꜣ* 'great'; [3] var. Pyr. [4] *ḥꜥꜣ* 'infant'. In group-writing (§ 60) or is phon. *ꜥ*,[5] exx. [6] *Tꜥmṯ* 'Taʿmeth', f. personal name; [7] *Ynʿm* 'Yenoam', Syrian place-name.

[1] As support of the booth O 22, *Medum* 10. [2] *P. Kah.* 13, 2. [3] Louvre C 1, 10. [4] *Pyr.* 1105. [5] BURCHARDT, § 26. [6] *Urk.* iv. 11, 9. [7] *Urk.* iv. 744, 5.

O 30 supporting pole

Ideo. or det. in var. [1] *sḫnt* (*zḫnt*) [2] 'support' of heaven. For a similar sign, but reversed , see after U 12.

[1] Four times repeated, 'the four supports', *Urk.* iv. 843, 2. [2] Reading with *z*, *Pyr.* 1559; *Ḥarḫ.* 365.

31 [1] door

Ideo. or det. in var. [2] *ꜥ* 'door'; hence very rarely phon. *ꜥ*, ex. [3] *ꜥmt* 'Asiatic woman'. Det. open, exx. *wn* 'open'; *snỉ* 'open'.

[1] *Puy.* 54; see the picture PETRIE, *Deshasheh* 21. [2] In the title *ỉry-ꜥ* 'door-keeper', Cairo 20103, *l*; 20184, *k*. [3] *Urk.* iv. 743, 4.

32 [1] gateway

Det. door, gateway, exx. [1] abbrev. [2] *sbꜣ* (*śbꜣ*) 'door'; *sbḫt* 'gateway'.

[1] *D. el B.* 137. [2] *Urk.* iv. 845, 13.

33 [1] façade of palace or tomb

Det. in *srḫ* 'banner' for the Horus name (p. 72).

[1] *Urk.* iv. 160, 12.

34 bolt

Ideo. in [1] *s* (*z*) 'bolt'. Hence phon. *s* (*z*). Also as substitute for R 22 in [2] var. Pyr. [3] *Ḥm* 'Letopolis', the modern Ûsîm NW. of Cairo.

[1] *Urk.* iv. 498, 11. [2] Cairo 20498; *Ḥarḫ.* 535. Det. with the shrine O 20, Cairo 20738. [3] *Pyr.* 1670.

35 combination of O 34 and D 54

In a number of words implying motion and having *s* (*z*) as a characteristic radical, exx. rare var. *sbỉ* 'go', 'pass', 'send'; *sỉ* 'perish', later replaced by *sbỉ*; rare var. *ms* 'bring', 'offer'; *ỉs* 'go' (imperative, § 336); var. var. Pyr. [1] *sy* (*zy*) 'who?', 'what?' There is much confusion in the value of , owing to the tendency (1) to write alone for *sḅ*, and (2) to write for simple *s*.[2]

[1] *Pyr.* 438. [2] *ÄZ.* 48, 31.

36 wall (occasionally horizontally [1])

Ideo. or det. in var. [2] *ỉnb* 'wall'. Det. wall, exx. [3] *sbty* 'surrounding wall'; [3] *wmtt* 'bulwark', 'fortification'; [4] *snḅ* 'overleap' a wall.

[1] *Urk.* iv. 764, 9. [2] *Urk.* iv. 765, 7. 16. [3] *Urk.* iv. 661, 5. [4] *Sin.* R 141.

37 falling wall

Det. overthrow, exx. [1] *whn* 'overthrow'; [2] *sḫnn* 'demolish' a wall; slanting, ex. [3] *gsꜣ* 'tilt'.

[1] *Urk.* iv. 780, 7. [2] Cf. *Puy.* 20. [3] *Peas.* B 1, 92.

38 corner of wall

Ideo. or det. in var. *ḳnbt* 'magistrates', lit. perhaps 'those who sit at the gate (?)'. Det. gate, in *ꜥrrt* 'gate'; corner (?), in *mrrt* 'street'. Ideo. or det. in var. *ḫry* (*n*) *tm*, an obscure title.[1]

[1] *ÄZ.* 40, 96.

O 39 stone slab or brick (sometimes large like N 37) — Det. stone and similar, exx. *inr* 'stone'; *ꜥꜣt* 'valuable stone' for vessels, etc.; *dbn* '*deben*-weight' (§ 266, 4); *ꜥr* 'pebble'; *ḏbt* 'brick'.

40 stairway — Det. stairway, exx. varr., [1] *rwḏ* 'stairway'; var. [2] *ḥtyw* 'terrace', 'terraced hill'.

[1] *Sebekkhu* 8. Reading, see Leyd. V 3, 5. [2] *Urk.* iv. 1031, 6, in connection with Min; for the *ḥtyw* of Min see Cairo 20703, *a* 5; also LEGRAIN, *L'aile nord du pylône d'Aménophis III*, 14, A.

41 double stairway — Det. stairway, exx. [1] *ḳꜣy* 'ascent', 'high place'; [2] *iꜥr* 'ascend'.

[1] *Urk.* iv. 364, 3. [2] *ÄZ.* 46, 98.

42 fence outside primitive shrine O 19 [1] — Phon. *šsp* (*šzp*) in *šsp*, var. Pyr. [2] *šzp*, 'receive', 'take' and derivatives.

[1] See the pictures of O 19 *Medum* 9; *Sah.* 22; convincing unpublished ex., Abu Gurâb, fragm. 218; see too *Ann.* 25, 156. [2] *Pyr.* 879.

43 [1] O.K. form of last — Use as last.

[1] *Pyr.* 260 (W 387).

44 emblem erected outside the temple of Min [1] — Det. in *iꜣwt*, var. *iꜣt*, 'office', 'rank'.

[1] See *Kopt.* 10, 3.

45 domed building — Ideo. or det. in varr. *ipt* 'harîm'; [1] *ipꜣt* is possibly the fuller form of the same word.

[1] *ÄZ.* 45, 127.

46 older form of last [1] — Use as last.

[1] Exx. O.K., *Urk.* i. 100, 13; M.K., *Bersh.* ii. 21, top 16; Dyn. XVIII, *Urk.* iv. 897, 3.

47 a prehistoric building at Hierakonpolis [1] (Dyn. XVIII form) [2] — Ideo. in varr. [3] *Nḫn* 'Hierakonpolis', i.e. Kôm el-Aḥmâr in Upper Egypt.

[1] *ÄZ.* 53, 57. [2] *Rekh.* 16; but also Dyn. VI, *Gebr.* ii. 6; Dyn. XII, *BH.* ii. 14; Leyd. V 4, 1. [3] Reading, BRUGSCH, *Dict. Géogr.* 353.

48 alternative form of last [1] — Use as last.

[1] Dyn. V, *Sah.* 18; Dyn. XII, *Th. T. S.* ii. 6; Dyn. XVIII, *Paheri* 8.

49 village with cross-roads — Ideo. in *niwt* 'village'; for the reading cf. Pyr. [1] *n(iw)tyw*(?) 'those belonging to the lower heaven' and the very late var. [2] for Ναύκρατις. Det. village, town, ex. *Wꜣst* 'Thebes'; inhabited region, in *Kmt* 'Egypt', lit. 'the black (land)'; [3] *ḏꜣtt* (?) 'estate'.

[1] *Pyr.* 1467. The puzzling evidence suggests that the 'lower heaven' had two names, namely *Nì(w)t* and *Nnt*, which are much confused in the writing. Crucial passages are *Pyr.* 149. 446. 1691. [2] *ÄZ.* 53, 105. [3] *Peas.* R 68; see Aa 8.

O 50 circular threshing-floor covered with grain[1] — Det. in [2] *spt* (*zpt*) 'threshing-floor'. Hence phon. or phon. det. *sp* (*zp*) in var. *sp* 'time', 'occasion' and related words. Note var. *sp sn* 'two times' as sign that a word or part of a word is to be repeated in reading (§§ 207. 274), exx. *rš rš* 'very often'; *ršrš* 'rejoice'.

[1] *Hier.* pp. 27. 67. [2] MONTET 213–14.

51 granary — Ideo. or det. in varr. , [1] *šnwt* 'granary'.

[1] *Urk.* iv. 1050, 13.

Sect. P. Ships and Parts of Ships

P 1 boat on water — Det. boat, ship, exx. *dpt* 'ship'; [1] *ḥrw* 'ships'; [2] *ḥrw* 'ships'; sail, travel by water, exx. *nḏi* 'sail'; *ḥdi* 'fare downstream'; also det. in [3] *iw(y)* 'one without a boat'. As abbrev. the sign presents difficulties; [4] is doubtless *dpt-nṯr* [5] 'the divine bark'; in [6] 'overseer of ships' there is definite evidence in favour of *ḥrw*,[7] but possibly *ḥrw* is merely a later writing of, or more recent substitute for, *ḥrw*; [8] the singular 'boat' perhaps reads *ḫḫrw*.[9]

[1] *Hamm.* 114, 14; *Bersh.* i. 14, 7. [2] *BH.* i. 44, 5; *Rekh.* 3, 34. [3] *Wb.* 47. [4] *ÄZ.* 45, Pl. VI, 6. [5] *Adm.* p. 33. [6] *ÄZ.* 45, Pl. VI, 6; Cairo 20023, *s*; *Urk.* iv. 153, 3. [7] Compare Cairo 20143, *c* with *ib. b*. [8] *ÄZ.* 32, 34. Possibly the relationship is like that of O.K. *šḫw*, Dyn. XVIII *wsḫ*, 'breadth'. [9] *Westc.* 8, 3–4.

(1) boat upside down — Det. in *pnḥ* 'upset', 'overturn'.

2 ship under sail — Det. in *ḫnti* 'sail upstream'.

3 sacred bark (details vary greatly in different cases)[1] — Ideo. or det. in var. *wiꜣ* 'sacred bark'. Det. divine boats, exx. *mḥnḏt* 'bark of the dawn'; *nšmt* 'the *neshmet*-bark', i.e. the sacred boat of Abydos. Also det. sail, when divine journeys are meant, ex. [2] *ḏsi* 'cross' sky, said of Rēʿ.

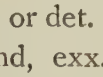
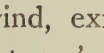
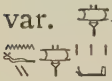
[1] For different forms see *Ikhern.* 14. 23 (*nšmt*); Cairo 20024 = *Mus. ég.* i. 17 (*mḥnḏt, mskti*); *Urk.* iv. 366, 6. 7 (*mḥnḏt, mskti*). [2] *D. el B.* 114.

For see G 10.

4 fisherman's boat with net — Semi-ideo. in *whḥ* 'fisherman', plur. [1] *whḥw*, together with the related words.

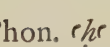
[1] *Bersh.* ii. 16 without the plural strokes. Cf. Saʿîdic ⲟⲩⲱϩⲉ 'fisherman'.

P 5 sail

Ideo. or det. in  var. *ṯrw*[1] 'breath', 'wind'. Det. wind, exx. *mḥyt* 'north wind';  *ḏrw* 'storm'; sail, in [2] *ḥtrw* 'sail'. Ideo. also in var. *nfw* 'skipper', 'ship's captain', late var.  *nfy*.[3]

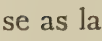
[1] Reading, *Pyr.* 309; see *ÄZ.* 24, 86. [2] Dümichen, *Kalenderinschriften* 35, 49. [3] Lepsius, *Todtenbuch*, ch. 99, 23. Coptic *neef*.

6 mast

Phon. *ḫr*[1] in  var. *ḫr* 'stand' and derivatives.

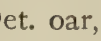
[1] That *ḥ* forms part of the reading is shown by a late spelling of *ḥrw* 'limbs', Brugsch, *Wörterbuch*, Suppl. 272.

7 combination of P 6 and D 36

Use as last, ex.  [1] *ḫrw* 'ships'.

[1] *Urk.* iv. 702, 15.

8 oar

Det. oar, ex.  varr. , [1] *ḥpt* 'oar'. Hence phon. det. *ḥpt* in *ḥpt* 'course', 'run' (n.). For an unknown reason phon. *ḫrw*, exx. var. *ḫrw* 'voice', 'sound'; *ḫrwy* 'enemy'.

[1] The two abbrevv. occur in the name of king Nebḥepetrēʿ (*Nb-ḥpt-Rʿ*) of Dyn. XI, see *D. el B.* (XI), i. p. 4. However, the reading *Nb-ḫrw-Rʿ* is defended *ÄZ.* 62, 3.

9 combination of P 8 and I 9

In var. *ḫrw·fy* '(he) says' (§ 437).

10 steering oar

Det. in *ḥmw* 'steering oar'; *ḥmy* 'steersman'.

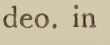
11 mooring post

Det. in [1] *mnit* (*mỉnit*) 'mooring post' and the related words. In hieratic often indistinguishable from T 14 and consequently so usually transcribed.[2]

[1] Brit. Mus. 574, 14. [2] See Möll, *Pal.* i. nos. 457. 472.

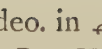
Sect. Q. Domestic and Funerary Furniture

Q 1 seat

Ideo. in  *st*, var. Pyr. [1] *śt*, 'seat', 'place'. Hence phon. *st* (*śt*),[2] exx. *mśst* 'lap'; *nmst* 'jar'; *ws* (*wś*),[3] in *Wsỉr* 'Osiris'; *ꜣs* (*ꜣś*), in rare var. [4] *ꜣst* (*ꜣśt*) 'Isis'. From a word *ḥtmt* 'chair' (Dyn. XIX) phon. *ḥtm*,[2] ex. var. *ḥtm* 'perish'.

[1] *Pyr.* 872. [2] *ÄZ.* 46, 107. [3] *ÄZ.* 46, 92. [4] Lac. *TR.* 43, 4.

2 portable seat (sometimes reversed)[1]

Ideo. in  [2] *st* 'seat' (rare). Phon. *ws* (*wś*) in rarer var. [3] *Wsỉr* 'Osiris'.

[1] Exx. Cairo 20023. 34049. 34085. [2] *Kopt.* 7, 16, *a*. [3] *ÄZ.* 46, 94.

Q 3 stool of reed matting[1] Cf. [2] *p* 'base' (for statue), Ptolemaic [3] *p* 'seat', Coptic *pŏi* 'seat'. Hence phon. *p*.[4]

[1] Depicted *Th. T. S.* i. 15. [2] *Urk.* iv. 834, 6. [3] DÜMICHEN, *Resultat* 51, 19. [4] SETHE, *Alphabet* 152.

For see M 7.

4 head-rest Det. in *wrs* (*wrś*)[1] 'head-rest'.

[1] For *ś* see *Saqq. Mast.* i. 1.

5 chest (varies much in form)[1] Det. box, chest, exx. *ḥn* 'box'; *ʿfdt* 'chest'.

[1] Exx. *Bersh.* i. 10. 15; *Urk.* iv. 427, 6; PETR. *Abyd.* ii. 34.

6 coffin (varies much in form)[1] Ideo. or det. in var. *ḳrsw* (*ḳrśw*) 'coffin'. Det. in *ḳrs* 'bury'.

[1] Exx. *BH.* i. 12; *Puy.* 60. 68.

7 brazier with flame rising from it[1] Det. fire, exx. *ḫt* 'fire'; *sḏt* 'flame'; heat, exx. *rkḥ* 'heat'; *tꜣ* 'hot'; cook, etc., exx. *psš* 'cook' (§ 281); *ꜣbw* 'brand'; torch, in *tkꜣ* 'torch', 'candle'. Also abbrev. [2] for *srf* (*śrf*) 'temperature'; *nsrsr* (*nśrśr*) in [3] *Ỉw-nsrsr*, a mythical locality.

[1] *Meir* ii. p. 34. [2] *Eb.* 24, 6=46, 10. [3] See the varr. NAV. 110, 17. 19.

Sect. R. Temple Furniture and Sacred Emblems

R 1 [1] table with loaves and jug Ideo. or det. in [2] *ḫꜣwt*, varr. [3] [4] *ḫꜣt*, 'table of offerings'.

[1] *D. el B.* 37. Often the round loaf is on the left, exx. *Paheri* 4; *Urk.* iv. 163, 7. [2] *Siut* 1, 240, perhaps plural. [3] See on L 6. [4] Cairo 20667.

2 [1] table with conventionalized slices of bread (alternative form of last) Ideo. or det. in [2] *ḫꜣy*(*t*), varr. [3] [4] *ḫꜣt*, 'table of offerings'.

[1] Ex. *D. el B.* 140. Sim. O.K., *Sah.* 63. [2] Louvre C 11, 7. [3] *D. el B.* 140. [4] Cairo 20712, *a* 6.

3 four-legged table with loaves and libation vase[1] Ideo. or det. in [2] *wḏḥw* (§ 19, OBS. 2), var. Pyr. [3] *wdḥw*, 'table of offerings'. Also as abbrev., especially in the title [4] *sš wdḥw* 'scribe of the offering-table'.

[1] Forms differ considerably, but in M.E. the four-legged table is characteristic of *wdḥw*, while *ḫꜣt* has the forms shown under R 1. 2. See for Dyn. XII, *Hier.* 8, no. 126; *BH.* iii. 3, no. 21; Dyn. XVIII, *Paheri* 7; NORTHAMPT. 3, 7. [2] *Bersh.* i. 12. [3] *Pyr.* 474. [4] Cairo 20023, *n*; 20562, *g*; reading proved by *ib.* 20671, *b*.

R 4 loaf ⊖ X 2 on a reed-mat

Ideo. in [1] var. O.K. [2] *ḥtp* 'altar'. Hence semi-phon. *ḥtp* in *ḥtp* 'rest', 'be pleased' and derivatives; the writing is not uncommon in M.K. proper names and occurs also in a hieratic ligature of the same date.[3]

[1] Brit. Mus. 590. [2] *Urk.* i. 107, 17. [3] Ex. *Leb.* 23; see *ÄZ.* 29, 54.

5 [1] censer for fumigation [2] (after O.K. doubtless misunderstood)

Ideo. or det. in var. Pyr. [3] *ḳꜣp* 'fumigate'. Hence phon. *ḳꜣp*, ex. var. [4] *ḳꜣp* 'harîm', 'nursery'; *kp*, ex. [5] *Kpny* 'Byblos', a town in Phoenicia.

[1] Ex. Dyn. XVIII, *D. el B.* 139. The same form, but reversed, already Dyn. V, *Saqq. Mast.* i. 21. Sometimes in Dyn. XVIII somewhat resembles a wrist and hand, exx. *Two Sculptors* 8; *Urk.* iv. 997, 6; later interpreted as a claw. [2] *ÄZ.* 50, 66. [3] *Pyr.* 184. Sim. *ib.* 803. [4] *Urk.* iv. 997, 6. [5] *Urk.* iv. 535, 6; *Sin.* R 53.

6 [1] O.K. form of last

Use as last.

[1] *Ti* 132, over a scene of fumigation.

7 [1] bowl for incense with smoke rising from it

Ideo. or det. in [2] abbrev. [3] *sntr* 'incense'. Also as equivalent of Pyr. ∀ Aa 4 in [4] var. [5] *bꜣ* 'soul'.

[1] See *Hier.* p. 43. Depicted *Meir* iii. 17. [2] *Urk.* iv. 943, 12. [3] *Paheri* 5; *Urk.* iv. 914, 9. [4] *Urk.* iv. 114, 3. [5] *Urk.* iv. 945, 2.

8 cloth wound on a pole, emblem of divinity [1]

Ideo. in *nṯr* 'god'. Hence phon. (semi-ideo.) *nṯr*, ex. *ntry*, var. Pyr. [2] *nṯr(i)*, 'divine'.

[1] See LORET, *L'Égypte au temps du totémisme*, 57; *Meir* ii. p. 35; *Saqq. Mast.* i. p. 45. [2] *Pyr.* 533.

9 combination of R 8 and V 33

Ideo. or det. in var. [1] *bd* '(a kind of) natron'.

[1] *D. el B.* 10. In Pyr. ideo. in *nṯr* 'nitre' (*Pyr.* 1368), det. in *ḫzmn* 'natron' (*ib.*).

10 [1] combination of R 8 and T 28 and N 29

Ideo. in var. *ḥr-nṯr* 'necropolis'.

[1] Ex. *Paheri* 3.

11 fetish of Osiris at Busiris (lopped tree?) [1]

Ideo. in *ḏd* '*djed*-column'. Hence phon. *ḏd* in var. Pyr. [2] *ḏdi* 'be stable', 'enduring' and derivatives.

[1] WINLOCK, *Bas-reliefs from the temple of Rameses I at Abydos*, p. 26. [2] *Pyr.* 1078.

12 standard for carrying religious symbols

Det. in *ist* 'standard'. Also accompanying various ideograms for gods, exx. *Mnw* '(the god) Min'; *Ḥꜣ* '(the god) Ḥa'. Cf. also D 29; E 18; G 7; G 26; R 13.

13 [1] falcon G 5 on R 12 with feather (O.K. to Dyn. XII)

As emblem of the West ideo. in *imnt* 'West' and the related words. For the reading compare Pyr. [2] *imn* 'right', 'right-hand'.

[1] *Sah.* 5. The forms differ greatly, see SETHE, *Rechts* 211. Exx. Dyn. XI, PETR. *Abyd.* ii. 24. 25. [2] *Pyr.* 730.

R 14 abbrev. of last, omitting falcon and enlarging feather (from Dyn. VI onward)[1]

Ideo. in *imnt* 'West' and related words, including var. *wnmy*, var. Pyr. *wnmi*,[2] 'right' hand, side, etc.

[1] SETHE, *Rechts* 215. [2] *Pyr.* 1002. See SETHE, *Rechts* 199.

15 spear decked out as standard[1]

As emblem of the East ideo. in *iꜣbt* 'East' and related words, ex. *iꜣby*, varr. Pyr.,[2] *iꜣbi*, 'left-hand'. From Dyn. XVIII on, by confusion with U 23, phon. *ꜣb*, exx. *ꜣbḏw*[3] 'Abydos'; *ꜣb·n* 'has desired'.[4]

[1] SETHE, *Rechts* 220. [2] *Pyr.* 730. [3] *Urk.* iv. 11, 49. [4] *Urk.* iv. 28, 1.

16 papyrus-shaped wand with feathers[1]

Ideo. or det. in var. *wḥ* 'the *wḥ*-fetish' of Kusae in Upper Egypt.

[1] With many variant forms, see *Meir* i. p. 2; ii. p. 38.

17 wig, with fillet and plumes, on pole[1] (Dyn. XVIII)

Fetish of Abydos, ideo. or det. in var.[2] *Tꜣ-wr* 'the nome of Abydos *or* Thinis'.

[1] See WINLOCK, *Bas-reliefs from the temple of Rameses I at Abydos*, p. 15.
[2] *Urk.* iv. 111, 13.

18 variant form of last

Use as last.

19 the *wꜣś*-sceptre S 40 with fillet and feather

As emblem of the Upper Egyptian nome of Hermonthis and its town, ideo. in *Wꜣst* (*Wꜣśt*),[1] var. Dyn. XX *Ws(r)*,[2] 'Thebes'. For *iꜣtt* 'milk' see on S 40.

[1] Reading further proved by demotic, see MÖLLER, *Die beiden Totenpapyrus Rhind*, p. 76*, no. 538. Cf. -οϊς in the name Χαμοΐς = *Ḥr-m-Wꜣst*, GRIFFITH, *Stories of the High Priests of Memphis*, p. 2, n. 2. [2] Brit. Mus. 303.

20 conventionalized flower (?) surmounted by horns[1]

As emblem of the goddess of writing ideo. in[2] *Sšꜣt*, var. Pyr.[3] *Śšꜣt*, late var.[4] *Sšt*, '(the goddess) Seshat'.

[1] *D. el B.* 55. [2] *Urk.* iv. 19, 14. [3] *Pyr.* 616. [4] Louvre A 97, qu. *PSBA.* 16, 252.

21 O.K. form of last[1]

Use as last.

[1] *Saqq. Mast.* i. 1 (Dyn. III–IV).

22 two fossil belemnites?[1]

As emblem of the god of Panopolis (Akhmîm) and of Koptos (Ḳuft) ideo. in varr., var. Pyr.[2] *Mnw* '(the god) Min', Greek Μῖν.[3] The name of Letopolis (Ûsîm) in the Delta[4] reads *Ḫm*, as the var. Pyr.[5] shows; from M.K. onwards O 34 is often substituted for, ex., see on O 34. Hence phon. *ḫm* in var.[6] *ḫm* 'shrine'.

[1] *Annals of Archaeology and Anthropology* (Liverpool) 3, 50. The earliest exx. resemble a double-headed arrow. [2] *Pyr.* 424. [3] PLUTARCH, *De Iside* 56. [4] Cairo 20221; sim. *Pyr.* 1270. [5] *Pyr.* 1670. For the localization at Ûsîm see *Ann.* 4, 91; *Rec.* 26, 144. Perhaps the name of the Panopolite nome (ninth nome of Upper Egypt) also read *ḫm*; its capital, early called *Pr-Mnw* or *'Ipw*, was later also known as *Ḫm*, in Greek Khemmis, *Bull.* 4, 44. [6] *Urk.* iv. 96, 4.

R 23 [1] O.K. form of last — Use as last.

[1] *Sagq. Mast.* i. 8.

24 [1] two bows tied in a package[2] (sometimes also vertically) — As emblem of the goddess of Sais, ideo. or det. in [3] varr. [4] *Nt* (*Nrt*, *Nit*) [5] '(the goddess) Neith'.

[1] *D. el B.* 116. [2] *Ancient Egypt* 1921, 35. [3] *Urk.* iv. 414, 5. [4] *D. el B.* 116. [5] Reading, *ÄZ.* 43, 144. The Gk. form Νηϊθ suggests a medial *i* or *r*.

25 [1] O.K. form of last — Use as last.

[1] *Ti* 46.

Sect. S. Crowns, Dress, Staves, etc.

S 1 white crown of Upper Egypt — Ideo. or det. in [1] var. [2] *ḥḏt* 'the white crown'. Det. white crown, exx. [3] *šmʿ-s* 'crown of Upper Egypt'; [4] *wrrt* 'great crown'.

[1] *Urk.* iv. 16, 8. [2] *Sebekkhu* 12; Brunton, *Lahun I* 15. [3] *Urk.* iv. 266, 8. [4] Capart, *Recueil de Monuments* i. 30.

2 the last in basket V 30 — Ideo. or det. in [1] var. [2] *ḥḏt* 'white crown'. Det. white crown, in [3] *wrrt* 'great crown'.

[1] Lac. *TR.* 89, 35. [2] *Kopt.* 8, 8. [3] *Urk.* iv. 16, 11.

3 red crown of Lower Egypt — Ideo. or det. in [1] var. [2] *dšrt* 'red crown'. Det. red crown, ex. [3] *mḥ-s* 'crown of Lower Egypt'. From Pyr. [4] *nt* 'crown of Lower Egypt' phon. *n*, rare before Dyn. XVIII.[5] Substituted for L 2 for superstitious reasons [6] in [7] *sḏ;wty* (?) *bity* 'treasurer of the king of Lower Egypt'; also in [8] *n-sw-bit* 'king of Upper and Lower Egypt'.

[1] *Urk.* iv. 16, 8. [2] *Sebekkhu* 12. [3] *Urk.* iv. 266, 8. [4] *Pyr.* 724. [5] See p. 27, n. 4. [6] *ÄZ.* 51, 57. [7] *Kopt.* 8, 11. [8] *Urk.* iv. 150, 12.

4 the last in basket V 30 — Det. red crown, exx. [1] *nt* '*nt*-crown'; [2] *mḥ-s* 'crown of Lower Egypt'. Very rarely phon. *n*,[3] like S 3.

[1] Brit. Mus. 574, 8. Sim. *Pyr.* 724. [2] Brit. Mus. 574, 6. [3] Dyn. XII, *ÄZ.* 45, 125; Dyn. XVIII, *Urk.* iv. 309, 12.

5 combined white and red crowns — Det. double crown in [1] *sḫmty* 'the double crown' of Upper and Lower Egypt, lit. 'the two powerful ones', in Greek ψχέντ [2] (*p;-sḫmty*).

[1] *P. Boul.* xvii. 3, 3. [2] Rosetta stone.

6 the last in basket V 30 — Ideo. or det. double crown, exx. [1] var. [2] *sḫmty* 'the double crown'; [3] *wrrt* 'the great crown'.

[1] *Urk.* iv. 565, 14. [2] *Urk.* iv. 278, 6. [3] *Urk.* iv. 255, 7.

S 7 the blue crown[1] — Ideo. or det. in [2] var. [3] *ḥprš* 'the blue crown'.
[1] *ÄZ.* 53, 59. [2] *P. Boul.* xvii. 3, 3–4. [3] Br. *Thes.* 1077.

8 the *ȝtf*-crown of Osiris[1] — Ideo. or det. in [2] var. [2] *ȝtf* 'the *ȝtf*-crown'.
[1] See the picture *Sah.* 38, Dyn. V. [2] *Rec.* 39, 117.

9 two plumes — Ideo. or det. in [1] var. [2] *šwty* 'double plumes'.
[1] *Urk.* iv. 111, 8. [2] *Urk.* iv. 48, 6.

10 band of cloth as fillet — Ideo. or det. wreath, exx. [1] *wsḥw* 'wreath'; [2] var. var. O.K. [3] *mḏḥ* 'fillet'. From this last, phon. *mḏḥ* (*mdḥ*) in [4] *mḏḥ*, var. [5] *mdḥ*, 'hew' and the related noun [6] varr. [7] [8] *mḏḥ*(*w*) 'carpenter', 'shipwright'.
[1] Brit. Mus. 826. [2] Brit. Mus. 828, in this and the ex. quoted under 3 often wrongly translated 'girdle'. [3] *Urk.* i. 98, 12, in the phrase *ṯs mḏḥ* as above n. 2. [4] *Urk.* iv. 56, 13. [5] *Urk.* iv. 778, 14. Sim. *mḏḥ*, *ib.* 707, 14. [6] Cairo 588. [7] Cairo 20441. [8] Brit. Mus. 223.

11 collar of beads with falcon-headed terminals — Ideo. or det. in [1] var. [2] *wsḫ* (*wśḫ*) 'collar'. Hence occasionally phon. or phon. det. *wsḫ* (*wśḫ*), exx. [3] *wsḫ* 'breadth'; [4] *swsḫ* 'widen'.
[1] Cairo 20539, ii. *b* 8. [2] *Mitt.* 8, 17; *Urk.* iv. 54, 3. [3] *Urk.* iv. 142, 10. [4] *Urk.* iv. 83, 3.

12 collar of beads — Depicted with the name *nbyt* 'collar'.[1] Hence ideo. in var. [2] *nbw*[3] 'gold' and the related words. Det. precious metal, exx. *ḏ'm* 'fine gold'; *ḥḏ* 'silver'.
[1] Jéq. 60; *Rec.* 35, 231. [2] *BH.* i. 8, 13. [3] Reading from Coptic *noub* 'gold', etc. See too *ÄZ.* 8, 20.

13 combination of S 12 and D 58 — Ex. [1] *nbi* 'smelt (gold)', 'fashion'.
[1] Brit. Mus. 826, 3.

14 combination of S 12 and T 3 — In *ḥḏ* 'silver', Coptic ϩⲁⲧ.

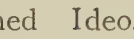
15 [1] pectoral of glass or fayence beads (Dyn. XVIII form) — Ideo. or det. in *ṯḥnt*, var. var. O.K. [2] *ṯḥnt*, 'fayence', 'glass', and in other words from the stem *ṯḥn* 'sparkle', 'be dazzling'.
[1] Möll. *Pal.* ii. no. 417. [2] Mar. *Mast.* 113.

16 [1] O.K. form of last — Use as last.
[1] Mar. *Mast.* 113, qu. under S 15.

17 [1] another O.K. form of S 15 — Use as last.
[1] *Pyr.* 454 (W 563).

S 18 bead-necklace with counterpoise[1] — Ideo. or det. in var. *mnit* 'bead-necklace', '*menat*'.[2]

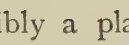
[1] *Puy.* 53. 54. [2] GARD. *Sin.* 100.

19 cylinder-seal attached to bead-necklace[1] — Ideo. in var. *sḏȝwty* (?)[2] 'treasurer', plur.  [3] *sḏȝwtyw* (?), and in the related [4] *sḏȝw* (?) 'precious'.

[1] *ÄZ.* 35, 106. [2] Reading doubtful; see *ÄZ.* 32, 66; 36, 146; 37, 86. [3] Munich 3, 15, qu. § 212. [4] GARD. *Sin.* 111.

20 cylinder-seal attached to bead-necklace (as seen from the front)[1] — Ideo. or det. in var. [2] *ḫtm* 'seal' and related words. Det. seal, in [3] *sḏȝyt* 'seal'; *ḏbꜥt* 'signet-ring'. Ideo. or det. in var. *šꜥty* 'ring', a unit of value (§ 266, 4). Also as substitute for S 19 from M.K. onwards, ex. *sḏȝwty* (?) *bity* 'treasurer of the king of Lower Egypt'.

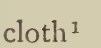
[1] *ÄZ.* 35, 106. [2] Cairo 20056, *c*, in the title *sš ḫr ḫtm.* [3] *Siut* 5, 7.

21 ring (possibly a plain finger-ring) — Det. ring, ex. *iwꜥw*, var. *ꜥrw*, 'ring'.[1] A similar, if not identical, sign in  [2] *sšw* 'ring' (of silver).

[1] *Wb.* 51. [2] *Urk.* iv. 701, 12.

22 shoulder-clasp[1][2] — Phon. *sṯ* (*śṯ*), ex. *Sṯt*, var. *Stt*, (1) 'Asia', (2) 'Sehêl', an island in the First Cataract;[3] also *st* in [4] var. *stỉ* 'pour'. Also, for unknown reason, ideo. or det. in O.K. [5] var. [6] *ṯȝ-wr* 'larboard'; here later apparently replaced by O 17.[7]

[1] *Puy.* 36. [2] *Medum* p. 33. [3] *ÄZ.* 45, 24. [4] Brit. Mus. 1164, 8. [5] *Ti* 78. 79. See BOREUX, *Études de nautique* 435, n. 8. [6] L. *D.* ii. 96. [7] Already Dyn. VI, *Gebr.* ii. 7.

23 knotted strips of cloth[1] — Ideo. or det. in *dmḏỉ*, var. var. Pyr.  [2] *dmḏỉ*, 'unite' and derivatives. Different from Aa 6.

[1] *ÄZ.* 39, 84. [2] *Pyr.* 1036.

24 girdle knot[1] — Ideo. in [2] *ṯst* (1) 'knot', (2) 'vertebra'. Hence semi-ideo. in *ṯs*, var. Pyr. [3] *ṯz*, 'tie', 'bind' and derivatives.

[1] *ÄZ.* 49, 120. [2] *M.u.K.* 8, 3. [3] *Pyr.* 1805.

25 a garment[1] — Cf. O.K. *iꜥs*, var. *iꜥr*, 'skirt (?)'.[2] Hence (?) varr. , , *ꜥw* 'dragoman'.

[1] *PSBA.* 37, 117. 246. The sign varies considerably in form. [2] *Wb.* 27.

26 apron — Ideo. or det. in var. [1] *šndyt*, var. Pyr. [2] *šnḏwt*, 'apron'.

[1] *Rekh.* 4. [2] *Pyr.* 369.

(N 18) a garment [1]

Ideo. or det. in [2] var. [3] *dšw* 'loin-cloth'.

[1] *ÄZ.* 49, 106. A form also occurs, *Dend.* 3. [2] *Peas.* Butler 29; *Westc.* 10, 2. [3] *P. Berl.* 10003, 24, in MÖLL. *Pal.* i. Pl. 5.

S 27 horizontal strip of cloth with two strands of a fringe [1]

Ideo. or det. in [2] var. [3] *mnḫt* 'clothing'.

[1] Sometimes with three (*Urk.* iv. 175, 3) or more strands. [2] JÉQ. 38. That the vertical signs are strands, not single threads, is shown by *Medum* 16. [3] Turin 1447. [4] See p. 172.

28 strip of cloth with fringe, combined with the folded cloth S 29 [1]

Det. in *ḥbs* (*ḥbś*) 'clothe', 'clothing'. Det. cloth, ex. *inṯy* 'red cloth'; *nms* 'head-cloth'; notions connected with clothing, exx. *ḥzy* 'naked'; *ḥsp* 'conceal'; *kfi* 'uncover'.

[1] O.K. forms supporting this interpretation are: DAV. *Ptah.* i. 14, no. 288; *Saqq. Mast.* i. 21; L. *D.* ii. 103, *a*. For variant forms appearing to combine V 33 and S 29 see *Ti* 111; PETRIE, *Gizeh and Rifeh* 13 G.

29 folded cloth [1]

Phon. *s* (*ś*); the originating word is unknown. Abbrev. for *snb* in the formula *ʿnḫ wḏꜣ snb* 'may he live, be prosperous, be healthy' (§§ 55. 313).

[1] *ÄZ.* 44, 76. This cloth is seen in the hands of many statues and was probably used as a handkerchief, *Rec.* 21, 26. See too *ÄZ.* 58, 151.

30 combination of S 29 and I 9

Phon. *sf* in *sf* 'yesterday'.

31 combination of S 29 and U 1

Phon. *smꜣ*, ex. [1] *smꜣ* 'fighting bull'.

[1] *Urk.* iv. 2, 13.

32 [1] piece of cloth with fringe [2]

Ideo. or det. in [3] *sšṯ*, var. Pyr. [4] *śšṯ*, 'piece of cloth'. Hence phon. *sšꜣ* (*śšꜣ*) in *sšꜣ*, var. O.K. [5] *śšꜣ*, 'recognize'.

[1] Thebes, tomb 55. [2] JÉQ. 33. [3] LAC. *Sarc.* i. 111. [4] *Pyr.* 2044. [5] *Urk.* i. 128, 5.

33 sandal

Ideo. or det. in [1] var. Pyr. [2] *ṯbṯ*, var. Dyn. XVIII [3] *tbṯ*, 'sandal'. Hence semi-phon. or phon. det. *ṯb*, later *tb*, in [4] *ṯb* 'be shod'; [5] *ṯbw* 'sandal-maker'.

[1] Cairo 20318, *b* 7. [2] *Pyr.* 578. [3] *Urk.* iv. 390, 16. [4] LAC. *TR.* 23, 19; Dyn. XVIII, *tb*, Leyd. V 38. [5] MÖLL. *HL.* i. 18, qu. p. 354, n. 4.

34 tie or strap, especially sandal-strap [1]

Ideo. in [2] *ʿnḫ* 'sandal-strap'; semi-ideo. (from resemblance) in [3] *ʿnḫ* 'mirror', etc. Hence phon. *ʿnḫ*, ex. *ʿnḫ* 'live'; for the initial *ʿ* cf. Ptolemaic var. [4] *ʿnḫy* and demotic.

[1] HASTINGS, *Encyclopedia of Religion and Ethics*, art. Life (Egyptian); *Revue archéologique*, 1925, 101. [2] LAC. *Sarc.* ii. 158. [3] *Adm.* 8, 5. [4] DÜMICHEN, *Tempelinschriften* i. 37, 2.

S 35 fan of ostrich feathers

Ideo. in [1] var. Pyr. [2] *šwt* 'shadow', 'shade'. Ideo. or det. in [3] var. [4] *sryt* '(military) standard'.

[1] *Urk.* iv. 1165, 16. Whether this writing has ever to be read *ḫɜybt*, another word for 'shadow' found in Dyn. XX and perhaps earlier, is very doubtful; see *ÄZ.* 39, 120. [2] *Pyr.* 1487. [3] *Th. T. S.* iii. 21. [4] *Th. T. S.* iii. 23.

36 O.K. form of last (common also in M.E.[2])

Use as last.

[1] Leyd. *Denkm.* i. 7. [2] Dyn. XII, *ÄZ.* 39, 117, 8; Dyn. XVIII, *Th. T. S.* i. 23.

37 short-handled fan[1]

Ideo. or det. in [2] var. [3] *ḫw* 'fan'.

[1] See the pictures *Th. T. S.* iii. 12. 28. [2] *Th. T. S.* iv. 38, G. [3] Commonly so in the title *tɜy ḫw* 'fan-bearer', ex. *Amarn.* i. 34.

38 crook

Ideo. or det. in varr. [1] *ḥḳ(ɜ)t*[2] 'sceptre'. Hence phon. *ḥḳɜ*, exx. var. *ḥḳɜ* 'rule'; *ḥḳɜt* '*ḥeḳat*-measure' (§ 266, 1). Also usually replaces the *ḥwt*-sceptre S 39[3] in hieroglyphic writing, exx. [4] *ḥwt* 'flock(s)'; Pyr. [5] *ḥwt* '*ḥwt*-sceptre'.

[1] Cairo 28087, no. 73. [2] On the radical *ɜ* to be understood here see *Rec.* 25, 142. [3] Even in the pictures of the *ḥwt*-sceptre, see Cairo 28083, no. 59; 28087, no. 74, both in Lac. *Sarc.* i. Pl. 45. [4] Exx. O.K., *Gemn.* i. 15; Dyn. XII, *Bersh.* i. 7; Dyn. XVIII, *Th. T. S.* i. 9. [5] *Pyr.* 202.

39 peasant's crook (N.B. not curved backward like S 38)

Cf. *ḥwt*, name of the sceptre of the shape .[1] Usually replaced in hieroglyphic writing by S 38, but occasionally phon. *ḥwt*, ex. [2] *ḥwt* 'flocks'.[2]

[1] Cairo 28034, no. 69 = Lac. *Sarc.* i. Pl. 45. [2] *Bersh.* i. 27. Sim. O.K., Berl. *ÄI.* i. p. 76, 1; Dav. *Ptah.* ii. 18.

40 sceptre with straight shaft and head of Seth (?)-animal[1] (cf. too R 19)

Ideo. or det. in [1] *wɜs*, var. Pyr. [2] *wɜś*, '*wɜś*-sceptre'; hence phon. or phon. det. *wɜs* (*wɜś*), ex. varr. , [3] *wɜsi* 'decay'. In hieroglyphic writing usually represents also the *ḏḥm*-sceptre S 41, exx. *ḏḥm* '*ḏḥm*-sceptre',[4] whence phon. *ḏḥm* in var. *ḏḥm*[5] 'fine gold'. Phon. *wɜbt* (?) in var. [6] *Wɜbwt* 'the Oxyrhynchite nome'. Phon. *ỉstt* in [7] varr. [8], [9] *ỉstt* 'milk', 'cream'.[10]

[1] Jéq. 176. [2] *Pyr.* 1156. [3] *Urk.* iv. 765, 13. For this curious var. see *ÄZ.* 41, 75. [4] *Pyr.* 1456; Lac. *TR.* 19, 50. [5] Reading, *ÄZ.* 41, 73; 44, 132. [6] *Hamm.* 114, 11. [7] Munich 3, 3. [8] *BH.* i. 17. [9] Turin 1513. [10] *Wb.* 27; reading from the name of a goddess '*Ist*, see *Pyr.* 131.

41 sceptre with wavy shaft and head of Seth (?)-animal[1]

Cf. *ḏḥm*, name of a sceptre of the form .[2] Hence phon. *ḏḥm*, occasionally in inscriptions of Dyn. XVIII in [3] *ḏḥmw* 'fine gold'.

[1] Jéq. 176. [2] Ex. Cairo 28034, no. 65 = Lac. *Sarc.* i. Pl. 45. [3] *Urk.* iv. 421, 11. See *ÄZ.* 44, 132.

S 42 sceptre of authority[1] (it is impossible to distinguish separate forms for the various uses)

Ideo. or det. in var. [2] *ḥḏ* 'ḥḏ-sceptre'; hence phon. or phon. det. *ḥḏ*, exx. [3] var. [4] *ḥḏ* 'stela'; *ḥḏ(ỉ)* 'shine'. From a sceptre named [5] *sḫm* (*śḫm*), '*śḫm*-sceptre', phon. *sḫm* (*śḫm*), exx. var. [6] *sḫm* 'have power'; very late var. *sḫm* 'sistrum'.[7] Ideo. or det. in var. *ḫrp* 'be at head', 'control' and related words, cf. D 44. In titles is possibly always to be read *ḫrp*; at all events this reading is verifiable in some cases, exx. var. *ḫrp nsty* 'controller of the two seats', a priestly title; [8] *ḫrp ḳỉt* 'controller of works', cf. *ḫrp ḳỉt* 'to undertake works', 'constructions'.[9]

[1] JÉQ. 181; as hieroglyph, *Hier.* p. 57. [2] *Pyr.* 866. [3] *Leb.* 63. [4] Cairo 20061. Sim. Brit. Mus. 101. [5] LAC. *Sarc.* ii. p. 168. [6] *Rekh.* 2, 9. [7] GARD. *Sin.* 102–3. [8] *ÄZ.* 47, 91. Sim. *ḫrp srḳt* 'controller of the scorpion', *PSBA.* 39, 34; *ḫrp šnḏwt nbt* 'controller of all aprons', PETRIE, *Gizeh and Rifeh* 27 o, recto 2, compared with *Rekh.* 4. [9] See Louvre C 172, qu. Exerc. XIII, (*a*).

43 walking-stick[1]

Ideo. in [2] var. Pyr. [3] *md(w)* 'walking-stick', 'staff'. Hence phon. *md* in var. Pyr. [4] *m(w)dw* [5] 'speak' and derivatives.

[1] JÉQ. 159. Important for the use as a walking-stick is the title *mdw ỉȝw* 'staff of old age', GRIFFITH, *Kahun Papyri*, p. 30. [2] LAC. *TR.* 23, 21. [3] *Pyr.* 1144. [4] *Pyr.* 1014. [5] Reading, *Verbum* i. § 481.

44 [1] walking-stick with flagellum S 45[2]

Ideo. or det. in var. *śms* (*śmś*) '*śms*-sceptre'.

[1] Ex. *Medum*, frontispiece. [2] JÉQ. 163; *Wb.* 11.

45 flagellum or fly-flap[1]

Ideo. or det. in [2] *nḫḫw*, varr. [3] [4] *nḫȝḫȝ*, 'flagellum'.

[1] JÉQ. 187. [2] NAV. ch. 182, 14. [3] LAC. *Sarc.* ii. 164. Cf. *nḫȝḫȝ* 'shake', *Pyr.* 2204. [4] Leyd. *Denkm.* iv. 28.

Sect. T. Warfare, Hunting, Butchery

T 1 [1] prehistoric mace with dish-shaped head[2]

Cf. *mnw* 'mace', name of this type of mace on M.K. coffins.[3] Hence phon. *mnw*, exx. var. Pyr. *m n·k* 'take to thyself' (§ 336); var. *Ṣwmnw*, var. *Smnw*, 'Sumenu', a town where Sobk was worshipped, possibly Rizaḳât north of Gebelên.[4]

[1] *Puy.* 57. [2] WOLF, *Bewaffnung* 4. [3] LAC. *Sarc.* ii. 162; JÉQ. 201. [4] *Rec.* 28, 167.

2 [1] pear-shaped mace[2] in act of smiting

Det. in *śḳr* (*śḳr*),[3] var. *śḳ(r)ỉ*, 'smite'.

[1] Ex. O.K., *Sah.* 1. [2] WOLF, *Bewaffnung* 4. [3] *Urk.* iv. 780, 11

T 3 pear-shaped mace (vertical)[1] Ideo. in [2] var. [3] *ḥḏ* 'mace'. Hence phon. *ḥḏ*, exx. var. [4] *ḥḏỉ* 'damage'; *ḥḏ* 'be bright', 'white'.

[1] Wolf, *Bewaffnung* 6. [2] Lac. *Sarc.* ii. 18, no. 99. [3] *Mitt.* viii. Pl. 3. [4] *Siut* I, 224.

4 the same with a strap to pass round hand[1] Use as last.

[1] Wolf, *Bewaffnung* 6. Exx. Lac. *Sarc.* i. 94, no. 66 (*ḥḏ* 'mace'); *Hier.* 7, no. 85 = *Bersh.* i. 30 (in name *Sỉt-Ḥḏḥtp*); *D. el B.* 110 (*ḥḏw* 'onions').

5 combination of T 3 and I 10 Use as last.

6 combination of T 3 and two I 10 Phon. *ḥḏḏ*, ex. [1] *ḥḏḏwt* 'brightness'.

[1] Brit. Mus. 552, qu. Exerc. XXV, (*a*).

For see O 2; for see S 14.

7 [1] axe Det. in O.K. [2] *mỉbt* 'axe', which is undoubtedly related to M.K. [3] var. [4] *mỉnḅ* 'axe'. Det. in [5] *mḏḥ*, var. [6] *mḏḥ*, 'hew', and ideo. in the related word [7] var. [8] *mḏḥ(w)* 'carpenter', 'shipwright'.

[1] Ex. O.K., Dav. *Ptah.* i. 13, no. 280. This type was used alike for battle and for hewing wood, Wolf, *Bewaffnung* 8. Another battle-axe was named *ỉḳḥw*, *Urk.* iv. 39, 1. [2] *Ti* 119. [3] *Sin.* R 160. [4] Lac. *Sarc.* ii. 13, no. 20 (collated), beside picture of an axe. See Gard. *Sin.* 51. 159. [5] *Urk.* iv. 778, 14. [6] See under S 10. [7] Cairo 20268, *a*; 20528, *h*. [8] See under S 10.

8 dagger Det. in [1] *bgsw* 'dagger'. Phon. *tpy* in var. *tpy* 'chief', 'first', 'being upon' (§ 80); the existence of a lost word *tp* 'dagger' is also suggested by the later name [2] *mtpnt* 'dagger', probably a derivative therefrom.

[1] *Urk.* iv. 38, 15, det. rather different from the type. [2] Lac. *Sarc.* ii. 163.

9 bow made of horn[1] Ideo. or det. in [2] var. [3] *pḏt* 'bow'. Hence phon. (semi-ideo.) or phon. det. *pḏ*, later *pd*, in Pyr. [4] var. Dyn. XVIII [5] *pḏ*, later var. [6] *pd*, 'stretch' and the related words.

[1] Wolf, *Bewaffnung* 27. As det. in *ḫpw* 'weapons', *Sah.* 17. [2] Lac. *Sarc.* ii. 161. Sim. *Pyr.* 673. [3] *Sin.* B 127. [4] *Pyr.* 650. [5] *Urk.* iv. 977, 2. [6] Budge, p. 38, 7.

10 double or composite bow[1] Det. in Pyr. [2] *ỉwnt* 'bow'. From Dyn. XII on preferred to T 9 in the hieroglyphic writing of [3] var. [4] *pḏt* 'bow', 'foreign people', 'troop'; [5] *pḏty* 'bowman', while is preferred for phon. *pḏ*, *pd*.[6]

[1] Wolf, *Bewaffnung* 26. [2] *Pyr.* 1644. [3] *Amada* 3. [4] *BH.* i. 7 (*pḏt* 9 'Nine Bows'). [5] *Amada* 3. [6] See particularly *Urk.* iv. 977, 2.

For see Aa 32.

T 11 arrow

Det. in [1] *ḥ3* 'arrow'; [2] *šsr* (*šśr*) [3] 'arrow'; from the latter, phon. det. in *sḫr* 'overlay'. Doubtless from an obsolete *z3n*, *zwn* 'arrow', phon. or phon. det. *s3n*, *swn* (*z3n*, *zwn*), exx. [4] *swn*, var. Pyr. [5] *z3n*, 'perish'; [6] var. *swnt* 'sale'; 'physician' appears to read *s3nw* (*z3nw*).[7]

[1] *Urk.* iv. 190, 12. [2] *P. Kah.* 1, 4. [3] *Pyr.* 1866. [4] *Adm.* 5, 2.
[5] *Pyr.* 617. 725; may here read *in*, see *Sitz. Berl. Ak.* 1912, 962.
[6] GRIFFITH, *Kahun Papyri*, p. 35. [7] Coptic *saein*; the vase det. in Pyr. *z3n* 'perish' is probably taken over from this word.

12 bow-string[1]

Ideo. or det. in [2] *rwd*, varr. Pyr. [3], [4] *rwḏ*, 'string', 'bow-string'. Hence phon. or phon. det. *rwḏ*, *rwd*, exx. *rwd*, var. Pyr. [5] *rwḏ*, 'be hard', 'firm'; *rwdt*, var. [6] *rwḏt*, 'hard stone'. Ideographic det. in *ꜣr* 'restrain'; hence phon. det. *ꜣr*, *ꜣ3*, exx. *mꜣ3(r)* 'wretched'; *dꜣ3(r)*, abbrev. [7] *dꜣr*, 'subdue'.

[1] WOLF, *Bewaffnung* 48. See *ib.* 56–7 against the theory, supported *PSBA.* 22, 65, that the sign as represented depicts a sling. [2] *P. Kah.* 1, 5 certainly meaning 'bow-string'. [3] *Pyr.* 2080. [4] *Pyr.* 684. [5] *Pyr.* 197. [6] *Urk.* iv. 845, 14.
[7] *Sin.* B 50, cf. *ib.* R 74; *Sh. S.* 132.

13 [1] pieces of wood joined and lashed at the joint[2]

Semi-ideo. (?) in var. *rs* (*rś*) [3] 'be wakeful', 'vigilant'. Hence phon. *rs*, ex. [4] *rst* 'outlaws (?)'.

[1] *Rekh.* 22. O.K. form *Ti* 80. For a later degraded form due to hieratic see U 40. [2] Associated with the bow in *Pyr.* 921. 1245 and evidently part of the bowman's equipment. On the other hand, from writings like *Pyr.* 502. 597. 1502 several appear to form a shelter. A set of four, with names *pḏ-ḥḳ3*, *nw-n-nṯr*, *ỉr(y)-nṯr*, *ḏbꜣ-nṯr*, is depicted on M.K. coffins. One may perhaps compare the mantlet or shelter used by the Babylonian archers. Discussed JÉQ. 223. [3] For *ś* see *Pyr.* 126. [4] *Amada* 5. Sim. Louvre C 14, 10; *Urk.* iv. 200, 17.

14 (1) throw-stick, (2) club as a foreign weapon of warfare[1]

(1) Det. in [2] *ḥmꜥt* 'throw-stick' with the related verb *ḥmꜥ* 'throw'; also in [3] *ḳmꜣ* 'throw' and the kindred varr. [4] *ḳmꜣ* 'create', 'form' and derivatives. The combination sometimes found in *ḳmꜣ* above-quoted and also in *ṯnỉ* 'distinguish' and derivatives indicates that is here the throw-stick, not the club; see on G 41. (2) As club, is found in [5] var. Pyr. [6] *Ṯḥnw* 'Libya'; varr. , O.K. [7] *ḥm* 'Asiatic'. Extended gradually as det. to all foreign peoples and countries, exx. [8] *Tmḥỉ* '*Tmḥỉ*-land'; [9] var. [10] *Nḥsy* 'Nubian'. (3) takes the place of various other signs, partly due to identity or close similarity in hieratic; thus it takes the

T 14 (continued)

place (*a*) of Aa 26 in [11] *sbi* 'rebel'; (*b*) of M 3 in [12] *ḏr* 'search for'; (*c*) of P 11 in [13] *m(i)nḥ* 'moor'; (*d*) probably also of D 50 in *mtr* 'witness' and the like, though many examples of this in modern publications are doubtless due to inexact copying.[14]

[1] Wolf, *Bewaffnung* 7. 57. [2] Lac. *TR.* 22, 69; *Wb.* 186. [3] Lac. *TR.* 22, 71. [4] *Urk.* iv. 1044, 5. [5] *D. el B.* 114. A very early ex. without the vases on a slate palette of Dyn. I, *ÄZ.* 52, 57. [6] *Pyr.* 455. [7] *Urk.* i. 101, 9. For the various spellings of this word see W. Max Müller, *Asien und Europa* 121. [8] *Sin.* R 12; det. of this word already in O.K., *Urk.* i. 125, 16. [9] *Urk.* iv. 84, 1. Sim. M.K. as m. personal name, Cairo 20680. In O.K. and as a rule in M.K. the club is absent from *Nḥsy*. [10] Before Dyn. XIX only in the personal name *Pꜣ-Nḥsy*, ex. *Sinai* 221. [11] Exx. *Hamm.* 114, 12; *Kopt.* 8, 7. [12] Cairo 20254, *a*; 20765. [13] *Paheri* 3. [14] Hieratic consistently shows the finger D 50, exx. *Sin.* B 33; *P. Kah.* 13, 30.

15 [1] O.K. form of last

Use as last.

[1] *Sah.* 1 (*Ṯnw*).

16 [1] scimetar

Det. in *ḫpš* 'scimetar'.

[1] Ex. *Urk.* iv. 726, 17. See Wolf, *Bewaffnung* 66.

17 chariot

Ideo. or det. in [1] var. [2] *wrrt* 'chariot'.

[1] Ex. *Urk.* iv. 704, 15. [2] *Urk.* iv. 712, 10.

18 crook S 39 with a package containing a knife, etc. lashed to it[1]

Ideo. in rare var. [2] *šms*, Pyr. var. [3] *šmś*, 'follow', 'accompany' and derivatives.

[1] The sign probably depicts the equipment of an early chieftain's attendant, *Bull.* 3, 12, n. 2. [2] Cairo 20001, qu. § 217. [3] *Pyr.* 953.

19 harpoon-head of bone

Ideo. or det. in *ḳs* (*ḳś*) 'bone'. Hence phon. or phon. det. *ḳs* (*ḳś*), in var. Dyn. XVIII *ḳsn* 'be irksome'; *ḳrs* (*ḳrś*), in *ḳrs* 'bury' and derivatives. For reason unknown, phon. or phon. det. *gn* in var. *gnwt* 'annals'; possibly also in var. *gnwty* (?) 'sculptor' (in relief), reading not fully established.[1] Det. bone, ex. *ꜣb* 'ivory'; tubular, exx. [2] *mꜣwt* 'shaft'; [3] *twr* 'reed (?)', whence phon. det. in [4] *tw(r)i* 'be pure'.

[1] See Montet 291. [2] *Urk.* iv. 666, 15. [3] *Eb.* 55, 16. [4] *Urk.* iv. 752, 11.

20 [1] O.K. form of last

Use as last.

[1] Ex. Dav. *Ptah.* i. 15, no. 339.

21 one-barbed harpoon (rarely vertically [1])

Ideo. in var. Pyr. [2] *wr* 'one' and derivatives.

[1] Ex. *Urk.* iv. 194, 2. [2] *Pyr.* 1226.

T 22 two-barbed spear-head[1] — Ideo. in snw (śnw)[2] 'two' and in related words like sn (śn) 'brother'. Hence phon. sn (śn), exx. [3] sn (śn), var. Pyr. [4] śin, 'smell', 'kiss'; sntr 'incense'.

[1] AZ. 47, 36. [2] Reading, Pyr. 1100 (śni 'loose'). [3] So already Pyr. 1323. [4] Pyr. 1027.

23 [1] alternative form of last (Dyn. XVIII) — Use as last.

[1] Ex. Th. T.S. iii. 21.

24 [1] fishing-net[2] — Det. in [3] ḥ, var. [4] iḥ, 'net' animals. Hence phon. ḥ or iḥ, exx. ḥt 'field', 'holding'; ḥwty 'tenant-farmer'.[5]

[1] Rekh. 3, 18; reversed, ib. 5. [2] PSBA. 22, 152; in historic times, however, only used of netting desert animals. [3] Urk. iv. 248, 2. [4] Bersh. i. 7; see Sphinx 12, 107. [5] Usually translated 'field-labourer', but see Siut 1, 280.

25 reed-floats used in fishing and hunting the hippopotamus[1] — Cf. ḏbȝw 'floats'.[2] Phon. ḏbȝ, exx. var. Pyr. [3] ḏbȝ 'clothe', 'adorn'; ḏbȝ, var. [4] dbȝ, 'replace'.

[1] Dav. Ptah. i. p. 37. [2] Budge, p. 390, 13. [3] Pyr. 272. [4] Peas. B 1, 49.

26 [1] bird-trap[2] — Ideo. or det. in var. sḫt (śḫt) 'trap,' 'snare (birds)' and derivatives.

[1] Exx. Dyn. XVIII, Hier. 5, no. 52; Rekh. 21. [2] See Montet 53.

27 [1] O.K. form of last — Use as last.

[1] Dav. Ptah. i. 15, no. 335, adapted to suit reduction in size.

28 butcher's block[1] (to be distinguished from W 11 and W 12) — Semi-ideo. (?) in var. ḫr[2] 'under' (§ 166). Phon. ḫr, exx. mḫr 'storehouse'; ḫrt 'portion', 'due'.

[1] Deduced from T 29. [2] Reading due mainly to the consideration that this preposition never interchanges with ḫr (§ 167). The hieroglyphic evidence is conflicting, being substituted for in ḫrp = ḫrp 'control', Pyr. 1143, and in sḫr = sḫr 'counsel', Cairo 20026, but for in ḫrd 'child', Br. Thes. 1527; Vienna 64.

29 combination of T 30 and T 28 — Ideo. in [1] var. [2] nmt 'place of slaughter'.

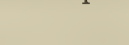
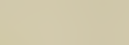
[1] Urk. iv. 163, 8; see Pyr. 214, where the knife is over the block, whereas elsewhere (exx. Pyr. 811. 865) the two signs are written as a monogram. [2] Urk. v. 80, 14.

For see R 10; for see W 5.

30 knife — Det. knife, ex. ds 'knife' (semi-ideo. in ds 'flint'); sharp, in 'be sharp', 'pronounce (name)'; cut, exx. śrd 'cut down'; rḫs 'slaughter'; ḫtỉ 'carve'. Note the abbrev. dmt[1] 'ache (?)'.

[1] In ḫry-dmt 'sufferer (?)', Eb. 40, 6; reading from Metternich stela 82, see Hier. p. 50.

For see D 57

T 31 knife-sharpener (?)[1] — Phon. *sšm* (*śšm*) in varr.  ,[2]  *sšm* (*śšm*)[3] 'guide', 'lead' and derivatives.

[1] This description rests on the supposition that the sign was originally identical with T 33; see below on that hieroglyph. [2] *Siut* 1, 247. [3] Reading, *Rec.* 14, 18. For *ś* see *Pyr.* 70.

32 combination of T 31 and D 54 — Phon. *sšm* in *sšm* (*śšm*) 'guide', 'lead'.

33 [1] knife-sharpener as carried by butcher (O.K.)[2] — Ideo. in *śśm* (?)[3] 'butcher'.

[1] *Medum* 14. Sim. L. *D.* ii. 4 (tomb of Methen). [2] Montet 158. [3] The reading *śśm* rests on the assumption that T 31 was originally of this form. In the tomb of Methen (Dyn. III) the sign for *śśm* (L. *D.* ii. 6) is almost identical with the butcher sign (see above n. 1). Possibly we have here to do with a single sign which is being differentiated for distinct uses.

34 [1] butcher's knife — Ideo. in [2] *nm* 'knife (?)'. Hence phon. *nm*, exx. *nmḥ* 'orphan'; *ḫnms* 'friend'.

[1] *BH.* iii. 5, nos. 63. 65. Sim. Dyn. XVIII, *D. el B.* 74. [2] Karnak, chamber of Annals, Tuthmosis III, in offering list immediately before *ḫpš* 'foreleg of ox'. Sim. Gayet, *Temple de Louxor* 26.

35 [1] alternative form of last — Use as last.

[1] Exx. O.K., *Gemn.* i. 11; Dyn. XVIII, *Th. T. S.* i. 7.

Sect. U. Agriculture, Crafts, and Professions

U 1 sickle[1] — Ideo. in [2] *mɜ* 'sickle-shaped end' of the *wɜḥ*-boat P 3. Hence phon. *mɜ*,[3] exx. *mɜɜ* 'see'; *tmɜ* 'mat'. In group-writing (§ 60) is used for *m*.[4] A sign similar, but not quite identical, in shape is used as det. in [5] *ɜsḫ* 'reap'; also perhaps in [6] *ḫɜbb*, var. [7] *ḫɜbb*, 'crookedness'.

[1] *Medum*, frontispiece, no. 8; Dav. *Ptah.* i. 13, no. 282. [2] Lac. *TR.* 27, 1. 2; Budge, p. 212, 7. [3] For the initial *m* cf. Coptic *mĕ* 'truth', *mūi* 'lion', *mūh* 'burn'. [4] Burchardt § 56. [5] *Urk.* v. 161, 16. [6] *Peas.* B 1, 107. [7] *Adm.* p. 107; possibly both here and in *Peas.* the lower part of the sickle only. *Ḫɜb* is a later name of the sickle, see Brugsch, *Wörterbuch* 1042.

2 alternative form of last — Use as last.

3 combination of U 1 and D 4 — In *mɜɜ* 'see'.

4 combination of U 1 and Aa 11 — In *mɜʿt* 'truth' and the related words.

5 alternative form of last — Use as last.

For see G 3; for see G 46; for see S 31.

U 6 hoe — Det. cultivate, hack up, exx. *ꜥd* 'hack up'; *ḫbs* 'cultivate', 'hoe'. For unknown reason, phon. *mr*,[1] exx. *mrỉ* 'love'; *mrḥt* 'unguent'. Sometimes in place of U 8, phon. *ḥn*, ex. *ḥn* 'go', 'depart'.

[1] For the initial *m*, cf. Coptic *mĕ* 'love', *mūr* 'bind', *emrō* 'harbour'.

7 alternative form of last — Use as last.

8 hoe, without the rope connecting the two pieces — Det. in Pyr.[2] 'hoe'. Hence phon. *ḥn*, ex. *ḥnw* 'ḥnw-bark'.

[1] Already Dyn. IV, *Medum* 15. [2] *Pyr.* 1394. [3] NAV. ch. 1, 21.

9 corn-measure with grain pouring out — Det. grain, exx. *bdt* 'spelt'; *sšr* (old *śšr*) 'corn'; measure, exx. *ḥỉ*[1] 'measure'; abbrev. *ḥḳỉt* '*ḥeḳat*-measure' (§ 266, 1).

[1] Cairo 20500. Sim. *Urk.* iv. 64, 1.

10 the same beneath M 33 — Ideo. in var. Pyr.[1] *ỉt* 'barley', 'corn'. Sometimes in Dyn. XVIII instead of U 9 as det. grain, ex.[2] *bty* (from *bdt*) 'spelt'.

[1] *Pyr.* 1880. [2] *Paheri* 3.

11 combination of S 38 and U 9 — In *ḥḳỉt* '*ḥeḳat*-measure' (§ 266, 1).

[1] *Puy.* 35.

12 combination of D 50 and U 9 — In *ḥḳỉt* '*ḥeḳat*-measure' (§ 266, 1).

[1] *Puy.* 36.

(O 30) pitchfork — Det. in *ꜥbt* 'fork'.[1] Possibly not a pitchfork as phon. or phon. det. *sḏb* (*śḏb*), later *sdb*, in *sḏb*, var. Pyr.[2] *śḏb*, later *sdb*, 'harm', 'damage'.

[1] MONTET 227. Sometimes with three prongs, *Wb.* 176. [2] *Pyr.* 315.

13 plough — Det. plough, in *ḥb* 'plough' (n.); *sḫ*ỉ 'plough' (vb.); also in var. *prt* 'seed'. From *ḥb* 'plough', phon. *ḥb*, exx. var. O.K.[1] *ḥbny* 'ebony'; var.[2] *ḥbnt*, a liquid measure (§ 266, 1). From Dyn. V onwards replaces U 14 as phon. or phon. det. *šnꜥ* in[3] *šnꜥw* 'policing', 'control'; var. *šnꜥ*[4] 'magazine', 'ergastulum'.

[1] *Ti* 66. [2] *Urk.* iv. 748, 17. [3] Leyd. V 88, qu. Exerc. XXVI, (*a*). [4] Reading, *Rec.* 24, 93.

14 two branches of wood joined at one end[2] (O.K.) — Old sign for *šnꜥ* later replaced by U 13.

[1] *Medum* 15 in a place-name *Šnꜥt*; slightly different, *ib.* 12. Elsewhere in O.K. replaced by the plough, exx. *Ti* 86; *Pyr.* 1209. [2] This possibly represents a contrivance for straightening or bending wooden staves, *Ti* 132 = MONTET 311.

U 15 sledge

Cf. [1] 'sledge'. Hence phon. *tm*, exx. *tm* 'be complete' (§ 342); *ḥtm* 'perish'.

[1] Budge, p. 38, 14. Sim. *ib.* p. 210, 12.

16 [1] sledge bearing a load of metal (?) [2]

Ideo. (?) in Pyr. [3] *bi3i* 'of copper' (adj.). Hence perhaps phon. or phon. det. *bi3* in [4] var. *by* (orig. *bi3*) 'wonder' and related words; for the reading cf. [5] *bi3t* 'wonder' (n.).

[1] *Puy.* 30; a rather different form *Pyr.* 800. [2] *ÄZ.* 53, 51, n. 2. [3] *Pyr.* 800. However, this sign is seldom written in this word, and never in the noun *bi3* 'copper', rendering the explanation doubtful. [4] *Urk.* iv. 612, 6. [5] *Hamm.* 110, 2.

17 pick excavating a pool ▭ N 38

Ideo. in [1] varr. , *grg* 'found', 'establish', 'snare'. Hence phon. det. *grg* in [1] varr. , [2] *grg* 'falsehood', 'lie'.

[1] Spellings, *Verbum* i. § 338. [2] *Urk.* iv. 1031, 10.

18 [1] O.K. form of last

Use as last.

[1] L. *D.* ii. 7 (tomb of Methen, Dyn. III).

19 adze

Ideo. in Pyr. [1] var. [1] *nwty* 'the two adzes'. Hence phon. *nw* in the group or , exx. *nw* 'this' (§ 110); *nwḥ* 'rope'. In group-writing (§ 60) is used for *n*.[2]

[1] *Pyr.* 311. A ceremonial adze called *nw*, *Th. T. S.* i. 17. [2] Burchardt § 69.

20 [1] O.K. form of last

Use as last.

[1] *Gemn.* i. 11.

21 adze at work on a block of wood

Det. in O.K. [1] *śtp* 'cut up' ox. Hence semi-ideo. or phon. *stp* (*śtp*), in var. *stp* 'choose' and derivatives; inaccurately also *sṯp*, in [2] *sṯp*, var. Pyr. [3] *śṯp*, 'leap up'.

[1] Ex. *Ti* 127. [2] *Urk.* v. 147, 4. [3] *Pyr.* 947.

22 chisel

Det. in O.K. [1] *mnḫ* 'fashion', 'carve' and [2] *mnḫ* 'chisel'. Hence semi-ideo. in *mnḫ* 'be efficient' and the related words.

[1] Ex. *Ti* 120. [2] Leyd. *Denkm.* iv. 14.

23 chisel (?)

For unknown reason, phon. *mr*,[1] exx. *mr* 'be ill'; *smr* 'friend', 'courtier'. Also for unknown reason, phon. *ꜣb*,[2] exx. *ꜣbi* 'desire'; *ꜣbḫ* 'be united in'.

[1] Reading from varr. of *mr* 'pyramid', *Pyr.* 1649. 1671. [2] Reading from varr. of *ꜣbḏw* 'Abydos', *Pyr.* 794. 798. The view that the original form of the sign, when it has the value *ꜣb*, was the leopard's hide F 28 (see *Rec.* 9, 158) is very doubtful, in spite of the word *ꜣby* 'leopard', since from the earliest times the phonetic value of the leopard's hide was *śꜣb*, not *ꜣb*; see on F 28.

U 24 [1] stone-worker's drill weighted at the top with stones (Dyn. XVIII) [2]

Ideo. in var. O.K. [3] *ḥmt* [4] 'craft', 'art' and the related words.

[1] Thebes, tomb 93. Sim. *Rekh.* 16. [2] See the pictures *Gebr.* i. 13; *Rekh.* 17. [3] *Urk.* i. 53, 13, in collective sense for 'body of craftsmen'. [4] Reading, *Rec.* 9, 164. For this see too Coptic ϩⲁⲙⲓϫⲉ = *ḥm-ḫt* 'worker in wood'; ϩⲁⲙⲛⲟⲩϧ = *ḥm-nbw* 'gold-worker'.

25 [1] O.K. form of last

Use as last.

[1] *Saqq. Mast.* i. 39, no. 65.

26 [1] drill being used to bore a hole in a bead [2] (Dyn. XVIII)

Ideo. in var. var. Pyr. [3] *wbꜣ* 'open up' and derivatives.

[1] Exx. *Rec.* 22, 107, Plate; *Th. T. S.* iii. 5. [2] See the picture *Gebr.* i. 13. [3] *Pyr.* 1205.

27 [1] O.K. form of last (also used later [2])

Use as last.

[1] Ex. *Gebr.* i. 13. [2] Dyn. XII, *Bersh.* i. 27; Dyn. XVIII, *Puy.* 54.

28 [1] fire-drill [2] (Dyn. XVIII)

Cf. [3] *ḏꜣ* 'fire-drill'. Hence phon. *ḏꜣ*, [4] exx. *ḏꜣi* 'ferry across'; *ḫrḏꜣ* 'pillage'; *ḏꜣt* [5] 'remainder'. Abbrev. for *wḏꜣ* in the formula *ʿnḫ wḏꜣ snb* 'may he live, be prosperous, be healthy' (§§ 55. 313). In group-writing (§ 60) or is phon. *ḏ*. [6]

[1] Exx. *Puy.* 9; *Th. T. S.* iii. 26, 6. [2] *Hier.* p. 50. [3] *Sh. S.* 54; see *ÄZ.* 43, 161; 45, 85. [4] Reading partly from varr. of *ḏḏꜣt* 'council' (*Pyr.* 309. 1713), partly from Coptic equivalences, ex. ⲟⲩϫⲁⲓ = *wḏꜣ* 'be hale', 'sound'. [5] In Vocab. to Lesson XX *wḏꜣt* was read on the evidence of L.E. variants, see SPIEGELBERG, *Rechnungen aus der Zeit Setis I*, p. 40; but the relation of L.E. *wḏꜣt* to older *ḏꜣt* may be like that of L.E. *wsḫ* 'breadth' to O.E. *śḫw*. [6] BURCHARDT § 150.

29 [1] O.K. form of last (also common later [2])

Use as last.

[1] DAV. *Ptah.* i. 13, no. 287. [2] Exx. Dyn. XII, *BH.* i. 8, 10; Dyn. XVIII, *Th. T. S.* i. 1.

30 potter's kiln

Ideo. in O.K. [1] *tꜣ* 'kiln'. Hence phon. *tꜣ*, exx. *tꜣ* 'be hot'; *štꜣ* 'mysterious', 'difficult'. In the geographical name [2] *Ḫt* 'Hittite land' should be read simply *t*, not *tꜣ*, cf. Hebrew חֵת (§ 60). [3]

[1] *Ti* 84; see too the pictures *ib.*; *BH.* i. 11. [2] *Urk.* iv. 701, 11. [3] BURCHARDT § 131.

31 [1] instrument employed in baking (?)

Ideo. or det. in var. [2] *rtḥty* [3] 'baker'. Hence det. in the related words *rtḥ* 'restrain'; *ỉtḥ* 'prison'. Probably for some reason connected with its use ideo. or det. in *ḥn(r)ỉ* 'restrain'; [4] *ḫnrt* 'fortress'. Through similarity in hieratic, sometimes substituted for D 19 or D 20, ex. [5] *ssnt* 'breathe'.

[1] In Dyn. III–IV the ends are curved, not angular, *Saqq. Mast.* i. 1; sim. *Meir* ii. 7. Later the shaft is sometimes shown as double. [2] Unpublished *P. Ram.* [3] Reading, *Rec.* 39, 20. [4] See *Adm.* p. 47. [5] *Urk.* iv. 76, 8.

U 32 pestle and mortar[1]

Det. pound, in O.K. [2] *zmn* 'pound'; hence phon. or phon. det. *smn* (*zmn*) in abbrev. *ḥsmn* 'natron'; abbrev. *ḥsmn* 'bronze';[3] [4] *smn* (old *śmn*) 'establish'. Det. pound, also in *ḥmɜt* 'salt'; heavy, in *dns* 'heavy'; *wdn* 'heavy'.

[1] See the hieroglyphs *Medum* 15; *Pyr.* 249; and the picture, Leyd. *Denkm.* i. 10. [2] Leyd. *Denkm.* i. 10; *Ti* 85. [3] *ÄZ.* 30, 31. [4] *Urk.* iv. 1187, 10, an early instance of a writing that is usual in L.E.

33 pestle

For unknown reason, phon. *ti*, ex. *ʿnḫ·ti* 'thou livest' (§ 309); more rarely phon. *t*, especially beside *ḥ*, exx. *tḥnt* 'fayence'; [1] *ḥts* 'inaugurate (a feast)'. In group-writing (§ 60) or is phon. *t*,[2] ex. [3] *Tɜ*, name of a Syrian locality.

[1] *Sinuhe* 1, 244. [2] BURCHARDT § 134. [3] *Urk.* iv. 784, 74.

34 spindle

Ideo. in [1] *ḫsf* 'spin'. Hence semi-ideo. or phon. *ḫsf* (*ḫśf*) in the related verb var. *ḫsf* (*ḫśf*)[2] 'repel', 'oppose' and its derivatives.

[1] *BH.* ii. 4, in scene of spinning. [2] For *ś* see *Pyr.* 253.

35 combination of U 34 and I 9

Use as last.

36 club used by fullers in washing[1]

Ideo. in [2] var. [3] *ḥmwww* 'fuller (?)'. Hence (?) phon. *ḥm*,[4] in *ḥm* 'slave' and the related words; also in *ḥm* 'Majesty' (p. 74).

[1] *ÄZ.* 37, 82. [2] *BH.* i. 29. [3] *Ib.* [4] Reading from proper names ending in *m* and from the name *Paḫamnâta* = *Pɜ-ḥm-ntr* in the El-Amarna letters (see above p. 422), besides late writings in which the sign interchanges with U N 41; see *ÄZ.* 46, 109; *Sphinx* 14, 143.

For see D 31

37 razor[1]

Det. in [2] *ḫrḳ* 'shave'.

[1] Razors, see PETRIE, *Tools and Weapons* 61. [2] Ex. *BH.* ii. 4.

38 [1] balance

Ideo. or det. in [2] var. [3] *mḫɜt* 'balance'.

[1] Thebes, tomb 76. [2] Exx. *Paheri* 9, 30; *D. el B.* 81. [3] *ÄZ.* 59, 44*.

39 post of balance

Det. in [1] *wṯst* 'post (of balance)' and in the related verb [2] *wṯs* 'lift', 'carry', 'wear'. Secondarily also det. in [3] *ṯsi* (*ṯzi*) 'raise', 'lift'.

[1] PIEHL, *IH.* iii. 82. [2] *D. el B.* 81. [3] In Pyr. the det. of *ṯzi* is a sack-like receptacle, ex. *Pyr.* 960, but our sign already appears exceptionally, ex. *ib.* 294.

U 40 semi-hieratic alternative to last (Dyn. XVIII)[1]

Use as last, ex. *wṯsw* 'those who have worn'. Also, owing to similarity in hieratic, used for T 13, ex. *rs-tp* 'vigilant'.

[1] For the hieratic see MÖLL. *Pal.* i. no. 405; ii. no. 405. [2] *Urk.* iv. 85, 12. [3] MÖLL. *Pal.* i. no. 588. [4] Leyd. *Denkm.* iv. 28, 4 *c*. 3. Sim. *srs*, *Urk.* iv. 897, 6.

41 plummet used in connection with the balance[2]

Det. in *tḫ* 'plummet'.

[1] Dyn. XII, Leyd. V 103 = *Denkm.* ii. 13. [2] *JEA.* 9, 10, n. 4.

Sect. V. Rope, Fibre, Baskets, Bags, etc.

V 1 coil of rope

Det. rope, exx. *nwḥ* 'rope'; *ḥstt* 'front-rope' of ship; actions with rope or cord, exx. *iṯḥ* 'drag'; *ṯs* 'tie'; *mnḫ* 'string' beads; *šnỉ* 'encircle', 'surround'. Probably from *šnw* 'network', phon. or phon. det. *šn* in var. *šnt* 'dispute', the relations of which with *snỉ* 'exorcise', 'litigate' and with *šnṯ* 'contend' require further study. Another possibly related word is *šṯ* (*šnt*?) 'hundred' (§§ 259. 260). A similar, but doubtless different, sign is det. in *ḫȝb* 'bent appendage' (of metal?) belonging to the crown.

[1] *M. u. K.* 1, 3. [2] Cairo 20393. 20562, *d*, in the title *ỉmy-r šnt*; cf. too a title *šnt* discussed *JEA.* 9, 15, n. 2. [3] *ÄZ.* 36, 138. [4] *ÄZ.* 36, 135. [5] *Urk.* iv. 200, 15.

For as substitute for G 43, see Z 7.

2 wooden beam with cord (of carpenter's bow?)[1]

Ideo. in *sṯȝ* (*śṯȝ*), later *sṯȝ*, 'drag'; hence phon. *sṯȝ* in *sṯȝt* 'aroura' (§ 266, 3). For an unknown reason det. in *ȝs* 'hasten'.

[1] MONTET 304. A word *sṯȝ* written with this sign and perhaps meaning 'a length of rope' occurs LEF. *Sethos* ii. 8.

3 similar sign with three cords (Dyn. XVIII)

Phon. *sṯȝw* in [1] *R-sṯȝw* 'necropolis', properly the necropolis of Gîzeh.

[1] Ex. *Th. T. S.* iv. 38, G.

4 lasso

Cf. [1] *wȝw* 'lassoes'. Hence phon. *wȝ*,[2] exx. *wȝ* 'far'; *wȝḥ* 'place', 'endure'.

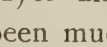
[1] BUDGE, p. 454, 2. Cf. too *wṯt* 'cord' (*Wb.* 244) and *wrwṯ* 'cord' (*Urk.* iv. 166, 12). [2] For the initial *w* see a var. of *wṯr* 'tie up', MONTET 207.

5 looped rope

Det. in [1] *snṯ* (*śnṯ*) 'plan', 'plot out', 'found'.

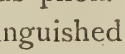
[1] *Pyr.* 644; *Meir* i. 11; *D. el B.* 37.

V 6 cord (in early exx. double and looped at top on left)[1]

Ideo. or semi-ideo. or det. in var. [2] *šs*, var. O.K.  [3] *šś*, 'cord', 'rope'. Hence phon. *šs* (*šś*), exx. var. (p. 172) *šs* 'alabaster'; *išst* 'what?' (§ 500). There has been much confusion with V 33: (1) in the words 'linen', 'cloth', 'thing', 'concern', and 'corn', all originally reading *šśr*; however, the fact of the confusion, together with certain writings with metathesis *šsr* (see V 33, nn. 4. 9), make the usually accepted reading *šs* (so earlier in this book) still just defensible, for final *r* usually falls; (2) as det. in *rf* 'tie up', 'pack'; (3) as phon. *g* in hieratic, where the two signs are not distinguished in early times;[4] (4) as det. clothes, ex. [5] *isywt* 'rags'; however, this use does not appear before Dyn. XIX.

[1] Early forms, *Medum* 13; *Saqq. Mast.* i. 1. 2. [2] *Urk.* iv. 885, 7. [3] DAV. *Ptah.* i. 25. [4] MÖLL. *Pal.* i. nos. 515. 520. [5] *Adm.* 3, 4; the MS. is probably of Dyn. XIX.

7 loop of cord with the ends downward

Cf. var. Pyr.  [1] *šnỉ* 'encircle'. Hence phon. *šn*, exx. *šn* 'tree'; *šnr* 'repel'.

[1] *Pyr.* 213.

8 [1] alternative form of last (Dyn. XVIII)

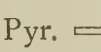
Use as last.

[1] *Puy.* 57; *Rekh.* 3, 28. So too already *Pyr.* 5.

9 cartouche in original round form

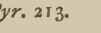
Det. in *šnw* 'cartouche' (p. 74).

10 cartouche in secondary oval form (p. 74)

Det. in [1] *šnw* 'circuit'; [2] *rn* 'name'; also in names of kings and other royal personages, in which case the component signs are written inside it, ex.  *Mn-ḫpr-Rʿ* 'Menkheperrēʿ', i. e. Tuthmosis III.

[1] GAYET, *Temple de Louxor*, p. 14. [2] BRUGSCH, *Thes.* 1077, 19.

11 cartouche cut in half[1] (Dyn. XVIII)

Det. in [2] *dnỉ* 'dam off', 'restrain'. The hieratic equivalent of the same sign[3] serves also as det. in  [4] *pḥỉ* 'split'. It seems doubtful whether the hieratic word usually transcribed as *dyt* (*dwyt*?) 'shriek' was originally written with this sign.[5]

[1] So at least it appears to be in Dyn. XVIII. Early hieroglyphic exx. are lacking, for the det. of *ḏnỉ* in *Pyr.* 278. 716, namely a kind of hoe, cannot well be the prototype of our sign. *Ḏnỉ*, later *dnỉ*, may originally have meant 'cut off'; cf. the later word *dnỉt* 'portion', 'fraction', see SETHE, *Zahlworte* 89. [2] *Urk.* iv. 312, 11; 445, 17. [3] MÖLL. *Pal.* i. no. 584; ii. no. 584. [4] *Pt.* 283; *Eb.* 36, 16. [5] In hieroglyphic of Dyn. XIX it has the same det. with which *dnỉ* is written. For the reading see VOG. *Bauer* 69–70; GARD. *Sin.* 99.

V 12 band of string or linen

Det. bind, exx. *sšd* 'head-band'; *ꜥnḫ* 'garland'; *fḳ*, 'loose', whence *fḳ*[1] 'depart'; from the last, phon. det. in *tꜣw Fnḫw* 'Phoenician lands'. Det. papyrus-books, exx. *šfdw* 'papyrus'; *snn* 'copy'. Phon. or phon. det. *ꜥrḳ* (from *ꜥrḳ* 'bind on') in *ꜥrḳ* 'swear'; var. *ꜥrḳy* 'last day' of the month (§ 264).

[1] *Sinai* 90, 16; see GARD. *Sin.* 20.

13 rope for tethering animals[1]

Cf. Pyr. *ṯṯt* 'fetter (?)'.[2] Phon. *ṯ*.[3] Sometimes also, by a false archaism, for *t* (§ 19, OBS. 2).

[1] *PSBA.* 22, 65. [2] *Pyr.* 672. [3] SETHE, *Alphabet* 156.

14 the last, with an added diacritical tick

Phon. *ṯ*, both in hieroglyphic and hieratic, but apparently only in a few words, possibly words in which the value *ṯ* had not changed into *t*, exx. *ṯsi*[1] 'lift'; *Ṯṯi*[2] 'Thethi', a man's name.

[1] *Sin.* B 23; *P. Kah.* 2, 7. Sim. *wṯs* 'raise', *Westc.* 12, 23; *sṯsw* 'supports', ERM. *Hymn.* 1, 2. [2] Brit. Mus. 614, 3; *ib.* vert. 2; *ṯsi*, *ib.* 13. In other words in this inscription *ṯ* is written without the tick, exx. *sṯ* 'lo', 4; *iṯi* 'seize', 10.

15 combination of V 13 and D 54

In var. Pyr. *iṯi*,[1] in M.E. often *iti*,[2] 'seize'.

[1] See *Verbum* i. § 397, 5. [2] Reading, see Additions to § 281.

16 looped cord serving as hobble for cattle

Ideo. in O.K. *sꜣ* (*zꜣ*)[1] 'hobble'. Hence phon. *sꜣ* (*zꜣ*)[2] in *sꜣ* 'protection'.

[1] L. *D. Ergänzungsband* 40, with the picture. [2] Reading from varr. of *zꜣw* 'guard', *Pyr.* 1203. 1752.

17 herdsman's shelter of papyrus matting[1] (Dyn. XVIII)

Ideo. in var. *sꜣ*, var. Pyr. *zꜣ*,[2] 'protection'.

[1] *D. el. B.* 13. [2] *AZ.* 44, 77; *Rec.* 30, 39. [3] *Pyr.* 1470.

18 O.K. form of last

Use as last.

[1] DAV. *Ptah.* i. 16, no. 353.

19 hobble for cattle[1]

Ideo. or det. in [2] varr. ,[3] [4] *mḏt* 'stable', '(cattle-)stall'. For unknown reasons, det. in [5] varr. ,[6] [7] *tmꜣ* (from *ṯmꜣ*?) 'mat', whence phon. or phon. det. *ṯmꜣ* (*tmꜣ*) in [8] varr. ,[9] [10] *ṯmꜣ*, a kind of land division; in var. *ḫꜣr* 'sack' as measure of capacity (§ 266, 1); and in other names of woven or wickerwork objects. By confusion with an older sign for a palanquin or portable shrine,[11] det. in

V 19 (continued) — *ḳnỉ* 'palanquin', whence also in *ḳnỉ* 'sheaf'; so too in *ḳɜr* 'shrine'; possibly also in *štyt*, name of the sanctuary of Sokaris in Memphis.[16] To be distinguished carefully from Aa 19.

[1] Made of cord, with a wooden cross-bar to be hidden below the earth, MONTET 95. [2] *Bersh.* i. 18. [3] Cairo 20104, *m* 1; *Rhind* 84. [4] *Meir* iii. 4. Sim. *Pyr.* 2202. [5] *Rec.* 39, 120. [6] *BH.* ii. 13. [7] *Westc.* 7, 15. [8] *Rekh.* 3, 18, qu. Exerc. XXX (iii); *sšw nw ṯmɜ*, *ib.* p. 25 = *tmɜ*, *ib.* 3, 26. [9] Brit. Mus. 828, qu. § 450. [10] *Sš n ṯmɜ*, Cairo 20056; Leyd. V 3. [11] *Pyr.* 300 (*ḳɜr*); cf. the picture *Sah.* 65. [12] *Westc.* 11, 7; differently determined, *ib.* 7, 14. [13] *Paheri* 3. [14] LAC. *TR.* 21, 3. [15] *D. el B.* 11. [16] STOLK, *Ptah* (Berlin, 1911), 27.

20 — the same without the cross-bar (cf. V 21) — Cf. Dyn. XIX *mḏwt* 'stables'.[1] Hence phon. *mḏ*[2] in *mḏw* '10' (§§ 259. 260).

[1] MAR. *Abyd.* i. 53. [2] *ÄZ.* 34, 90.

21 — combination of V 20 and I 10 (Dyn. XII onward) — Ideo. in *mḏt* 'stable', 'cattle-stall'.[1] Hence phon. *mḏ* in *mḏ*[2] 'be deep' and derivatives.

[1] See V 19, n. 3. [2] BUDGE, p. 458, 9. Sim. *mḏt* 'depth', *Kuban* 32.

For see M 28.

22 — whip[1] (Dyn. XVIII) — For unknown reason,[2] phon. *mḥ*, exx. var. Pyr.[3] *mḥ* 'fill'; *mḥnyt* 'the coiled one', name of a snake.

[1] Ex. *Hier.* 6, no. 77. [2] *ÄZ.* 35, 106. [3] A derivation from *ḫwỉ* 'strike' has been suggested, *Hier.* p. 63. [4] *Pyr.* 1682.

23 — O.K. form of last — Use as last.

[1] Exx. DAV. *Ptah.* i. 17, nos. 371. 372. 377; *Sah.* 30; *Ti* 112.

24 — cord wound on stick (O.K. and M.K. form)[1] — For unknown reason, phon. *wḏ* (later *wd*), exx. var. *wḏ* 'command'; *wḏḥ* (for *wdḥ*) 'table of offerings'.

[1] Exx. O.K., DAV. *Ptah.* i. 14, no. 296; M.K., *BH.* iii. 4, no. 51. [2] *BH.* i. 17.

25 — alternative form of last (Dyn. XVIII) — Use as last.

[1] Ex. *Rekh.* 2, 17.

26 — netting needle filled with twine[2] — Ideo. in[3] var.[4] *ḥḏ*, also[4] *ḥḏ*, 'spool', 'reel'. Hence phon. or phon. det. *ḥḏ*, later *ḥd*, ex.[5] *ḥḏ*, var.[6] *ḥd*, 'be in good condition'; also *ḥnḏ* or *ḥnd*,[7] proved only in the case of *mḥndt*, var. Pyr.[8] *mḥnḏt*, 'the morning-bark' of the sun-god.

[1] *Rekh.* 2, 6; *Puy.* 20, 6. [2] See the picture *BH.* ii. 4 = *Bull.* 9, 5. [3] BUDGE, p. 391, 2. [4] NAV. ch. 153, 15. [5] *BH.* i. 8, 15. [6] *Sh. S.* 7. [7] See *Sitz. Berl. Ak.* 1912, 958. [8] *Pyr.* 335. 336; sim. *ib.* 661.

27 — O.K. form of last — Use as last.

[1] *Medum* 13. Sim. *Saqq. Mast.* i. 1.

V 28 hank of flax-fibre twisted together — For an unknown reason, phon. *ḥ*.

[1] Detailed ex., *Saqq. Mast.* i. 40, no. 68. See too the picture CAPART, *Rue* 37.

29 swab made from a hank of fibre (down to Dyn. XVIII identical for all uses [2]) — Det. in O.K. *śk* [3] 'wipe'; hence phon. *sk* (*śk*), ex. *skꜣ* 'perish'. For unknown reason, phon. or phon. det. *wsḫ*, ex. [4] var. *wsḫ* 'place', 'endure'. Also det. in [5] *ḫsr*, var. Pyr. [6] *ḫśr*, 'ward off'. As corruption of a sign resembling M 1, det. in [7] *mꜥr* 'fortunate'.

[1] Detailed ex. *Ti* 132 (*wsḫ*). [2] *Wsḫ* and *śk* in proximity, see O.K. *Gemn.* i. 22; Dyn. XVIII, *Rekh.* 2. [3] *Rec.* 28, 178; cf. *Sah.* 39. The interpretation as a swab depends on the meaning of *śk* and on its other determinatives in Pyr. [4] *Peas.* B 1, 209. [5] *Urk.* iv. 269, 7. [6] *Pyr.* 908. [7] *Amada* 8.

30 wickerwork basket — Ideo. in [1] var. Pyr. [2] *nbt* 'basket'. Hence phon. *nb*, ex. var. O.K. [3] *nb* 'lord'.

[1] *Urk.* iv. 896, 10. [2] *Pyr.* 557. [3] *Urk.* i. 126, 9.

For see O 9.

31 wickerwork basket with handle — For unknown reason, phon. *k*.

32 [1] wickerwork frail [2] (possibly also used as a float by hippopotamus-hunters) [3] — Det. in [4] *msnw*, var. Dyn. I [5] *mśn*, 'harpooner'; hence (?) phon. *msn* (*mśn*) in [6] late var. [7] *Msn*, a Lower Egyptian town near Ḳanṭârah. [8] Possibly, but not certainly, the same sign [9] in [10] *gꜣwt* 'bundles', 'tribute'; hence phon. det. *gꜣw* in *gꜣw* 'be narrow', and related words.

[1] Exx. O.K., QUIB. *Saqq.* 1911–2, 32 (*Mśn*); *Ti* 115 (*msn*?). [2] See the pictures *Ti* 38. 39; *Gemn.* ii. 1. [3] Guess based partly on the use of the sign to determine *msnw* 'hippopotamus-hunter', partly on the occurrence of a very late word *bb*, with this det., mentioned among the equipment (spears, ropes, etc.) of the *msnw*; see *ÄZ.* 54, 53 and compare the fisherman's reed-floats T 25. But possibly the sign is really the det. of *mśn* 'weave', 'plait', though not so actually found, in which case it would only be phon. det. in *msnw* 'hippopotamus-hunter'. [4] LAC. *TR.* 20, 34. [5] *ÄZ* 57, 138. [6] *Lisht* p. 36. [7] See *ÄZ.* 54, 52. [8] *JEA.* 5, 242. [9] Before Dyn. XVIII it lacks the tie and so resembles W 8, see WEILL, *Decrets*, Pls. 2. 3; *Dend.* 8; Cairo 20539, i. *b* 8. [10] *D. el B.* 77.

33 [1] bag of linen [2] — Ideo. or det. in *sšr*, var. O.K. [3] *śśr*, var. Dyn. XVIII [4] *šsr*, 'linen', 'cloth', cf. especially the compound [5] *sšr-nsw*, var. O.K. [6] *śśr-nzw*, 'royal linen', 'byssus', Coptic ⲥⲏⲛⲧ; the var. [7] with V 6 makes the hitherto accepted reading *šs-nsw* possible for Dyn. XVIII, as final *r* frequently fell away. Hence phon. *sšr* (read *šs* earlier in this book) in var. Dyn. XII [8] *sšr*, var. O.K. [9] *śśr*, 'thing', 'concern'; also

V 33 (continued)

in [10] varr. [11], [12] *sšr* 'corn'. Perhaps through connection with the stem found in *gꜣwt* 'bundles' (see on V 32), phon. *g* in a few words, exx. var. [13] *wgg* 'misery'; *Gbtyw* 'Koptos', a town in Upper Egypt. Det. tie up, in *rf* 'tie up', 'pack', 'envelop'; also perfume, because kept in bags of linen,[14] ex. var. *sty* 'perfume', cf. R 9. As det. clothes not before Dyn. XIX,[15] and then mainly in the form V 6 (see on that sign). Note that in M.E. hieratic is indistinguishable from V 6;[16] in hieroglyphic the two are very often confused.

[1] In O.K. and sometimes later, the sign varies greatly in shape. Sometimes it is like our type, but thinner and inclined at an angle, exx. L. *D.* ii. 22.23; sometimes it is almost triangular, see below V 35. [2] Described by the Egyptians as *šsrw rfw* 'tied-up cloths', *Urk.* iv. 1143, 13. [3] *Tî* 115. [4] *Urk.* iv. 1143, 13, *šsrw*, plur. [5] *Urk.* iv. 195, 16. Sim. O.K., *Sah.* 61. [6] L. *D.* ii. 100, *c*. [7] *Urk.* iv. 742, 15. [8] Cairo 20538, ii. *c* 9. [9] *Urk.* i. 149, 9. For writings of possibly the same word with the metathesis *šsr* see *Adm.* p. 101. [10] *Urk.* iv. 743, 1. [11] *Urk.* iv. 372, 14. [12] R. *IH.* 178, 3. [13] *PSBA.* 18, 202, 9. [14] See the picture *D. el B.* 78. [15] See, however, O.K. *ḥnkwt*, *Gebr.* i. 8; also the alternative form of S 28 seen in PETRIE, *Gizeh and Rifeh*, 13 G. [16] MÖLL. *Pal.* i. no. 520, without recognizing that V 6 and V 33 are different signs.

34 [1] alternative form of last (Dyn. XVIII)

Use as last.

[1] *D. el B.* 94 (*sty* 'perfume').

35 [1] O.K. form of last (rarely also Dyn. XVIII)[2]

Use as last.

[1] DAV. *Ptah.* i. 14, no. 318 = (*E.R.A.*) 37, in *ỉmy-r šsr* 'overseer of linen'. This form of the bag is carried by an attendant, *Tî* 115; cf. too L. *D.* ii. 22, *b*. Other O.K. exx. of the same form of the sign, in *šsr* 'thing', 'concern', *Urk.* i. 136, 5; WEILL, *Decrets*, Pl. 2. [2] In *sšr* 'corn', *Urk.* iv. 372, 14, qu. under V 33, n. 11.

36 receptacle of some kind

Det. in [1] *ḥn* (*ḥnt*?), name of a receptacle given to a temple. Hence (?) phon. or phon. det. *ḥn*, exx. [2] var. [3] *ḥnt* 'occupations'; [4] var. [5] *ḥnty* 'the two limits' of eternity.

[1] MAR. *Ab.* i. 10, *b*. [2] *Rekh.* 16. [3] *Paheri* 3. [4] *Urk.* iv. 364, 12. [5] *Urk.* iv. 369, 15.

37 [1] bandage (?)

Det. in [2] *ỉdr* 'bandage', 'bind'. Phon. or phon. det. *ỉdr* in [3] var. [4] *ỉdr* 'herd'; note that [5] appears to read [6] *kꜣ n ỉdr* 'bull of the herd'.

[1] Karnak, Tuthmosis III unpublished. Rather different, Dyn. XII, *Bersh.* i. 18. [2] *Sm.* 9, 8. 10. 21. [3] *Bersh.* i. 18. [4] Cairo 20001. [5] *Urk.* iv. 699, 13. [6] *Urk.* iv. 195, 10; 196, 1.

38 [1] bandage (O.K.)

Det. in *wt* 'bandage', 'mummy-cloth'. Later replaced by Aa 2.

[1] *Pyr.* 1202 (N 1197).

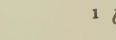
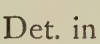
Sect. W. Vessels of Stone and Earthenware

W 1 sealed oil-jar

Det. oil, unguent, exx. var. [1] *mrḥt* 'unguent'; *mḏt* 'ointment'.

[1] *Urk.* iv. 914, 9; for the reading cf. Cairo 20720, *a* 3.

2 sealed oil-jar, like W 1, but not showing tied ends

Det. in  [1] *bꜣs* (*bꜣś*) 'jar'. Phon. *bꜣs* (*bꜣś*) in [2] *Bꜣstt*, var. O.K.  [3] *Bꜣśtt*, '(the cat-goddess) Bastet'.

[1] Lac. *Sarc.* ii. 13, no. 23. [2] Ex. *Urk.* iv. 432, 9. [3] *Ti* 23.

3 [1] basin of alabaster as used in purifications [2]

Det. in O.K. var. *šś* 'alabaster' (p. 172). Perhaps on account of the purifications characteristic of feasts, det. in var. Dyn. XVIII *ḥb* 'feast'; hence semi-ideo. or phon. *ḥb* in [3] *ḥb* 'mourn'. Det. feast, exx. [4] *psḏntyw* 'New-moon festival'; [5] *Wꜣg* '*Wꜣg* feast'.

[1] Showing the markings of alabaster, *Hier.* 2, no. 9; 9, no. 178; *Kopt.* 9. [2] *Rec.* 39, 54. [3] *Sin.* B 142. [4] *BH.* i. 24. [5] *Siut* i. 299. Sim. *BH.* i. 25, 90–5.

4 combination of O 22 and W 3

Ideo. or det. in var. *ḥb* 'feast'. Det. feast (much rarer in M.E. than alone), ex. [1] *tp-rnpt* 'feast of the first of the year'.

[1] *BH.* i. 24. Sim. *Wꜣg*, Brit. Mus. 162.

5 combination of T 28 and W 3

In [1] *ḫry-ḥb* 'lector-priest'.

[1] Already M.K., *ÄZ.* 39, 117, 6.

6 [1] O.K. sign for a particular vessel

In *wḫt* 'cauldron'. Later replaced by Aa 2.

[1] *Saqq. Mast.* i. 2. Rather different, *ib.* 1; *Medum* 13 (here of copper).

7 [1] granite bowl (Dyn. XVIII)

Det. in [1] *mꜣt*, var. O.K. [2] *mꜣṯ*, 'red granite'; hence phon. det. *mꜣṯ* in [3] *mꜣṯ* 'proclaim'. Det. in [4] var. [5] *ꜣbw* 'Elephantine', as source of the red granite; hence phon. det. *ꜣb* in [6] var. [7] *ꜣbt* 'family'.

[1] *D. el B.* 156. [2] *Urk.* i. 107, 2. [3] *Urk.* iv. 261, 3. [4] *Rekh.* 5. Sim. *Urk.* iv. 843, 4. [5] Brit. Mus. 614, 4. [6] Lac. *TR.* 2, 1. [7] Brit. Mus. 159, 11.

8 [1] deformation of the last (Dyn. XI)

In *ꜣbw* 'Elephantine' and *ꜣbt* 'family', see on W 7. The same sign may serve as the earlier form of *gꜣw* V 32.[2]

[1] Brit. Mus. 614, 4 (*ꜣbw* 'Elephantine'). Sim. Cairo 20512, *cc*. [2] See V 32, n. 9.

9 stone jug with handle

Det. in [1] *nḫnm*, var. Pyr. [2] *nšnm*, 'the *nḫnm*-vase' with its specific oil. Hence (?) phon. *ḫnm*, exx. *Ḫnmw* '(the ram-headed god) Khnum'; *ḫnm* 'join'.

[1] *BH.* i. 17; *Pyr.* 51 (N 311 *a*). [2] *Pyr.* 51 (W 59 *a*). In O.K. *š* interchanges with later *ḫ*, see *Verbum* i. § 260.

W 10 cup (probably sometimes also a basket, cf. A 9)

Det. in [1] *irḥ*, var. [2] *rrḥ*, 'cup'; hence phon. or phon. det. *irḥ*, ex. *irḥ* 'unite'; *rḥ*, ex. *m-rḥ* 'in the company of' (§ 178). Det. in [3] *wsḫ* (*wśḫ*) 'cup'; hence phon. or phon. det. *wsḫ* (*wśḫ*), exx. *wsḫ* 'be wide'; [4] var. (O 15) *wsḫt* 'hall'; *sḫw*, in *sḫw* 'width'. Det. in [5] *ḥnt* 'cup'; hence phon. *ḥnt* in [6] var. *ḥnwt* 'mistress'. Det. in [7] *r* 'cup'. In words reading *biꜣ* sometimes replaces older N 41, ex. [8] *biꜣw* 'rare treasures'.

[1] Cf. BUDGE p. 333, 8. [2] *Urk.* iv. 770, 15. [3] JÉQ. 115. [4] *Urk.* iv. 1220, 16. [5] *BH.* i. 17. [6] *Urk.* iv. 391, 13. [7] *Wb.* 158. [8] *BH.* i. 8, 11. Sim. *D. el B.* 81; 84, 6.

11 [1] (1) ring-stand for jars, (2) red earthenware pot (Dyn. XVIII form, round at bottom)

(1) Ideo. or det. in [2] var. [3] *nst* 'seat'. For unknown reason, phon. *g*. (2) Ideo. or det. in [4] var. [5] *dšrt* 'red pot'. (3) Occasionally substituted for O 45 in Dyn. XVIII, ex. [6] *ỉpt nsw* 'king's harîm'.

[1] Ex. *Rekh.* 2, 2 (*g*); *D. el B.* 36 (*nst*). In Dyn. XII still sometimes with bottom straight as *g* (*Bersh.* i. 31), while curved as *nst* (*ib.* 19). [2] *ÄZ.* 47, 91. [3] *D. el B.* 36, in *Nswt-tꜣwy*. [4] *Rekh.* 11. [5] *D. el B.* 11. [6] *JEA.* 11, 4.

12 [1] ring-stand (O.K. form, straight at bottom)

Use as last, in O.K. [2] *nśt* 'seat' and as phon. *g*.[3]

[1] DAV. *Ptah.* i. 13, nos. 255. 258 (*nśt, g*). [2] *Ptah.* (E.R.A.) 32. [3] *Ti* 128 (*ghśt*).

13 red earthenware pot (O.K. form, round at bottom and plain)

Use as W 11, in O.K. [1] *dšrt* 'red pot'. In M.K. a sign of this appearance is used for N 34.[2]

[1] *Pyr.* 249. [2] *JEA.* 4, Pl. 9.

14 tall water-pot

Ideo. or det. in [1] *ḫst*, var. O.K. [2] *ḫzt*, 'water-pot'; hence phon. *ḫs* (*ḫz*), ex. var. *ḫsỉ* 'praise'. Det. also in [3] *snḍ(t)*, var. Pyr. [4] *znḍt*, 'jar'.

[1] *ÄZ.* 37, 95; LAC. *Sarc.* ii. 166. [2] MONTET 393. [3] *Urk.* iv. 874, 3. [4] *Pyr.* 1179.

15 water-pot with water pouring from it

Det. in [1] *ḳḍḍ* 'be cool' and derivatives;[2] also in [3] *ḳḍḥ* 'libate'.

[1] *Urk.* iv. 970, 15 (*ḳḍ*). [2] Ex. *sḳḍḍ*, *Urk.* iv. 65, 6. [3] *Amarn.* iv. 3, 8.

16 the same in a ring-stand W 12

Ideo. or det. in [1] varr. [1] [2] *ḳḍḥw* 'libation' and the related words. Much more rarely det. in [3] *ḳḍḍ* 'be cool'.

[1] *Meir* iii. 17. [2] *BH.* i. 17. [3] Ex. *P. Kah.* 7, 41 (*ḳḍ*).

17 [1] three water-pots bound together (Dyn. XII–XVIII)

Ideo. in [2] *ḫntw* 'sets of water-pots'. Hence phon. *ḫnt*, ex. var. *ḫnt* 'in front of' (§ 174) and derivatives.

[1] *Hier.* 2, no. 6. With three pots, not infrequent in M.K., exx. *BH.* i. 8. 15; Leyd. V 2; usual in Dyn. XVIII, exx. *Rekh.* 4; *Paheri* 4. [2] *Urk.* iv. 874, 3.

W 18 O.K. form of last — Use as last.

[1] With four pots, usual in O.K., exx. *Sah.* 1; *Saqq. Mast.* i. 20; more often than not in M.K., exx. Leyd. V 3. 4. 6. 7; only rarely in Dyn. XVIII, ex. *Urk.* iv. 874, 7.

19 milk-jug as carried in a net[1] — Det. in [2] *mhr* 'milk-jug'. From a probably obsolete word [3] *mr* 'milk-jug', phon. *mi* (old *mr*), exx. *mi*, var. Pyr. [4] *mr*, 'like' (§ 170); *dmi* 'town'; var. [5] *min* 'to-day' (§ 205).

[1] See the picture *Meir* i. 11 = ii. 18, no. 12. [2] *Meir* ii. 6. [3] *Pyr.* 32; cf. the place-name *Mrt* determined by a sign like W 20, *Medum* 21. [4] *Pyr.* 1665. [5] CHASS. *Ass.* 77.

20 milk-jug with a leaf covering the milk[1] — Det. in [2] *irtt*, var. O.K. [3] *irṯt*, 'milk'.

[1] See the pictures *Ti* 114; DAV. *Ptah.* i. 16. [2] *D. el B.* 94. [3] L. *D.* ii. 66.

21 twin wine-jars[1] — Det. in [2] *irp* 'wine'.

[1] For the O.K. form see the picture *Ti* 114; also *Saqq. Mast.* i. 39, no. 55. [2] *D. el B.* 105.

22 beer-jug — Ideo. or det. in var. *ḥnḳt* 'beer'. Det. pot, measure, exx. [1] *ḳrḥt* 'vessel'; *ds* (O.K. *dś*) '*des*-measure' (§ 266, 1, end); offerings generally, in [2] *inw* 'tribute'; notions connected with fluids, ex. *tḫi* 'be drunken'. As det. in the group 'food and drink', see on X 2. Ideo. in [3] var. Pyr. [4] *wdpw* 'butler'.

[1] *Urk.* iv. 427, 8. [2] *Urk.* iv. 429, 7. [3] See SCHÄFER-LANGE, *Grab- und Denksteine*, iii. 58; *PSBA.* 13, 451. [4] *Pyr.* 120. 124. See too *Sebekn.* 7, 9.

23 jar with handles — Use as last, but not specially in connection with beer. Exx. [1] *ḳrḥt* 'vessel'; [2] *wrḥ* 'anoint'. Also in [3] *wdpw* 'butler', see on W 22.

[1] *Th. T. S.* iii. 12. [2] *Th. T. S.* iii. 4. [3] *Meir* iii. 25.

24 bowl — Phon. *nw*, exx. *nw* (*nyw*) 'of', m. plur. (§ 86); *Nwt* '(the goddess) Nut', probably so to be read in spite of the obscure Pyr. var. [1] *ḥnw* 'vessel'. Initial *nw* is preferably written or , see on U 19; final *nw* is sometimes written , exx. *mnw* 'monument'; *Ṯḥnw* 'Libya'. The group is, however, to be read *nn*(*w*) in *Nnw* 'the primeval waters', cf. Coptic ⲛⲟⲩⲛ 'abyss', the corresponding feminine in Pyr. being [2] *nnt* 'the lower heaven', 'the waters under the earth'; cf. also the proper name , apparently to be read *Nnw* on account of [3] *nn*(*i*) 'child'. Phon. also *in* (cf. W 25) in var. Pyr. [4] *ink* 'I' (§ 64). Phon.

W 24 ⊽ (continued)

det. in varr. Pyr. [5] [5] *ḏsḏst* 'council'; whether the former writing has anything to do with [6] *ḏsḏsw* 'pot' is doubtful. So too from M.K. replaces O.K. in such words as var. Pyr. [7] *ḳd* 'build'; var. O.K. [8] *ḳd* 'form'; the old phon. det. ○ here is due to the stem-meaning of *ḳdi* 'go round', while the later ⊽ may be connected with *ḳd* 'fashion' pots. From M.K. onwards ⊽ inexplicably accompanies † Aa 27, exx. *nḏ* 'protect'; *nḏ* 'ask'; and is found also in [9] *Nḫbt* '(the goddess) Nekhebet'. The writing for *m-ḫnw* 'in', lit. 'in the interior (of)' (§ 178) has been explained as a rebus *m*(*w*) *ḫ*(*r*) *nw* 'water under pot'.[10] Lastly, ⊽ occurs as occasional alternative to ▽ or ▽ as det. pot; hieratic often fails to distinguish these signs.[11]

[1] *Pyr.* 1184. 1454. [2] *Pyr.* 1691. [3] GRIFFITH, *Catalogue of the Demotic Papyri in the Rylands Library* iii. 220, n. 14. [4] *Pyr.* 141. 1098. See *Sitz. d. Berl. Ak.* 1912, 962. [5] *Pyr.* 1713. [6] *Eb.* 66, 17. [7] *Pyr.* 1597. [8] *Urk.* i. 101, 10. [9] *D. el B.* 35. Also in the related place-name *Nḫb* 'El-Kâb', *Paheri* 1. [10] *ÄZ.* 59, 61. [11] MÖLL. *Pal.* i. nos. 495. 497.

25 combination of ⊽ W 24 and ⊿ D 54

In var. Pyr. [1] *ini*[2] 'bring', 'fetch'.

[1] *Pyr.* 913. [2] Reading, cf. ⊽ W 24 with the value *in* and see *Sitz. d. Berl. Ak.* 1912, 962; also Coptic ⲉⲓⲛⲉ.

Sect. X. Loaves and Cakes

X 1 ⌓ bread[1]

Ideo. (or semi-phon. *t*) in varr. , ⌓[2] rare var. Pyr. [3] *t* 'bread'; the accepted reading *ṯ* (so too in this book) has no justification. Hence phon. *t*. Note the spellings ,[4] [4] for *it-nṯr* 'father of the god', 'divine father', name of a class of priests. In group-writing (§ 60) or is used for *t*.[5]

[1] SETHE, *Alphabet* 156. Cf. the Pyr. var. of n. 3. and the later writing of *it-nṯr* with the loaf X 2. [2] Common in compounds like *t-rṯḥ* 'baked bread', *t-wr* 'large bread', *t-nbs* 'bread of the *nebḳ*-tree', exx. *BH.* i. 17; cf. the varr. of *t-wr*, *Pyr.* 1946. 2194. [3] *Pyr.* 1723. [4] See *ÄZ.* 47, 94; 48, 21–2. [5] BURCHARDT § 130.

For see M 5.

2 ⊖ loaf

Det. bread, exx. var. *t* 'bread'; *šns* '*šns*-loaf'. For or as *t* in group-writing (§ 60) see on X 1. The groups or , representing bread and beer with or without another sign for bread, occur as generic det. food, exx. *prt-ḫrw* 'invocation offerings' (p. 172);

X 2 𓎛 (continued) 𓏏𓎛𓅱𓏏𓈖[1] *šsb* 'meal'; expanded still further in 𓇋𓊪𓐍𓏏𓈖[2] *ḥtpw-nṯr* 'divine offerings'. On M.K. coffins 𓎛𓀀 is sometimes substituted for 𓃀𓀀 *Ḏḥwty* 'Thoth' for superstitious reasons,[3] and a similar or identical group serves also rarely for 𓃭𓅱𓀀 *Gb* '(the earth-god) Geb'[4] or for 𓃩𓅱 *'Inpw* 'Anubis'.[5] From the end of Dyn. XVIII 𓎛𓇋[6] is found as var. of 𓇋𓎛, 𓇋𓊃 *it-nṯr* 'father of the god', 'divine father', a priestly title.

[1] Munich 3, 17. Possibly the cursive hieratic ligature seen in *wnmt* 'food', *Sin.* B 104, is to be resolved similarly. [2] *D. el B.* 14. Sim. *Th. T. S.* i. 8. [3] Lac. *TR.* 22, 8; see *ÄZ.* 51, 59. [4] Lac. *TR.* 29, 1. 26. 28. [5] Lac. *TR.* 5, 1. [6] L. *D.*, Text, iii. 15; see *ÄZ.* 48, 22.

3 𓎛 alternative form of last — Use as last. For 𓎛 as the earliest form of 𓂝 N 34 see on that sign.

4 𓏏 roll of bread — Det. bread, food, exx. 𓌙𓏏[1] *t* 'bread'; 𓊪𓏏𓐍[2] *prt-ḫrw* 'invocation offerings'; 𓏏𓃀𓌙[3] (Dyn. XVIII), var. M.K. 𓈖𓏏[4] *snw*[5] 'food-offerings'. From this last, phon. det. *sn* (*zn*), exx. 𓏏𓋴[6] var. 𓏏𓇋𓋴 *sn̓* 'pass by'; 𓏏𓐍[7] *Snt* 'Senet', a fem. personal name; cf. also Pyr. 𓏏𓏏𓏏[8] *ẖznn̓* 'are opened'. In *sn̓* 'pass by' and *snt* 'likeness' 𓏏 is subsequently replaced by 𓏞 X 5, while Pyr. 𓏏 in *zn* 'open' later takes the form 𓏟 N 37, see on that sign. Also from 𓃀𓅱𓏏 *fḳs* 'cake', phon. det. *fḳs* in 𓃀𓅱𓏏 *fḳs* 'reward'.

[1] *Meir* ii. 8. Sim. *šbt* 'food', *ib.* [2] *BH.* i. 33. [3] Budge, p. 159, 7. [4] *D. el B.* (XI) i. 24. [5] This word chances not to have been found before M.K., in which period its spellings are influenced by *šn* (*šin*) 'smell'. Nevertheless, the original value was probably *znw* and this must be regarded as the origin of the phonetic value *sn*; see *Rec.* 35, 61. [6] *BH.* i. 8, 8. [7] *Th. T. S.* ii. 7. [8] *Pyr.* 1408.

(N 18) 𓏟 alternative form of last — Use as last.

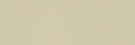
5 𓏞 semi-hieratic form of 𓏏 X 4 — Det. bread, food (in hieratic only), exx. 𓌙𓏞[1] *t* 'bread'; 𓃀𓏞[2] *ḳw* 'provisions'. From Dyn. XII usually takes the place of 𓏏 as phon. det. *sn*[3] in hieroglyphic 𓏏𓇋𓋴[4] *sn̓* 'surpass'; 𓅱𓏏𓏞[5] *m-snt-r* 'in the likeness of' (§ 180).

[1] *Pr.* 1, 4. [2] *Pr.* 17, 7. [3] See the intermediate forms in the name *Snt*, Brit. Mus. 461; *Th. T. S.* ii. 38. [4] *Urk.* iv. 102, 4. Sim. 'pass by', *Sh. S.* 9. [5] *Urk.* iv. 168, 10.

6 𓊪 a round loaf bearing mark of the baker's fingers[1] — Det. in 𓊪𓌙[2] *pšt* 'loaf'. Hence phon. det. in 𓊪𓌙[3] *pšt* 'antiquity', 'primeval times' and the related words. Apt to be confused with 𓎛 N 9.[4]

[1] Dav. *Ptah.* i. 18, no. 402 and p. 34. See too in the picture of offerings *D. el B.* 135. [2] *Th. T. S.* i. 18. [3] *Urk.* iv. 165, 14. [4] Ex. *pšty*, *Urk.* iv. 1168, 6.

X 7 slice of bread

In Pyr. or is ideo. or det. food, exx.  [2] *wšb* 'eat'; [3] var. [3] *wnm* 'eat'. After O.K. becomes indistinguishable from N 29 and is practically confined to the word [4] var. [5] *wnm* [6] 'eat'. Exceptionally, however, as det. in [7] *snw* 'food-offerings'.

[1] *Pyr.* 807 (M 113). [2] *Pyr.* 805. Sim. *bḥ* 'have abundance', *ib.* [3] *Pyr.* 807. [4] *Dend.* 12. Sim. Munich 3, 7. [5] Brit. Mus. 574, 17; *Paheri* 3. [6] For the reading see on M 42 and Z 11. [7] *Urk.* iv. 481, 12.

8 conical loaf? (in M.E. more often replaced by D 37)

Ideo. give, in *rdi*, *di* 'give' (§ 289, 1) and also in Pyr. rare varr. [1] [2] for the more usual imperative var. M.E. *imi* 'give' (§ 336). The use in both stems seems conclusive for the ideographic character of the sign.[3] Possibly the O.K. reading of the later stem *rdi* was *rḏi*, cf. the personal name var. [4] and the Pyr. var. [5] for *rḏw* 'efflux'. From the same stem, phon. *d* (very rare), ex. [6] *dḳ(r)* 'fruit'. The word [7] 'provisions' probably reads *di*.

[1] *Pyr.* 381. [2] *Pyr.* 392. [3] *Verbum* i. § 454. [4] *ÄZ.* 39, 135. [5] *Pyr.* 788. [6] Cairo 20350, *a*. [7] *Sebekn.* 7, 13; *Urk.* iv. 64, 1; *Ḥaremḥab*, right side 9; see GARDINER, *Egyptian Hieratic Texts*, i. 16*, n. 7.

Sect. Y. Writings, Games, Music

Y 1 papyrus rolled up, tied, and sealed (from Dyn. XII on, also vertically)

Ideo. in [1] var. Pyr. [2] *mḏꜣt* 'papyrus-roll', 'book'. Hence phon. *mḏꜣt* [3] in [4] varr. [5] [6] *mḏꜣt* '(sculptor's) chisel'. Det.[7] writing and things written, exx. *sš* 'write'; *m(w)dt* 'word'; *ḥkꜣ* 'magic'; also abstract notions, exx. *mꜣꜥt* 'truth'; *mꜣw(y)* 'be new'; *rḫ* 'know'; *ꜥꜣ* 'great'. In mathematical books and accounts is often abbrev. for *dmḏ* 'total'.[8]

[1] *Eb.* 30, 7. [2] *Pyr.* 491. [3] *PSBA.* 21, 269. [4] *Two Sculptors* 8. [5] Leyd. *Denkm.* iv. 14. [6] Common in Dyn. XIX. XX. [7] Old uses, *ÄZ.* 57, 75. [8] Compare *P. Kah.* 8, 13. 14. with *ib.* 8, 62. Sim. *P. Louvre 3226*, 10, 8. This use arises from the habit of separating from the phonetic signs for *dmḏ* in M.K. papyri, see Exerc. XX, (*a*), end.

2 [1] O.K. form of last

Use as last.

[1] DAV. *Ptah.* i. 15, no. 341. Sim. in Dyn. XI, exx. Brit. Mus. 614; Louvre C 14. In Dyn. XII, only one thread is apt to be shown, not two as in Y 1, exx. Brit. Mus. 581; Louvre C 1.

Y 3 [1] scribe's outfit, consisting of palette, water-bowl, and reed-holder

Ideo. or det. in var. [2] *sš(w)* 'writings' and the related words, cf. O.K. [3] *zš* 'write'. Perhaps because pigments were ground fine and smooth, det. in [4] *nʿr* 'smooth'; in the Ebers medical papyrus [5] is abbrev. for [6] *snʿr* 'made smooth', 'ground fine'. Also det. of a stem *ṯms* [7] perhaps meaning 'besmear', ex. [8] *tmsw*, sense obscure.

[1] This form is commonest at all periods, exx. O.K., *Saqq. Mast.* i. 4. 8. 20; M.K., *Bersh.* i. 15. 18. 20; Dyn. XVIII, *Th. T. S.* i. 1; *Rekh.* 5; *Puy.* 20, 7. So too in hieratic, MÖLL. *Pal.* i. no. 537. [2] *Rekh.* 2, 16, cf. p. 25. [3] *Sah.* 1; *Pyr.* 906. [4] *Herdsm.* 5; *Eb.* 108, 20. Sim. *nʿ*, *Urk.* iv. 717, 12. [5] Exx. *Eb.* 4, 15. 19; 6, 1. [6] *P. Kah.* 5, 50; *Hearst* 1, 17. In O.K. scenes *šnʿr* means 'polish', MONTET 290. 306; *snʿr ib* 'make calm', lit. 'smooth the heart', *Pt.* 276; BUDGE, p. 262, 14. [7] *Pyr.* 911. [8] BUDGE, p. 110, 2; 262, 5; cf. *ÄZ.* 60, 74.

4 [1] rarer alternative form of last

Use as last.

[1] Exx. O.K., *Ti* 23. 46; M.K., *BH.* i. 29. 30. 35; Dyn. XVIII, Cairo 34017 = LACAU, Pl. 11.

5 draught-board (*znt*) [1]

For unknown reason, phon. *mn*,[2] exx. *mn* 'remain'; *ʾImn* '(the god) Amūn'; *mnḫ* 'wax'.

[1] For this word, see L. *D.* ii. 61, *a*; when it has the draught-board as det., this is much more elaborately made than the sign for *mn*, ex. *Urk.* v. 4, 12. [2] Reading from a large number of Coptic equivalents, exx. *moun* 'remain'; *Amoun* 'Amūn'.

6 [1] draughtsman

Ideo. or det. in [2] var. [2] *ỉb(ỉ)* 'draughtsman'. Hence phon. *ỉbỉ* in [3] varr. [3] [4] *ỉbỉ(w)*, 'dances'.

[1] CAPART, *Rue* 69. [2] *Rec.* 16, 129, Dyn. XX. [3] *BH.* ii. 7. [4] *BH.* ii. 17.

7 [1] harp

Det. in [2] *bnt* (*bỉnt*) [3] 'harp'.

[1] Thebes, tomb 50. [2] *Urk.* iv. 174, 13. [3] Saʿîdic *boinē*.

8 [1] sistrum

Ideo. or det. in var. *sššt* 'sistrum'. Between Dyn. XIII–XVIII occasionally phon. *sḫm* (because of *sḫm*, a kind of sistrum [2]), ex. [3] *sḫm-ỉr(y)·f* 'potentate'.

[1] Thebes, tomb 93. [2] GARD. *Sin.* p. 102. [3] *Kopt.* 8, 8. Cf. Cairo 20539, i. *b* 11.

Sect. Z. Strokes, Signs derived from Hieratic, Geometrical Figures

Z 1 stroke (perhaps properly a wooden dowel) [1]

Ideo. or det. one, unity, exx. var. *wʿ* 'one', 7 'seven', lit. 'seven units' (§ 259). Following an ideogram denotes that this means the actual thing that it depicts (§ 25), exx. *r* 'mouth'; *ḏw* 'mountain'; so too in duals and plurals, exx. [2] *ʿwy* 'the two arms'; [3] *sbȝw* 'stars'; [4] *ḫȝswt* 'countries'; in fem. nouns the fem. ending

Z 1 | (continued)

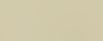
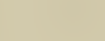
t often intervenes, ex. *ḥst* 'water-jar'. Such writings were often preceded in O.K. by phonetic signs;[5] M.E. survivals of this practice are *s* 'man'; *ḥrw* 'day'. Ideo. with | is occasionally followed by a det., ex. *Rˁ* 'Rēˁ'. Misunderstanding of the function of | often leads to its displacement, exx. [7] for *s* 'man'; [8] for *š* 'pool'. It is strange that [9] is a later writing of *tȝ* 'earth', while [10] (also found in Dyn. XVIII)[11] is the usual writing in Dyn. XII; [12] *dmi* 'town' is likewise difficult to explain, as also are many later exx. of the stroke. Already in Pyr. cases occur of ideo. with | being together transferred to a phonetic use;[13] so often in M.E., exx. *ḥr* 'upon' (§ 165); var. *sȝ* 'son'; so particularly in group-writing (§ 60), exx. *r*; *t*. Along similar lines occurs as det. towns in place of ⊗, ex. [14] *Nn-nsw* 'Herakleopolis'. Occasionally in Dyn. XII | serves merely to fill an empty space, exx. [15] *n* 'for'; [16] *ḏȝ·n·i* 'I ferried across'. In Pyr. | was sometimes used (like ⟍ and ◦) to replace human figures, these being regarded as magically dangerous[17]; so in M.K. coffins, exx. [18] for *i* 'O'; [19] for *Ssnb·n·f*, a man's name; extensions of this use appear to be the rare employment of | as suffix 1st pers. sing. *·i* 'I';[20] perhaps also the fairly common writing [21] for , , or *s* 'man'.

[1] *Hier.* p. 37. [2] Cairo 20538, ii. *c* 7. [3] *Sin.* B 271. [4] *Sin.* B 45. [5] *ÄZ.* 45, 46. [6] *Urk.* iv. 81, 4. [7] *BH.* i. 8, 8. [8] *Urk.* iv. 1165, 10. [9] *Urk.* iv. 102, 15; 615, 11. [10] *Sin.* B 43. [11] *Urk.* iv. 96, 3; cf. *ib.* 149, 14. [12] *Sin.* B 306. [13] *ÄZ.* 45, 50. [14] *Peas.* Bt. 17. Sim. *BH.* i. 25, 79. [15] Louvre C 1, 11. [16] Brit. Mus. 562, 7. [17] *ÄZ.* 51, 22. [18] Lac. *TR.* 1, 6; 7, 1; 8, 1. [19] *ÄZ.* 51, 51. [20] Cairo 20057, *q*, qn. § 505, 1; *ib.* 20538, ii. *c* 4. Already in O.K., *Urk.* i. 126, 2. [21] Cairo 20538, i. *c* 4; *Urk.* iv. 1148, 12.

2 | | stroke | **Z 1** thrice repeated (also written , | **Z 3**, or ◦◦◦, see on **N 33**)

Det. plurality (§ 73, 3), common from Dyn. IX onwards, following an ideo. or det. to show that it should be understood three times, exx. [1] *rnpwt* 'years' for O.K. ; [2] *nḏsw* 'poor men' for O.K. . Examples occur already in Pyr., but very rarely, ex. [3] *mrw* 'canals'; these suggest as origin of the use a contraction of plurals like [4] into , but since ◦◦◦, are found as plur. det. from Dyn. VI onward (exx. [5] *wȝwt* 'roads', [6] *nḏsw* 'poor men') the use of

Z 2 | | | (continued)

| | | | as plur. det. cannot be dissociated entirely from the employment of |, \ or ∘ in Pyr. as substitutes for signs representing human figures which were regarded as magically dangerous;[7] see on | Z 1; \ Z 5; ∘ N 33. In M.E. | | | is found also with purely phonetic signs, exx. [8] *wrw* 'great ones'; [9] *nfrw* 'beautiful', m. plur.; [10] *nfrt* 'beautiful', f. plur. Sometimes it marks plural meaning in words that are not themselves plural, exx. [11] *sn* 'their'; [12] *ḫnyt* 'sailors', a fem. collective (§ 77, 3); [13] *rš* 'many'; such plural meaning was probably felt by the Egyptians in words denoting foodstuffs, materials, etc., though singular in form, exx. [14] *t* 'bread'; [15] *iwf* 'flesh'; [16] *ḥḏ* 'silver'; so too in fem. participles with neuter meaning, ex. *ḏddt* 'what was said', '(things) said' (§ 354). Lastly, | | | is found with abstracts ending in *w* (§ 77, 1), whether these are really plurals or not, exx.  [17] *šmsw* 'following';  [18] *nḏsw* 'poverty'.

[1] *Siut* 4, 22. [2] *Siut* 3, 12. [3] *Pyr.* 508; sim. *ib.* 396. See *ÄZ.* 51, 18, n. 1. [4] *Pyr.* 292. [5] *Urk.* i. 127, 9. [6] *Urk.* i. 151, 11. [7] *ÄZ.* 51, 18. [8] Leyd. V 4, 12. Sim. *ḏdt(w)*, *Meir* iii. 4; *nḫtw*, *Urk.* iv. 654, 14. [9] Cairo 20086, *b* 12. Sim. *Leb.* 61. [10] Cairo 20086, *b* 14. [11] Dots already in *Pyr.* 287, cf. *Rec.* 35, 67. [12] *Urk.* iv. 1, 16. [13] *Sin.* B 147, as predicate. [14] Cairo 20024, *b* 8. [15] Leyd. V 4, 3. [16] *Urk.* iv. 423, 10. [17] BUDGE, p. 80, 14. [18] *Pt.* 428.

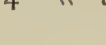
3 stroke | Z 1, thrice repeated vertically

Use as last, common in hieroglyphic from Dyn. XII,[1] rarer in hieratic, where the original form was .[2]

[1] Exx. Leyd. V 4. V 88; Brit. Mus. 572. [2] MÖLL. *Pal.* i. nos. 562. 563.

For ∘ ∘ ∘ see on N 33.

4 \\ two diagonal strokes (less often written ||)

In Pyr. only as det. duality, exx. [1] *ṯn(i)* 'you two' (cf. for the ending  [2] *śnỉ* 'they two'); [3] varr. [4] [5] *rw(i)*, also [6] *rw(y)*, 'the two arms'; and in O.K., ex. [7] *pḥw(i)* 'end' (§ 77, 1). In some cases \\ replaces human figures, these being deemed to be magically dangerous, exx. [8] *ȝḫt(i)* 'the two glorious ones' for ; [9] *sȝt(i)* 'son and daughter'; [10] *t(w)twỉ* 'the two images'. The last use survives in M.E. [11] *Šdty* 'Crocodilopolite', where, however, the hieratic \\ replaces, not dangerous signs, but signs difficult to draw; [12] see below \ Z 5. Elsewhere in M.E. \\ is always phon. *y*, through its constant association earlier with

Z 4 𓏺 (continued)

words of dual form, i.e. ending in *i* (*y*); exx. are 𓏺𓏺 *·fy*, var. Pyr. 𓂝𓏺[13] *·fi*, 'his two' (§ 75, 2); 𓇋𓄿𓏺𓏺 *imnty* 'western'; 𓂋𓄡𓏺𓏺 *sḏmty·fy* 'who will hear' (§ 364). Except in compounds like the last 𓏺 *y* is always final consonant; it has its distinct uses, and 𓏭 is seldom interchangeable with it.[14]

[1] *Pyr.* 2200. Sim. but with dots, *śn(i)*, *Pyr.* 631. [2] *Pyr.* 1424; see *Rec.* 35, 68. [3] *Pyr.* 1588. [4] *Pyr.* 1533. [5] *Pyr.* 1965. [6] *Pyr.* 1235. [7] *Urk.* i. 126, 14. [8] *Pyr.* 1425. [9] *Pyr.* 1248. Sim. *śnt(i)*, *Pyr.* 628. [10] *Pyr.* 1329. [11] ERM. *Hymn.* 1, 4, qu. Exerc. XXXI, (*a*). [12] *Rec.* 38, 183; most similar exx. belong to Dyn. XIX or later. [13] *Pyr.* 2048; see *Rec.* 35, 69. [14] *Verbum* i. § 125.

5 𓏺[1] diagonal stroke as made in hieratic (sometimes also 𓏺)

Identical in origin with the stroke 𓏺 used in Pyr. as substitute for human figures, these being considered magically dangerous, ex. 𓁐𓄿𓂝𓏺[2] *śmśw* 'elder' for 𓁐𓄿𓂝𓅱. In M.E. hieratic used only to replace dets. that were difficult to draw,[3] exx. 𓄿𓏺𓇋[4] *st* 'moment' for 𓄿𓊪𓇋; 𓊃𓏺[5] *snṯt* 'base' for 𓊃𓈙. In hieratic texts of Dyn. XVIII sometimes without preceding phon. signs for 𓃀 B 3, ex. 𓈖𓏺𓄤[6] *'Iḥ-ms(w)* 'ʿAḥmose', a man's name, for 𓈖𓅱𓐍𓏺𓄤.[7] Only very rarely to replace complicated or unusual signs in Dyn. XVIII hieroglyphic, ex. 𓌃𓏺[8] *ḫmt* 'cow', possibly for 𓌃𓏏. Hieratic 𓏺𓏺 as substitute for two dets. (see on 𓏺𓏺 Z 4) is merely a doubling of 𓏺.

[1] See below n. 8. [2] *Pyr.* 608. See *ÄZ.* 51, 20. [3] MÖLL. *Pal.* i. no. 559. [4] *Pr.* 1, 4; *Leb.* 32. 116. [5] *Rhind* 60, 1. [6] NORTHAMPT. 18, 7. [7] NORTHAMPT. 22, 33. [8] *Urk.* iv. 1020, 10. Sim. in *ḫft* 'glory', *ib.* 385, 4. More doubtfully as det. in *smdt* 'staff' (of temple), *Paheri* 9, 39.

6 𓏺[1] hieratic substitute for 𓀀 A 13 or 𓀁 A 14.[2]

Det. death, enemy, exx. 𓄿𓏺[3] *m(w)t* 'die'; 𓊪𓏺[4] *ḫpt* 'decease'; 𓈙𓏺[5] *ḫft(y)* 'enemy'. In hieroglyphic barely distinguishable from 𓎛 F 20.

[1] MÖLL. *Pal.* i. no. 49, B. For the hieroglyphic form here adopted, see the ex. qu. below n. 4. [2] It is doubtful whether this is abbrev. of A 13 or A 14. Mutilation for superstitious reasons has clearly played a part, see *ÄZ.* 51, 51. [3] LAC. *TR.* p. 9, l. 4. [4] Cairo 20003, 2 = *Musée égyptien* i. 18. [5] *Eb.* 109, 17.

7 𓐍 hieroglyphic adaptation of the hieratic abbreviated form of 𓄡 G 43

The hieratic abbreviation of 𓄡 G 43, best transcribed by 𓐍, occurs with increasing frequency from Dyn. IX onwards.[1] In hieroglyphic 𓐍 *w* does not become really common until the reign of Akhenaten.[2] Not to be confused with 𓍿 V 1.

[1] MÖLL. *Pal.* i. no. 200, B. Early exx. at Hat-Nub and in the Bersheh coffins. [2] Early exx., *Urk.* iv. 2, 12; 148, 8, beginning of Dyn. XVIII.

For 𓏲 as hieroglyphic adaptation of the more cursive hieratic form of 𓅓 G 39, see on H 8.

For 𓏴 as hieroglyphic equivalent of the hieratic forms of 𓌙 T 13 and 𓌘 U 39, see U 40.

Z 8 ⬭ oval

Det. round, in [1] *šnw* 'circuit' and the related words. A different sign from ⬭ N 18.

[1] *D. el B.* 156.

(N 33) ○ circle

Det. round, from O.K.[1] onwards common in words from the stem *ḳd(i)* 'go round', exx. [2] *iḳdw* 'builders'; [3] *ḳd* 'character'. From Dyn. XI increasingly often replaced by ◌ W 24.

[1] Exx. *ḳd* 'form', *Urk.* i. 101, 10. 12; *ḳd* 'mould', *Pyr.* 1597.
[2] Cairo 20609, *a* 6. [3] Brit. Mus. 614, 8.

(M 44) △ triangle?

Ideo. or det. in var. *spd* (*śpd*) 'sharp', unless it is there a thorn, as in *srt* 'thorn'. See on M 44.

Z 9 × two sticks crossed

Det. break, exx. [1] *ḥḏi* 'damage'; [2] *gmgm* 'break'; divide, exx. *wpi* 'divide'; *psš* 'divide'; *ḫbi* 'lessen', 'subtract'; actions involving something crossed or encountered, exx. [3] *ḏsi* 'cross'; [4] *wšb* 'answer'; [5] *śbḫ* 'be united'; also in many words where the reason is not apparent,[6] exx. [7] *nkt* 'matter', 'concern'; *tꜣš* 'boundary'; [8] *wdi* 'emit (sound)'. In *ḥsb*, var. O.K. *ḫśb*, 'reckon', lit. 'break up (numbers)' [9] ⋊, the prototype of ×, has become ◌ Aa 2; but in × *ḥsb* '¼' (§ 265) the sign has survived as an ideo. Owing to its use as det. in certain stems, × has acquired special phon. or semi-phon. values as follows: (1) *swꜣ*, in [10] varr. [11] [12] *swꜣi* (*śwꜣi*) 'pass by', from [13] var. [14] *swꜣ* (*zwꜣ*) 'cut off'; (2) *sḏ*, in [15] var. Pyr. [16] *śḏt* 'flame', from [17] *sḏi* 'break'; (3) *ḫbs*, in [18] var. [19] *ḫbsw* 'ploughlands'; (4) *šbn*, in [20] var. [21] *šbn* 'mixed', 'various'; (5) *wp*, in [22] var. Dyn. XX [23] *wp st* 'specify it', a phrase serving to introduce details of accounts; (6) *wr* (reason unknown), exx. [24] *sw(r)i* 'drink'; [25] var. [26] *ḫpr-wr*, a medicament.

[1] *Siut* I, 224. [2] LAC. *TR.* 10, 9. [3] *Sin.* B 13. [4] *Leb.* 4. [5] *Sin.* R 8. [6] See *ÄZ.* 49, 119. [7] *Rekh.* 2, 12. [8] *Sin.* B 140. [9] *ÄZ.* 49, 116; SETHE, *Zahlworte* 77. [10] *Peas.* B 1, 8. [11] *Sin.* B 14. [12] *Sin.* R 39. [13] LAC. *TR.* 7, 4. Sim. in O.K., *Ti* 110. [14] *Rekh.* 2, 13. [15] *Sh. S.* 56; for the reading see DAV. *Ptah.* i. p. 29 and Akhm. ⲥϩⲱⲥⲉⲧⲉ 'holocaust', *ÄZ.* 48, 36. [16] *Pyr.* 124. Sim. *Dend.* 37 F. [17] LAC. *TR.* 10, 7. [18] *Th. T. S.* i. 30. [19] *Th. T. S.* i. 7. [20] *P. Kah.* 15, 68; *Urk.* iv. 769, 9. So usually written in phrases like *tꜣ šbn* 'various loaves'. [21] *Hat-Nub* 11, 14. [22] P. Gurob A (unpublished), vs. 2, 18, end of Dyn. XVIII; so often later. [23] *P. Kah.* 40, 3; cf. *wpt* 'specification', GRIFFITH, *Kahun Papyri*, p. 20. [24] *Eb.* 21, 13–14. [25] *Eb.* 96, 3. Sim. *sꜣ-wr*, *ib.* 9, 13. [26] *Eb.* 96, 10.

Z 10 O.K. form of last — Use as last.

[1] Exx. *Medum* 15 (*ḥsb*); *Ti* 110 (*zwꜣ*). See *ÄZ.* 49, 116.

11 two planks crossed and joined — Ideo. (?) in varr. , *imy* 'who is in' (§ 79) and derivatives. Hence (?) phon. *imi*, ex. var. *imi* 'not be' (§ 342). Since in hieratic is often identical with M 42, Dyn. XVIII hieroglyphic writes [1] var. O.K. [2] for old var. *wnm* 'eat'; so too [3] for [4] *wnḏwt* 'subjects'.

[1] *Urk.* iv. 497, 17; BUDGE, p. 100, 14. [2] *ÄZ.* 42, 10, if not a careless form of . [3] BUDGE, p. 18, 15; 19, 2. [4] MAR. *Abyd.* ii. 30, 28, where is written for .

Sect. Aa. Unclassified

Aa 1 human placenta ? [2] — Cf. [3] *ḫ* 'placenta (?)'. Hence (?) phon. *ḫ*.

[1] Ex. *Five Th. T.* 3. [2] *Sah.* Text, 77; *JEA.* iii. 235. [3] *JEA.* iii. 243.

2 pustule or gland ? [1] — Det. bodily growths or conditions, especially of a morbid kind, exx. [2] *wbnw* 'wound'; [3] *ḫsyt* 'disease'; [4] *wḫḏ* 'suffer'; [5] *ḫpꜣ* 'navel' (whence phon. *ḫp(ꜣ)* in [6] var. [7] *ḫpw* 'sculptured reliefs'); fat, distended, exx. [8] *ḏḏꜣ* 'fat'; [9] *šfw* 'swell'. Replaces a number of O.K. signs that have become obsolete:—(1) = Pyr. V 38, as ideo. or det. in [10] *wt* 'bandage'; [11] *wt* 'embalmer'; [12] *sdwḫ* 'treat', 'embalm'. (2) = O.K. Z 10, as det. in [13] abbrevv. , [14] [15] *ḥsb* 'reckon'; everywhere else has survived as × Z 9. (3) = Pyr. F 52 or O.K. N 32, as det. excrement, in [16] *ḫs* 'excrement'; smell, in [17] *sty* 'perfume'; clay, in [18] *sin* 'clay'. (4) = O.K. W 6, as ideo. or det. in [19] var. [20] *wḫst* 'cauldron'; hence phon. *wḫꜣ* in [21] var. O.K. [22] *Wḫst* 'Oasis'. (5) = W 7, as det. in [23] *mꜣt* 'granite'; [24] *ꜣbw* 'Elephantine'. (6) = V 32, det. in [25] *gw*, prob. for [26] *gꜣwt* 'bundles'; hence phon. det. *gꜣ* in [27] *gꜣw* 'be narrow'. (7) = M 41, det. in [28] *ḏꜣ* 'cedar'.

[1] Conjectured from the very frequent use in the medical papyri and from Aa 3. [2] *Eb.* 70, 2. [3] *Eb.* 36, 14. [4] *Adm.* p. 104. [5] *Eb.* 100, 19. Cf. *JEA.* iii. 203. [6] *Urk.* iv. 422, 11. [7] *Urk.* iv. 425, 2. [8] *Peas.* B 1, 62. [9] *Eb.* 108, 3. [10] *Eb.* 39, 18. [11] *BH.* i. 18. [12] *Eb.* 6, 17. For the reading *sdwḫ*, not *stwḫ*, see *Urk.* iv. 913, 17. [13] *D. el B.* 79. [14] *Th. T. S.* i. 27. [15] Cairo 20296, *i.* [16] BUDGE, p. 123, 7. [17] *Eb.* 71, 17. [18] LAC. *TR.* 72, 42. [19] NAV. ch. 17, 68. [20] *Eb.* 65, 18. [21] *Puy.* 31; reading, see *ÄZ.* 56, 44. [22] *Urk.* i. 125, 14. [23] *Urk.* iv. 623, 5. [24] *D. el B.* 154. [25] *Urk.* iv. 138, 6. [26] *D. el B.* 77. [27] *Eb.* 102, 10. [28] *Urk.* iv. 23, 12; 423, 2.

Aa 3 pustule or gland (?) Aa 2 with liquid issuing from it

Rarer alternative of Aa in its medical or anatomical use, as det. when soft matter or a liquid is meant, exx. [1] *wsšt* 'urine'; [2] *ȝs* 'brains'. Also det. in [3] *sḏ* 'perfume'.

[1] *D. el B.* 110. Sim. *ḳny* 'bulging', *P. Kah.* 7, 60. [2] *Urk.* iv. 84, 8; cf. *ȝs*, *Eb.* 97, 8. [3] *Bersh.* ii. 17.

4 [1] doubtful (Pyr.)

In Pyr. [2] var. [3] *bȝ* 'soul'; also det. in Pyr. [4] var. [4] *bȝt* 'bush'. Later replaced in the word for 'soul' by R 7.

[1] *Pyr.* 1377 = P 615. The forms in M and N (ex. *Pyr.* 1378) show the sign more like a bowl with a spout. [2] *Pyr.* 1378 = P 616. [3] *Pyr.* 1378 = N 1145. [4] *Pyr.* 1377.

5 [1] part of the steering gear of ships?

Ideo. or det. in Pyr. [2] var. [3] *ḥpt* in the phrase *iṯi ḥpt* 'take the *ḥpt*', i.e. 'proceed by boat', *r* to a place; cf. M.K. *ḏsr ḥpwt* 'direct the *ḥpwt*' (plur.), i.e. 'sail'[4]. From M.K. there is a word [5] *ḥpt* 'oar', but the writing in Pyr. makes it impossible to interpret that word as meaning 'oar' from the start.[6] Hence phon. *ḥp*, exx. [7] *Ḥpy* 'Ḥepy', one of the four sons of Horus; [8] *ḥp* 'Apis-bull'. The full stem may have been *ḥiṗ*, cf. Pyr. [9] *ḥiṗ* 'hasten'.

[1] Apparently made of rushes bound together. See for various forms, KEES, *Opfertanz des äg. Königs* (Leipzig, 1912), Pl. 5; PETRIE, *Royal Tombs* ii. 24, no. 210; L. *D.* ii. 6; *Sah.* 31; *Meir* ii. 17, no. 66. [2] *Pyr.* 873. [3] *Pyr.* 1346. [4] *ÄZ.* 62, 4, n. 3. [5] Brit. Mus. 6655, qu. KEES, *op. cit.* 221. [6] See KEES, *op. cit.* 74 foll. [7] PETRIE, *Gizeh and Rifeh* 13 G. [8] *Meir* i. 11. [9] *Pyr.* 1081.

6 [1] doubtful (different from S 23)

Det. in [2] *tmȝ* (from *ṯmȝ*?) 'mat'. Hence (?) phon. det. *ṯmȝ* in [3] var. [4] *ṯmȝ*, a kind of land-division.

[1] Brit. Mus. 828. [2] *BH.* ii. 13. [3] Brit. Mus. 828, qu. § 450. [4] *Rekh.* 3, 18, qu. Exerc. XXX (iii).

7 [1] doubtful (in Dyn. XVIII often reversed [2])

Det. or phon. det. *sḳr* (*śḳr*) in [3] varr. [4], [5], [6] *sḳr* (*śḳr*) [7] 'smite'.

[1] Exx. O.K., *Ti* 60; *Sah.* 1. The sign has been supposed to represent a mat of papyrus, *Rec.* 26, 48. From Dyn. XIX onwards interpreted as a claw or hoof, so already perhaps *D. el B.* 100; in *Gebr.* i. 14 (Dyn. VI) it looks like an arm. The sign is not found in hieratic. [2] Exx. *Urk.* iv. 9, 14; 659, 15. [3] *Urk.* iv. 895, 5. [4] *D. el B.* 100; *Urk.* iv. 780, 11. [5] *Urk.* iv. 36, 7 in *sḳr-ꜥnḫw* 'prisoners of war'. [6] *Sin.* R 14. 15. [7] In O.K. regularly written without *r*, exx. *Ti* 60; CAPART, *Rue* 33; *Pyr.* 1138. 1431.

8 irrigation runnels as in N 24?

Ideo. or det. in [1] var. [2] *ḏsṯt* 'estate' in the title 'steward of the estate'; the meaning of *ḏsṯt* and the interpretation of here depends on the not improbable identification of this title with [3] (var.) [4] in another tomb of Dyn. XII; the word [5]

Aa 8 (continued)

var. [6] 'estate' would in this case read *ḏꜣtt*. Hence phon. *ḏꜣt* in Dyn. XVIII [7] var. O.K. [8] *ḏꜣḏꜣt* 'magistrates', 'assessors'. For an unknown reason, phon. *ḫn*,[9] exx. [10] *ḫn* 'complete', 'be complete'; [11] *ḫn* 'mat'. In hieratic stands not only for itself but also for certain other signs, whence confusions have resulted both in modern transcriptions and in actual hieroglyphic texts. Thus is found (1) for [12] N 24 in hierogl. [13] *spt* (*spꜣt*?) 'district'; (2) for V 26 in apparent hieratic [14] var. [15], which hieroglyphic varr. show should be transcribed [16] and [17] respectively. Possibly through some confusion with O 34 [18] is found in Dyn. XVIII hieroglyphic for *smt* 'desert', 'necropolis', as a mediating var. [19] proves; so too the name of king [20] var. [21] var. Dyn. I [22] is to be read *Zmty*, the writing on the Table of Abydos and the Οὐσαφαις of Manetho being probably due to mistaken renderings of the hieratic.

[1] *BH.* i. 30. 35. [2] *BH.* i. 29. [3] *Bersh.* i. 18. See GRIFFITH, *Kahun Papyri*, p. 31. [4] *Bersh.* i. 27. [5] *Peas.* B 1, 24; *P. Kah.* 11, 21; 15, 63. [6] *Peas.* R 66. [7] *Rekh.* 3, 18. [8] *Ti* 121. [9] Reading from Boh. *kēn* 'finish', 'cease' = Eg. *ḫn* 'complete', see next note; also from varr. of a very late word *ḫn* 'throne', compare CHASSINAT, *Mammisi* 76 with ROCHEMONTEIX, *Edfou* i. 375. [10] *Pt.* 269. Common in L.E., see BRUGSCH, *Wörterbuch*, Suppl. 1251. [11] *Adm.* 10, 5. Sim. *Rekh.* 2, 1. [12] Not in MÖLL. *Pal.* i. ii; perhaps only found *Peas.* R 66, see above n. 6. [13] *Urk.* iv. 484, 2. The reading of *Sebekkhu* 1 is more doubtful. [14] *Sin.* B 9. [15] *Sin.* R 34. [16] Cf. Louvre C 1, vert. 7. [17] Cf. *Hamm.* 48, 9. [18] Especially in the title of Hathor, *ḥrt-tp smt* 'chief over the desert', ex. Cairo 588 compared with *ib.* 593; see too *Urk.* iv. 1003, 5. [19] *Rec.* 28, 169. [20] *Eb.* 103, 2. [21] BUDGE p. 145; cf. the dual *smty* 'the two deserts', *Urk.* iv. 383, 15. [22] *Unt.* iii. 24; GAUTHIER, *Livre des Rois*, i. 6.

9 [1] doubtful

Det. in [1] *ḫwd* 'rich'.

[1] Exx. *D. el B.* 110; *Rifeh* 7, 22.

10 [1] doubtful

Det. in [1] *drf* 'writing'.

[1] Exx. *BH.* i. 7. Rather different forms, *Siut* 1, 263; *Urk.* iv. 776, 10.

11 doubtful[1] (sometimes vertically ‖ or ‖)

For an unknown reason, phon. *mꜣꜥ* in [1] var. *mꜣꜥt* 'truth' and the related words. Note specially often the writing *mꜣꜥ-ḫrw* 'true of voice' (§ 55).

[1] Neither the form nor the value suit the identification with the flute (*mꜣt*) sometimes upheld.

12 [1] O.K. form of last

Use as last.

[1] Leyd. *Denkm.* i. 5. Also in Dyn. XII, Leyd. V 6 = *Denkm.* ii. 3. Often tapers from right to left, ex. DAV. *Ptah.* i. 17, no. 393.

For , see U 4. 5.

Aa 13 [1] gazelle's rib? [2]

Ideo. or det. in O.K. *im*, plur. *imw*, a part of the body.[2] Hence (?) phon. *im*, exx. *imi* 'give', imper. (§ 336); *imw* 'boat'; also, from Dyn. XVIII on, phon. *m*.[3] Ideo. also in var. *gs*, varr. Pyr. ,[4] [5] *gś*, 'side', 'half'. Hence phon. *gs*, exx. [6] var. [7] *gs* 'anoint'; [8] var. [9] *gsti* 'palette'.

[1] Exx. Dyn. XII, *Meir* iii. 23 (*im*); Dyn. XVII, *Kopt.* 8, 5 (*im*); Dyn. XVIII, *Rekh.* 3, 29 (*gs*); *D. el B.* 116 (*im*); there is no difference between *im* and *gs*. [2] *ÄZ.* 35, 170. [3] *Wb.* 77. [4] *Pyr.* 925. [5] *Pyr.* 1092. [6] *Hearst* 10, 16. [7] *Sin.* B 293. [8] *Peas.* B 1, 305. [9] MASPERO, *Trois Années de Fouilles*, Pl. 2; see *Sphinx* 12, 117.

14 [1] O.K. form of last

Use as last.

[1] Exx. DAV. *Ptah.* i. 17, nos. 380–2 (*im*).

15 [1] alternative form of Aa 13 (Dyn. XVIII)

Use as last.

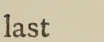
[1] Exx. *Paheri* 3; *Amarn.* i. 26 (prep. *m*). This straight form is usual from late Dyn. XVIII on.

16 short form of Aa 13

Used only in [1] var. [2] *gs* 'side', 'half' and as phon. *gs*.

[1] Exx. *Urk.* iv. 429, 12; 630, 17. [2] *Urk.* iv. 367, 9; *D. el B.* 113.

17 [1] back of something [2] (O.K. and M.K. form)

Ideo. in *sꜣ* (*śꜣ*) 'back', Coptic *soi*. Hence phon. *sꜣ* (*śꜣ*),[3] exx. [4] *sꜣwt* 'walls'; *sꜣi* 'be satiated'; *šsꜣ* 'be skilled'. In group-writing (§ 60)  or is used for *s*.[5]

[1] O.K. forms, *Saqq. Mast.* i. 2; *Sah.* 1; MONTET 225; Dyn. XI–XII, Brit. Mus. 614, 9; Leyd. V 4, 5; *Sebekkhu* 4. See also on Aa 18; there is great variety in detail. [2] Inferred from the use of in *śꜣ* 'back', *ÄZ.* 45, 45; latest discussion, MONTET 225–6. [3] For *ś* see *Pyr.* 959 (*śṯḥ*). [4] *Siut* 1, 235. [5] BURCHARDT § 105.

18 [1] Dyn. XII–XVIII form of last

Use as last.

[1] Exx. Dyn. XII, *Bersh.* i. 18; Berl. *ÄI.* i. p. 258, 12; Dyn. XVIII, *Rekh.* 2, 2; *Paheri* 9, 48.

19 [1] doubtful (different from V 19)

For unknown reason, phon. det. *ḥr*, exx. [1] *ḥr* 'prepare'; *ḥryt* 'dread'.

[1] *D. el B.* 69.

20 [1] doubtful [2]

For unknown reason, phon. *ḥpr* in var. [3] *ḥpr* 'equip' and derivatives.

[1] O.K. forms, *Sah.* 52 (elaborate as in Dyn. III, see WEILL, *IIe. et IIIe. Dynasties*, Pl. 4); *Ti* 25; Dyn. XVIII, *D. el B.* 91; *Puy.* 12. [2] Clearly not identical with the counterpoise *mḥnḫt*, for which see JÉQ. 65–6. [3] *Pyr.* 1465; Louvre C 14, 7.

21 [1] a cutting tool?

Ideo. (?) or det. in varr. , [2], O.K. [3] *wḏḥ* 'sever', 'judge'. In M.K. coffins or is sometimes used as a substitute for the god *Stḫ* 'Seth'.[4]

[1] Exx. O.K., DAV. *Ptah.* i. 17, no. 387; *Ti* 132; Dyn. XVIII, *Rekh.* 10, 14. [2] *Urk.* iv. 1079, 2. [3] *Ti* 132. [4] Exx. *Ann.* 5, 231. 232. 245.

22 combination of Aa 21 and D 36

Use as last.

Aa 23 [1] doubtful

Det. in [2] varr. ,[3] [4] var. Pyr. [5] *mḏd* 'hit (a mark)', 'adhere to (a path)' and derivatives.

[1] Thebes, tomb 85. Very various in form; exx. M.K., Brit. Mus. 614, 8; *Siut* I, 221; Dyn. XVIII, *Puy.* 68; *Th. T. S.* i. 17. [2] *Urk.* iv. 484, 5. Sim. *Peas.* B I, 212. [3] Brit. Mus. 581. [4] Louvre C 174. [5] *Pyr.* 2048.

24 [1] O.K. form of last

Use as last.

[1] *Sinai* 7. See *ÄZ.* 30, 52; 62, 1.

25 [1] a fetish or religious emblem?

Ideo. in [2] var. O.K. [3] *ś . . .*,[4] title of a priest.

[1] Ex. *Sah.* 32. [2] *Ikhern.* 16. Sim. *Siut* I, 268. [3] *Annals of Archaeology* (Liverpool), iv. 103. [4] Reading doubtful, since the proposal (*Unt.* iv. 63) to read *smꜣ* (*zmꜣ*) on the basis of Cairo 20538, ii. *c* 6 appears to be wrong; SETHE, *Lesestücke* 68 gives *wbꜣ*.

26 [1] doubtful

Phon. det. *sbꜣ* (*śbꜣ*) in [2] *sbꜣ* (*śbꜣ*) 'rebel'. Often replaced by T 14.

[1] *D. el B.* 115. Sim. *Pyr.* 81. 1722. [2] *D. el B.* 115. Sim. MAR. *Abyd.* ii. 29, 18.

27 [1] doubtful [2]

For an unknown reason, phon. *nḏ*, exx. varr. ,[3] [4] *nḏ* 'ask', 'inquire'; var. [5] *nḏnḏ* 'take counsel'. Except in *inḏ ḥr* 'hail to' (§ 272) is usually accompanied in M.E. by W 24.

[1] Exx. O.K., *Medum* 11; DAV. *Ptah.* i. 17, no. 376; Dyn. XII, *Th. T. S.* ii. 14; Dyn. XVIII, *Rekh.* 2, 5. [2] The view that the sign depicts a winder for thread (*Hier.* p. 61) is not supported by the earlier forms. It has also been thought to represent a porridge-stirrer, *Man* 1909, no. 96. [3] *Sin.* B 166. [4] *Rekh.* 2, 5. [5] *Sin.* B 113.

28 an instrument used by bricklayers? [1] (different from M 40 and P 11)

Ideo. (?) in var. [2] *ḳd* 'build', 'fashion (pots)' and related words.

[1] This view is favoured by the fact that the sign sometimes stands alone in the sense of 'builder', ex. *Sah.* 54. Other suggestions are a plasterer's float (*Hier.* p. 49) and a striker used in measuring corn (QUIB. *Saqq.* 1911–12, Pl. 17 and p. 26). [2] *Siut* i. 236. Sim. *Dend.* 11.

29 [1] O.K. form of last

Use as last.

[1] *Sah.* 54. Sim. DAV. *Ptah.* i. 13, no. 271.

30 [1] ornamental *chevaux de frise* on tops of walls, cf. O 11 [2] (sometimes written horizontally) [3]

Ideo. or det. in [4] *ḫkr* 'be adorned'; [5] *ḫkrw* 'ornament', 'adornment' and the related words.

[1] Ex. *Th. T. S.* iii. 12. [2] See the picture BISSING, *Re-Heiligtum* ii. 9. Later shown as frieze in tombs. Recent discussions, *Ancient Egypt* 1920, 111; *Deutsche Literatur Zeitung* 1926, 1879. However, the O.K. form of the hieroglyph (see Aa 31) is quite different. [3] Ex. *D. el B.* 60, 6. [4] *Bersh.* i. 14, 9. Sim. *D. el B.* 60, 6. [5] *Urk.* iv. 657, 6.

31 [1] O.K. form of last

Use as last.

[1] DAV. *Ptah.* i. 17, no. 392. See *ÄZ.* 34, 162.

32 [1] doubtful [1] (sometimes written , from Dyn. XVIII also [2])

Ideo. or det. in [3] *Tꜣ-Sṯ(i)*, varr. Pyr. ,[4] [5] *Tꜣ-Zṯ(i)*, 'Nubia'; [6] var. [7] *sty*, a Nubian mineral.[8]

[1] Not a bow, WOLF, *Bewaffnung* 27, n. 4. [2] *Urk.* iv. 7, 3, qu. Exerc. XXXII, (*a*). [3] *ÄZ.* 45, Pl. 6, 7. [4] *Pyr.* 994. [5] *Pyr.* 1867; see too *ÄZ.* 45, 128. [6] BUDGE, p. 284, 12. [7] *Urk.* iv. 1099, 11. [8] See *Rec.* 39, 22.

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Sect. B. WOMAN AND HER OCCUPATIONS

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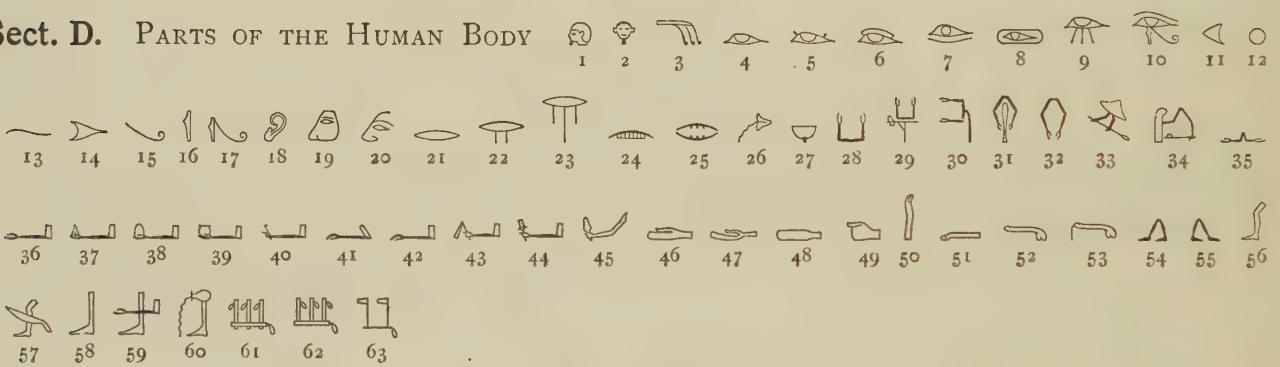
Sect. D. PARTS OF THE HUMAN BODY



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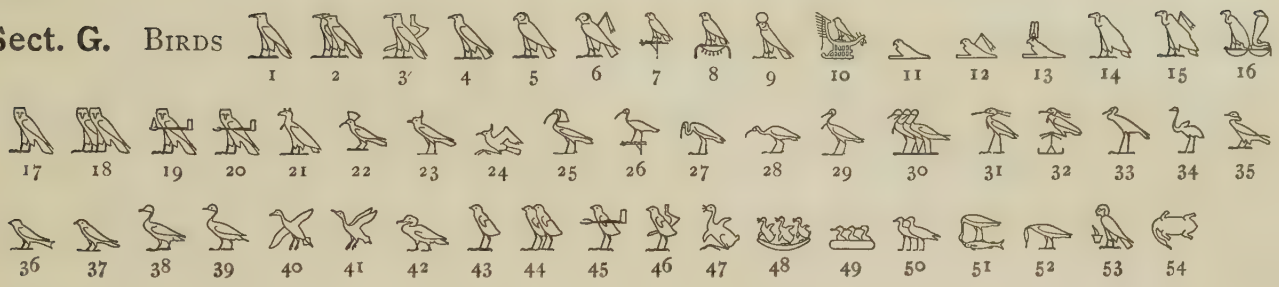

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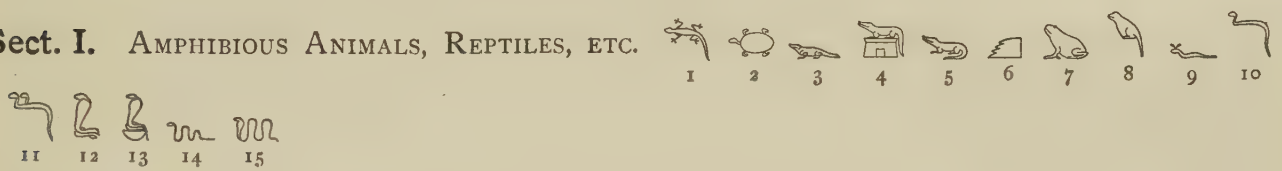
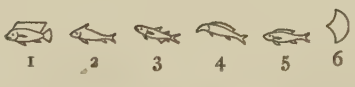


Sect. K. Fishes and parts of Fishes



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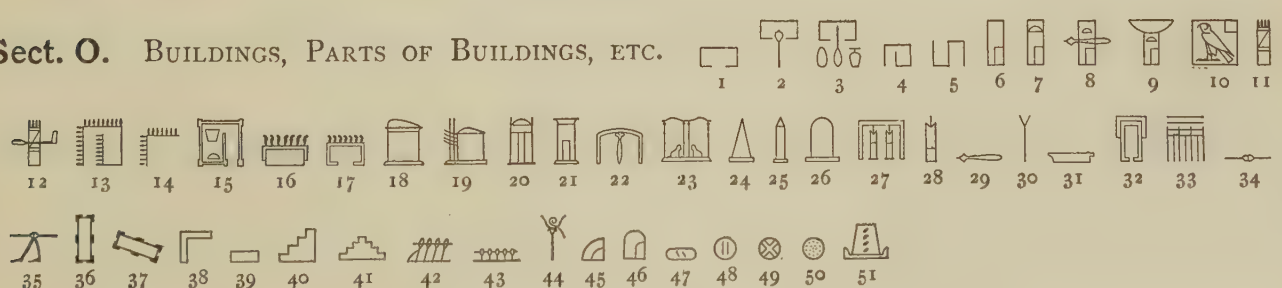

Sect. P. Ships and Parts of Ships

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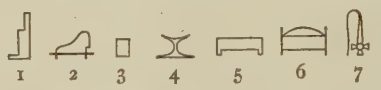
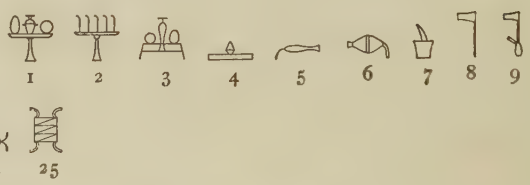


Sect. R. Temple Furniture and Sacred Emblems



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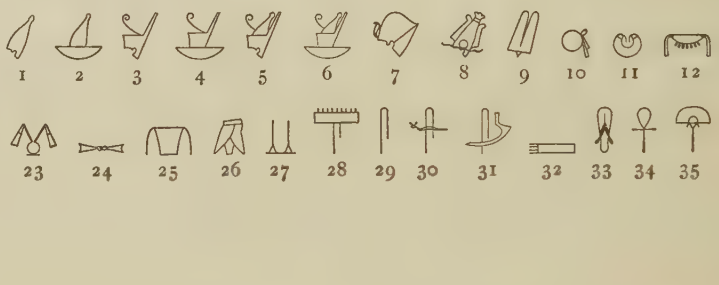

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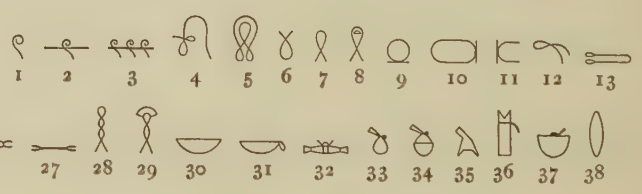

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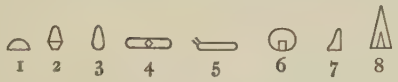
Sect. X. Loaves and Cakes 
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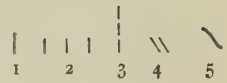
Sect. Y. Writings, Games, Music
1 2 3 4 5 6 7 8

Sect. Z. Strokes, Signs derived from Hieratic, Geometrical Figures 
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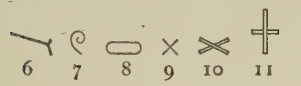
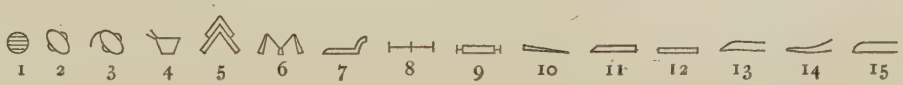

6 7 8 9 10 11

Sect. Aa. Unclassified 
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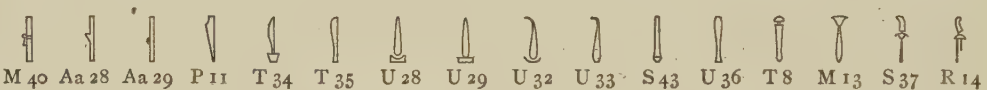
16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

A SELECTION OF SIGNS GROUPED ACCORDING TO SHAPE

Tall narrow signs 
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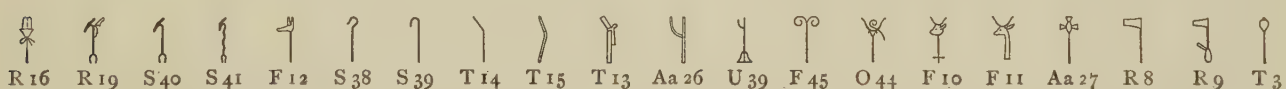

R16 R19 S40 S41 F12 S38 S39 T14 T15 T13 Aa26 U39 F45 O44 F10 F11 Aa27 R8 R9 T3

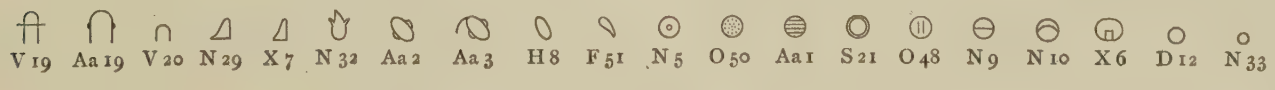
T4 V24 V25 U23 S42 F28 U34 U26 U27 U25 Y8 F35 F36 P8 T22 T23 S44 Aa25 Aa21 Aa30

Aa31 Aa20 V36 V17 V18 V28 V29 S34

Low broad signs
N18 X4 X5 Z8 O47 V26 V27 R24 Aa9 S24 R22 R23 V32

W8 Aa7 S32 Aa11 Aa12 N20 F33 Aa10 R5 F30 V22 V23 F42 N11 N12

Low narrow signs
N34 U30 W11 W13 W12 T28 W10 Aa4 R7 M39 M36 F43 F41 O45 O46


V19 Aa19 V20 N29 X7 N32 Aa2 Aa3 H8 F51 N5 O50 Aa1 S21 O48 N9 N10 X6 D12 N33

EGYPTIAN-ENGLISH VOCABULARY

N.B.—In arranging the words of this vocabulary, the feminine ending *t* is ignored, and derivatives in *-i* (*y*) or *-w* directly follow the simple stem. The consonants *ś* and *s* are not distinguished, and in choosing between *ṯ* and *t*, or between *ḏ* and *d*, the form commonest in Middle Egyptian has as a rule determined the position.

ꜣ

ꜣ encl. part., § 245.

var. *ꜣt* moment.

ꜣwi extend, reach out (trans.); be long.

ꜣw length; *r ꜣw·f* entire, § 100, 3.

ꜣwt-ib joy.

ꜣwt oblations, offerings.

ꜣb cease; foll. by infin., § 303.

ꜣbw cessation.

ꜣbi wish (vb.); foll. by infin., § 303.

var. *ꜣby* panther, leopard.

ꜣbw elephant.

var. *ꜣbw* Elephantine, an island in the First Cataract.

ꜣbw ivory.

ꜣbw brand (vb.).

ꜣbḫ unite, be united, *m* with.

ꜣbd month; see pp. 203; 475, N 11.

ꜣbḏw Abydos, a town in Upper Egypt.

abbrev. (p. 172) *ꜣpd* bird, goose; in plur. fowl.

ꜣmi mix, compound, *ḥr* with.

ꜣmm seize, grip.

ꜣr restrain, hold back, *ḥr* from.

ꜣhw pain, trouble.

var. *ꜣḫt* field.

ꜣḫ spirit.

ꜣḫ be beneficial, advantageous, glorious.

var. *ꜣḫt* horizon; see p. 477, N 27.

var. *ꜣḫty* belonging to the horizon; see too *Ḥr*.

var. *ꜣḫt* inundation-season, p. 203.

ꜣs hasten, hurry (oneself, § 337, 1).

ꜣs quickly, § 205, 4.

ꜣst (p. 487, Q 1) Isis.

ꜣsḫ reap.

ꜣšr roast.

ꜣḳ perish.

ꜣtf the *ꜣtf*-crown of Osiris.

var. *ꜣṯp* load (vb.).

ꜣd be aggressive, angry.

i

i suffix-pron. 1st sing. c., I, me, my; varr. , , , , , , § 34.

var. *i* O, §§ 87. 258.

i reeds.

var. *ist* mound, region.

ist standard, for carrying religious symbols.

var. *ist* back.

var. *iswt* office, rank.

var. *isw* praise.

var. *iꜣw* old; old man.

iꜣwt old age.

iꜣby left(-hand).

iꜣbty eastern.

iꜣbtt East.

iꜣm date-palm.

iꜣm tent.

iꜣm, varr. *imꜣ*, *im(ꜣ)*, be gracious.

iꜣmt charm, favour.

iꜣmw splendour, brilliance.

iꜣrw reeds.

iꜣrrt grapes.

iꜣḫi be inundated.

iꜣš, later var. *rš*, call, *n* a person.

var. *iꜣdt* dew.

ii come; be welcome, § 313; *ii·wy* welcome, § 374; peculiarities of *śḏm·f* forms, § 459; as aux. vb., § 483, 1.

iyt mishap, harm.

irí wash.

irḏ unite.

irn sacred baboon.

irr ascend.

irrt cobra, uraeus.

irḥ moon.

iw is, are; perhaps derived from , §§ 29. 461; before adverb. pred., §§ 29. 37. 117; foll. by suffixes, § 37; *iw wn* there is, are, § 107, 2; *iw* omitted after *iśṯ*, *nn*, *nty*, § 107, 2; presence or absence of, in sentence with adverb. pred., § 117; before nom. subj., § 117, 1; before pronom. subj., § 117, 2; *n* before *iw*, very rare, § 120; not used in sentence with nom. pred., § 125; rare in sentence with adject. pred., §§ 142. 467; introducing pseudo-verbal construction, § 323; as aux. vb., § 461; *iw śḏm·f*, § 462; *iw·f śḏm·f*, § 463; passive *iw śḏm·f*, § 465; *iw śḏm·n·f*, §§ 68. 464; with impers. vb. of motion, § 466; with words of adjectival meaning, § 467; exceptional uses, § 468.

iw come; peculiarities of *śḏm·f* forms, § 459; as aux. vb., § 483, 2.

iw·f-rꜣ·f a *crescit eundo*, a man who rises in rank.

iw island.

iw dog.

iw without a boat.

iw wrong, crime.

iwyt wrongdoing.

iwꜣ ox.

iwr thigh (of beef), femur.

iwr inherit.

iwrt heritage, inheritance.

iwrw heir.

iwrw, var. *rrw*, ring.

iwf meat, flesh.

iwn complexion, nature.

iwn column.

'Iwn-mwt·f Pillar-of-his-Mother, a name of Horus.

var. *iwnyt* hall of columns.

iwnt bow.

'Iwnw Heliopolis, On of the Bible.

'Iwnt Dendereh.

'Iwnty-Sty Nubian foreigner (lit. bowman).

iwnn sanctuary.

iwr conceive, become pregnant.

iwsw balance.

iwty who . . . . . not, which . . . . . not, §§ 202–3; before infin., § 307, 2; foll. by imperf. *śḏm·f*, § 443; *ntt iwtt* everything, § 203, 4; *ḥr-iwtt* because . . . . . not, § 223; *iwty n·f* he who has nothing, § 203, 1; *iwty sw* he who is (or has) nothing, § 203, 2.

iwd separate (vb.); *r-iwd* . . . . . *r* between . . . . . and, § 180.

ib heart, wish (n.); *n-ib-n* in order that, § 181; *rdi ib m-sꜣ* be anxious about, § 178.

ib wish (vb.), § 292.

ibi thirst (vb.); thirsty.

ibw refuge.

ibḥ tooth.

ip count, calculate, reckon.

'Ipt-swt Most-select-of-Places, name of the temple of Karnak.

varr. , *ipt* private chamber, harîm.

ipw these, pl. m., § 110.

ipn these, pl. m., § 110.

iptw these, pl. f., § 110.

iptn these, pl. f., § 110.

ifdt a four, quartet, § 260.

im there, therein, therewith, therefrom, adv. from *m*, § 205, 1.

imy being in, adj. from *m*, §§ 79. 80; of, following adjectives with superlative meaning, § 97.

imyt-pr estate, testament.

varr. , *imy-r* overseer, § 79.

imy-ḫt (adj. from *m-ḫt*) one who goes after *or* accompanies.

imytw between, § 177; also *m-imytw*, *r-imytw*.

im(ꜣ), etc., see under *iꜣm*.

var. *imiḫ* marrow.

var. *imiḫ* venerated state.

imiḫy revered, honoured.

var. *imi* give, place, imper. of verb for 'give', § 336; foll. by obj. + old perf., § 315; foll. by *śḏm·f*, § 338, 2.

var. *imi* negative verb, §§ 342. 343. 345.

imn hide.

'Imn Amūn, the god of Thebes.

imnt West.

imnty western.

imntt West.

var. *in* by, of agent, §§ 39, end; 300; prep. § 168.

in indeed, non-encl. part., § 227; *in* + noun + *śḏm·f*, §§ 227, 2; 450, 5 (*e*); *in* + noun + participle, §§ 227, 3; 373; element in indep. pronouns, §§ 64. 227; ellipse for *ḏd·in*, § 436; interrog. part., §§ 491, 3; 493; *in iw* introducing interrog. sentences, § 492; *in ntt* is it the case that. . . . .?, § 494, 1. 2; *in nt-pw* is it the case that . . . . .?, § 494, 3; *in m* who?, §§ 227, 3; 496.

in emphatic form of prep. *n*, §§ 148; 155, end; 164.

int valley.

ini bring, fetch, remove.

varr. , *'In-ḥrt* Onūris, the god of Abydos.

var. *inw* tribute, gifts.

var. *inb* wall.

'Inpw the dog-headed god Anubis.

inm skin.

var. *inn* indep. pr. 1st pl. c., we, § 64.

𓄿𓂋𓊪 *inr* stone.

𓄿𓃀𓈙 *inḥ* eyebrows.

𓄿𓃀𓈙𓎛 *inḥ* surround, enclose.

𓄿𓃀𓂝𓏏 *inḳ* envelop.

𓐍 *ink* indep. pron. 1st sing. c., I, § 64; sometimes written 𓄿𓐍, 𓄿𓐍𓀀, 𓐍𓄿𓀀; belonging to me, § 114, 3.

𓄿𓋴𓅱 *inḏ ḥr* foll. by suffix, hail to, § 272.

𓄿𓂧 *ir* emphatic form of the prep. *r*, § 149; as to, § 149; if, foll. by *śḏm·f*, § 150; if, foll. by *śḏm·n·f*, § 151; foll. by imperf. *śḏm·f*, § 444, 4; foll. by perf. *śḏm·f*, 454, 5.

𓇋𓂻 *irt* eye.

𓂝 *iri* make, do; imper. of, foll. by infin., § 338, 1; as aux. vb., § 485.

𓇋𓈖 *ir·n*, f. 𓇋𓈖𓏏 *irt·n*, engendered by, § 361.

𓄿𓂧𓃀𓏏𓏏𓏏 *irw* form, nature.

𓄿𓂧𓅓𓏛 *iry* relating to, adj. from *r*, § 79.

𓄿𓂧𓅓 *iry*, var. 𓄿𓏏𓏏𓏏 *irw* (?), thereof, § 113, 2.

𓅓𓊃 *iry r³* door-keeper.

𓅓𓎛𓂋𓐍 *iry nfr-ḥꜣt* keeper of the diadem (?).

𓄿𓂻𓅓𓏛 *irt* duty.

𓄿𓂻𓈗 *irp* wine.

𓄿𓂋𓆑 *irf*, var. 𓂋𓆑 *rf*, encl. part., § 252.

𓄿𓂧𓃭𓀁𓏛 *irtyw* mourning.

𓄿𓂋𓏏𓎛𓏏 *irtt*, later 𓄿𓇋𓏏𓎛𓏏 *irtt*, milk.

𓄿𓎛𓐎 *iḥ*, etc., see under 𓍿𓎛𓐎 *ꜥḥ*.

𓄿𓎛𓃒 *iḥ* ox.

𓄿𓎛𓃭𓊪 *iḥw* stable (for horses).

𓄿𓄿𓎛𓂝 *yḥ* interject. hey!, § 258.

𓄿𓈙 *iḫ* non-enclit. part., then, therefore, §§ 40, 3; 228; foll. by *wn·f*, § 118, 2; foll. by imperf. *śḏm·f*, § 440, 4; foll. by perf. *śḏm·f*, § 450, 5, *a*; interrog., what?, § 501.

𓄿𓈙𓇋𓅱𓀀𓐍 *iḫm-sk* 'Indestructible', name given to the circumpolar stars.

𓄿𓈙𓂋𓐍 *iḫr*, var. 𓈙𓂋𓐍 *ḫr*, non-encl. part., § 239.

𓄿𓏏 *is* encl. part., § 247; after indep. pron., §§ 127, 4; 136; as interrog. part., § 491, 2. See also 𓈖𓄿𓏏 *n is*.

𓄿𓇋𓂝 *is* go (imper.).

𓄿𓊪 var. 𓄿𓏏𓏏𓊪 *is* tomb, tomb-chamber.

𓄿𓊪𓐍 *isi* be light (in weight).

𓄿𓏏𓏏𓏏𓀀 *ist* crew.

𓄿𓏏𓋴𓀀 *isw* non-encl. part., § 232.

𓄿𓏏𓏏𓏏𓅱𓏏𓏏 *isw* reeds.

𓄿𓏏𓅱𓐍 *iswt* old times, antiquity.

𓎛𓅱𓏏 *isw* payment; *m-isw*, rarely *r-isw*, in return for, § 178.

𓄿𓏏𓊃𓅱 var. 𓄿𓊃𓅱 *isft* evil, wrongdoing.

𓄿𓏏𓊃𓈖𓅱 *isfty* evil one, sinner.

𓄿𓏏𓋴 *isḳ* lo, archaic var. of *istꜣ*, §§ 119, 3; 230.

𓄿𓏏𓊪 *ist* lo, later form of *istꜣ*.

𓄿𓏏𓎡 *istꜣ* lo, non-encl. part., § 231; in sentence with adverb. pred., § 119, 2; in sentence with nom. pred., § 133; in sentence with adject. pred., § 142; in virtual clause of time with verbal pred., § 212; used enclitically, § 248.

𓄿𓊪𓏏𓏏𓏏 *išt* property, belongings.

𓄿𓐟𓊪𓀀 *išst* what?, § 500; *ḥr sy išst* wherefore?, § 500, 4; *išst iry*, § 500, 5.

𓄿𓂋𓏏𓎛 *iḳr* be excellent, precious; excellence, virtue; *n-iḳr-n* by virtue of, § 181; *r iḳr* exceedingly, § 205, 5.

𓄿𓋴𓀀 var. 𓀀𓄿𓄿 *iky* miner.

𓄿𓋴𓎼𓀀 *ikb* (*iꜣkb*) mourning.

𓄿𓂋𓅱𓆑 *ikm* shield.

𓄿𓎟𓂋𓏏 *iġrt*, var. 𓎟𓂋𓏏 *grt*, encl. part., § 255.

𓄿𓏏𓏏𓏏 *it* barley, corn.

it(i) (p. 43, n. 1) father. var. *it-nṯr* father of the god, divine father, name of a class of priests.

var. *ity* sovereign, monarch, p. 75.

'Itm, var. of *Tm*, the sun-god Atum.

itn sun's disk, sun.

itnw rebel, adversary.

itrw river.

itrw a large linear measure, Greek 'schoenus', § 266, 2.

itrt sanctuary.

iṯḥ drag.

iṯḥ prison.

iṯi, var. *iti*, take away, seize.

idi be deaf.

var. *idb* bank (of river), cultivated area; *idbwy* the two banks, i. e. Egypt.

var. *idn* replace.

idnw deputy.

idr bandage.

idr herd.

idḥw the marshlands of the Delta.

ꜥ

ꜥ hand, arm; see also *m-ꜥ*, *r-ꜥ*, *ḥr ꜥwy*, *ḫr-ꜥ*.

varr. , , *ꜥw* dragoman.

ꜥt limb, member.

ꜥt room, department, house; *iry ꜥt* official, one belonging to a department.

var. *ꜥi* be great; *ꜥ* great, large (adj.).

ꜥst greatness; *n-ꜥst-n(t)*, *m-ꜥst-n* inasmuch as, § 181; *r ꜥst* greatly, § 205, 5.

ꜥw greatly, § 205, 4.

ꜥ here, § 205, 1.

ꜥ door; *iry ꜥ* doorkeeper.

ꜥ column.

ꜥ donkey, ass.

ꜥt precious stone.

var. *ꜥbt* offerings.

var. *ꜥm* an Asiatic.

ꜥwy sleep.

ꜥwt flock, herd (of small cattle); goats.

ꜥwi rob, steal.

ꜥwi-ir·f brigand.

ꜥwn be rapacious, deal greedily with.

var. *ꜥb* horn.

ꜥb union, company; *m-ꜥb* in the company of, § 178.

ꜥbw purification.

ꜥbi, a sceptre.

var. *ꜥbi* stela.

ꜥbꜥ boasting, exaggeration.

ꜥpr equip, *m* with.

ꜥff fly (n.).

var. *ꜥfty* brewer.

ꜥfdt (old *ꜥfḏt*) box.

ꜥm swallow.

ꜥmꜥst throw-stick.

ꜥnt nail, finger-nail.

ꜥn (*ꜥin*) beautiful.

ꜥnw (*ꜥinw*) limestone.

ꜥnn turn back.

ꜥnḫ live; *ꜥnḫ wḏꜣ snb* may he live, be prosperous, be healthy!, §§ 55. 313; *ꜥnḫ n·(i)* as ..... lives for me, oath, § 218; *ꜥnḫ(w) ḏt* may he live eternally!, § 313; as obj. of *irì* 'make', § 378.

ꜥnḫ life; *nb-ꜥnḫ*, sarcophagus.

ꜥnḫ swear; oath, § 218.

ꜥnḫ ear.

ꜥnḫ garland.

ꜥnḫ mirror.

ꜥntyw myrrh.

ꜥr ascend, approach.

ꜥrt jaw.

ꜥrf pack, envelop, tie up.

ꜥrrwt gate.

ꜥrḳ swear.

varr. , *ꜥrḳy* last day of the month, § 264.

ꜥḥ, var. *iḥ*, palace.

ꜥḥ, var. *iḥ*, net, catch, snare (animals).

ꜥḥt field, holding (of land).

var. *ꜥḥꜣ* fight; *ꜥḥꜣt* beware lest, § 338, 3.

ꜥḥꜣw weapons, arrows; sing. *ꜥḥꜣ* arrow.

ꜥḥꜥ stand up, arise; as aux. vb., § 476; *ꜥḥꜥ śḏm·f*, § 477, 1; *ꜥḥꜥ śḏm·f* passive, § 477, 2; *ꜥḥꜥ* + subj. + old perf., § 477, 3; *ꜥḥꜥ·n śḏm·n·f*, § 478; *ꜥḥꜥ·n·f śḏm·n·f*, § 479; *ꜥḥꜥ·n śḏm·f*, § 480; *ꜥḥꜥ·n śḏm·f* passive, § 481; *ꜥḥꜥ·n* + pseudo-verbal construction, § 482.

ꜥḥꜥw period, space.

var. *ꜥḥꜥw* ships.

ꜥḥꜥw heaps.

ꜥḫꜣ hang up.

ꜥḫm divine image, see *ꜥšm*.

ꜥḫm extinguish.

ꜥḫmt river-bank.

ꜥḫḫ fly (vb.).

ꜥḫnwty audience-chamber.

ꜥš cedar.

ꜥš, earlier var. *iꜣš*, call, *n* a person.

ꜥšꜣ many, plentiful, rich; adv. often, § 205, 4.

ꜥšꜣ-r chatter.

ꜥšm divine image, see *ꜥḫm*.

ꜥḳ enter.

ꜥḳyw members of household.

ꜥḳw revenue (in food), provisions.

ꜥḳꜣ be precise, accurate.

ꜥḳꜣ equality, level; *r-ꜥḳꜣ* on a level with, § 178.

ꜥḏ, var. *ꜥd*, be in good condition, safe.

ꜥḏ perceive.

var. *ꜥḏ* region.

w

w negative encl. part., not, § 352 A.

var. *w*, from Dyn. XVIII, suffix-pron. 3rd pl. c., they, them, their, § 34.

w district, region.

wꜣḥ (1) trans. place, put down; permit, with following *śḏm·f*, § 184, 1; (2) intrans. endure; adj. enduring, durable.

wꜣḥ-tp bow the head, show humility; multiply (*m*).

wꜣḥw wreath.

wꜣs welfare (or like), an old word occurring only in formulae.

Wꜣst Thebes.

var. *wꜣsḏ* be ruined, decay; ruin (n.).

wꜣḏ be green, fresh; *r wꜣḏ* vigorously, § 205, 5.

Wȝḏt the cobra-goddess Buto, p. 73.

Wȝḏ-wr the sea, lit. the great green.

varr. , (§ 43) *wi* dep. pron. 1st sing. c., I; *n(y)-wi* I belong to, § 114, 2.

wi mummy, mummy-case.

·wy ending attached to adjectives, how!, § 49.

wiꜣ ship, bark, particularly divine ship.

wʿ, f. *wʿt*, one, alone, §§ 260; 262, 1; *wʿ n* later indef. article, § 262, 1; foll. by adj. to express superlative, § 97; one, as numeral, § 260; *wʿ .... ky, wʿ ..... sn-nw·f*, one ..... other, § 98; *wʿ nb* everyone, § 103; *wʿ m* 'one of' several, § 262, 1.

wʿw be alone.

var. *wʿʿw* privacy, solitude.

wʿw soldier.

wʿb be pure, clean.

wʿb ordinary priest.

wʿbt meat.

wʿf bend, curb.

wʿr flee.

wʿrt leg.

var. *wʿrt* district.

wʿty sole, unique.

wbꜣ open.

wbn rise, shine forth.

wpt forehead, brow; horns.

wpi divide, open, judge.

wpw-ḥr except, but, § 179.

wpt-rnpt New Year's Day, p. 204.

wpt (or *ipt*, p. 454, F 13) mission, business.

wp(w)ty messenger, envoy.

Wp-wꜣwt Wepwawet, 'Opener of the ways', the wolf-god of Abydos and Asyûṭ.

wmt be thick; adj. thick, stout.

wmtt bulwark, fortification.

wn open.

wn fault, failing.

wni pass by.

Wnw Hermopolis, a town in Upper Egypt.

var. *wnwt* hour, p. 206.

wnwt priesthood, priests (collective).

varr. , , *wnm* eat.

wnmt food.

wnmy right hand.

wnn exist, be, § 107; supplies missing parts of *iw*, §§ 118, 2; 469; in existential sentences, § 107; in sentences with adv. pred., § 118; not used in sentences with nom. pred., § 125; in sentences with adj. pred., § 142; in pseudo-verbal construction, § 326; participles of, as equivalents of the relative adj., § 396; *wnn·f* with future meaning, §§ 118, 2; 326; *wnn·f* after *ir*, § 150; *wn·f* expressing purpose, § 118, 2; *wn·f* after *iḫ*, § 118, 2; *wn·f* after *rdi*, § 118, 2; *wn·f* as obj. after certain verbs, § 186, 2; *wn·f*, *wnn·f* after prepositions, § 157; *wn·f*, *wnn·f* in virtual adv. clauses, §§ 214. 215. 219; *wnn* as aux. vb., § 469; *wn·in·f* in pseudo-verbal construction, § 470; *wn·ḫr·f* in pseudo-verbal construction, § 471; *wn·in śḏm·f*, § 472; *wn·in·f śḏm·f*, § 473; other forms from *wnn* before *śḏm·f*, § 474; before *śḏm·n·f*, § 475; *iw wn* there is, are, § 107, 2; *nn wn*, *n wnt* there is, are, not, §§ 108, 1; 109; *nn wn*, *n wnt*, before *śḏm·f*, § 188, 2.

var. *wn* being: in the phrase *n wn mꜣʿ* in true being, truly, in reality, § 205, 3.

wnnt (also *wnt*) encl. part., indeed, really, §§ 127, 4; 249.

wnt non-encl. part., that, §§ 187. 233; foll. by subj. + old perf., § 329.

in *n wnt*, see *wnn* 'exist', end.

Wnn-nfrw Onnōphris, a name of Osiris.

wnḫ clothe oneself.

wnš wolf.

wnḏw short-horned cattle.

wr great, important, much; adv., much, § 205, 4; *n-wr-n* inasmuch as, § 181.

var. *wr* chieftain, great one.

wr-mɜw 'Greatest-of-seers', name of the high-priest of Heliopolis.

wrt adv. very, § 205, 4.

wr interrog., how much?, § 502.

wrr be great.

wrrt crown of Upper Egypt.

var. *wrrt* chariot.

wrḥ anoint.

wrs head-rest, pillow.

wrš spend all day, pass time; foll. by old perf. qualifying subj., § 316.

wrd (old *wrḏ*) be weary.

whm repeat; foll. by infin., § 303; *whm ꜥnḫ* repeating life, § 55.

whn overthrow.

whɜ pull up (corn); hew (stones).

var. *whɜt* cauldron.

Whɜt Oasis, region of the Oases.

whꜥ loose.

whꜥ interpret, explain.

whꜥ fisherman.

wḥ, fetish of Kusae in Upper Egypt.

wḥ night.

wḫɜ seek.

wḫɜ ignorant man, fool.

wḫḍ suffer.

var. *Wsir* Osiris, the god of the dead.

wsf be idle.

wsr be powerful, wealthy.

wsr oar.

wsḫ be broad, wide; broad, wide (adj.); breadth (n.).

var. *wsḫ* collar.

var. *wsḫt* hall, court.

wsḫt barge.

wsš, var. *wšš*, urinate.

wsṯn, var. *wstn*, stride (vb.).

wš bald, defective.

wšɜ fatten.

wšꜥ bite, chew (vb.).

wšb answer, *n* (to) persons.

wšn pluck (birds), make offering of.

wšḏ address, question.

var. *wgg* misery, want.

var. *wt* bandage, bind.

wtḥ flee.

wtt (old *wtṯ*) beget.

wṯs lift up, carry, wear.

wdi put, push, thrust, emit (sound).

wdpw butler.

wdf, later *wḏf*, lag, delay; adv. tardily, § 205, 4; *ir wdf* if there delays (something), i. e. if (something) does not happen, § 352.

wdn offer, make offerings.

wdn heavy.

wḏ command; foll. by *śḏm·f*, § 184; foll. by infin., § 303; foll. by imperf. *śḏm·f*, § 442, 1; foll. by perf. *śḏm·f*, § 452, 1.

wḏ stela.

wḏyt journey, (military) expedition.

wḏȝ proceed.

wḏȝ be whole, sound, prosperous.

var. *wḏȝt* the sound (uninjured) eye of Horus, § 266, 1.

(*w*)*ḏȝt*, see under *ḏȝt*.

wḏʿ divide, sever; judge, judge between.

wḏb turn.

wḏb shore, bank.

wḏḥw (old *wdḥw*, § 19, Obs. 2), var. *wdḥw*, table of offerings.

b

bȝ ram.

var. *bȝ* soul, external manifestation, p. 173.

bȝw (1) spirits, souls, (2) might (pl.).

bȝt bush.

bȝḥ phallus: *m-bȝḥ* prep. in the presence of, § 178; adv. formerly, § 205, 2; also *m-bȝḥ-ʿ*.

Bȝstt (the cat-goddess) Bastet.

bȝḳ olive (tree).

bȝk work (mainly intrans.).

bȝk man-servant; *bȝkȧm* this thy humble servant, lit. the servant there, p. 58, n. 1.

bȝkt maid-servant.

bȝgi, var. *bgi*, be remiss, slack, weary.

bȝgsw dagger.

bit bee.

bit honey.

var. *bity* King of Lower Egypt.

bit qualities, character.

biȝ copper.

biȝ (?) copper, perhaps identical with the last word (p. 478, N 34).

var. *biȝw* mine.

biȝ firmament.

biȝi, var. *by*, marvel, *n* at.

biȝt, var. *biȝyt*, marvel, wonder (n.).

bin bad, miserable.

bik falcon.

var. *bḥi* be inundated.

bw place; *bw ḫry·f* the place where he is, § 204, 1; *bw-nb* everyone, § 103; *bw-nfr* good (n.); *bw-bin* bad (n.).

bwt abomination.

bnw Phoenix.

bnt harp.

var. *bnr* sweet.

bhȝ flee.

bḥs calf.

bs introduce; be initiated, *ḫr* into.

bši vomit.

bkȝ be pregnant.

bgi be remiss, slack; see *bȝgi*.

btȝ(*w*) crime, wrong.

bṯ, var. *bṯ* abandon, forsake.

bṯn be disobedient.

var. *bd* natron.

bdt, var. *bty*, spelt, a kind of wheat.

bdš faint, languish.

□ *p*

P Pe, a town in Lower Egypt, p. 73.

pt sky, heaven.

pꜣ fly (vb.).

pꜣw (or *pꜣ*?) have done in the past, aux. vb., § 484.

varr. , *pꜣ* this, the, sing. m., § 110; construction of, § 111; meaning of, § 112.

pꜣy for *p-n* 'he of', § 111, Obs.

pꜣy·i mine, poss. adj. sing. m.; so too *pꜣy·k*, *pꜣy·f*, etc., § 113, 1.

pꜣt offering, kind of loaf.

pꜣt antiquity, primeval times.

pꜣḳ a kind of cake.

var. *pꜣḳt* fine linen.

pꜥt men, mankind.

pw this (obsolescent), sing. m., § 110; construction of, § 111; meaning of, § 112; use of, for pron. 3rd pers., § 128; position of, §§ 129. 130; clause with *pw* as obj. of *gmi* find, § 186, 3; in *śḏm·f pw*, § 189; meaning *c'est que*, §§ 190. 325; imperf. *śḏm·f* as predicate of, § 442, 3; perf. *śḏm·f* as predicate of, § 452, 4.

pw interrog., who?, what?, § 498.

pwy this, that, sing. m., later form of *pw*, § 110; meaning of, § 112.

Pwnt Punt, the coast-land to the south of the Red Sea.

pf, var. *pfy*, that (yonder), sing. m., § 110; construction of, § 111; meaning of, § 112.

pfꜣ that (yonder), later form of *pf*, § 110.

pn this, sing. m., § 110; construction of, § 111; meaning of, § 112.

p-n he of, § 111, Obs.

pnꜥ upset, overturn.

pnw mouse.

pr house.

Pr-ꜥꜣ Great House, palace; Pharaoh, p. 75.

Pr-wr, name of the pre-dynastic national shrine of Upper Egypt at Hierakonpolis.

Pr-nw, a name of the pre-dynastic national shrine of Lower Egypt at Buto.

pr-nsw palace.

Pr-nsr, a name of the pre-dynastic national shrine of Lower Egypt at Buto.

pr-ḥḏ treasury.

prì go forth, go up; as aux. vb., § 483, 1.

prt-ḫrw invocation-offerings, lit. a going forth of the voice; sometimes equivalent to *prt-ḫrw m t m ḥnḳt* an invocation consisting of bread and of beer; in Dyn. XVIII sometimes interpreted as *prt-r-ḫrw* coming-forth-at-the-voice offerings; p. 172.

prw a coming forth; *prw n r* utterance.

prt winter season, p. 203.

var. *prt* seed.

prì battlefield.

pḥ reach, attack.

pḥwy end, bottom, hindquarters; *pḥwy-r* down to, § 179.

varr. , *pḥww* distant marshlands.

pḥwyt rope at back of a ship.

pḥty strength, might.

pḫꜣ split.

var. *pḫr* go round, turn.

pḫrt remedy, medicament.

psì (§ 281) cook.

psḥ bite.

psš divide.

psg spit.

psd back.

psd shine.

psḏt (*psḏt-nṯrw*?) ennead of gods, company of nine gods.

psḏntyw, var. *psḏn*, New Moon festival.

pgꜣ unfold.

ptpt tread down, crush.

ptr, var. *pty*, who?, §§ 256. 497.

ptr see, behold.

Pṯḥ Ptah, name of the god of Memphis.

ptḫ overthrow.

pḏ knee.

pḏ run.

varr. , *pḏs* box.

pḏ, var. *pd*, stretch; adj. wide.

pḏt bow.

pḏty a bowman, foreigner.

𓂝 *f*

f suffix-pron. 3rd sing. m., he, him, his, it, its, § 34.

var. *fꜣi* carry, lift, weigh.

fꜣw magnificence, splendour.

Fnḫw Syrians; hence 'Phoenicians' is perhaps derived.

fnḏ, var. *fnd*, nose.

fḫ loose.

fḳꜣ a kind of cake.

fḳꜣ reward (vb.).

ftft leap, spring.

fdt sweat (n.).

fdḳ sunder.

𓅱 *m*

m, with suffixes *im·*, (1) in; (2) by means of, with (of instrument); (3) from, out of; (4) as (*m* of equivalence), § 162. For *m-ʿ*, *m-m*, see below. For *m-ʿb*, *m-ḫnw*, etc., see *ʿb*, *ḫnw*, etc.

var. *m* non-encl. part. foll. by suffix-pron., behold, § 234, see also *mk*, *mṯ*, *mṯn*.

var. *m* encl. part. after imper. and *śḏm·f*, § 250; rarely non-encl., § 250.

var. *m* interrog., who?, what?, §§ 227, 3; 496; *in m*, var. *n-m* who?, what?, §§ 227, 3; 496; *m m* wherewith?, § 496; *mi m* how?, § 496; *r m* to what purpose?, § 496; *ḫr m* why?, § 496.

m imper. of the negative vb. *imi*, § 340, 1; *m ir* do not, § 340, 2; *m rdi* let not, § 340, 3.

m take (imper.), with following dative, § 336.

mꜣꜣ see, see to; foll. by *śḏm·f*, § 184, 2; foll. by infin., § 303; foll. by obj. + *śḏm·f*, § 213; foll. by obj. + *ḫr* + infin., § 304, 1; foll. by obj. + old perf., § 315; foll. by imperf. *śḏm·f*, § 442, 1.

mꜣi lion.

mꜣw sight; *r-mꜣw* (*n*) in the sight of, § 178.

varr. , *mꜥ* true, real, just; be right; varr. , *mꜥ-ḫrw* true of voice, justified, triumphant, § 55.

mꜥt truth, right, justice.

mꜥty righteous.

mꜥ forehead; see *tp-mꜥ*, § 178.

mꜥ edge, brink.

mꜣꜥw tribute, offerings.

mꜣwi var. *mꜣwi* be new, fresh; be renewed; *m mꜣwt* anew.

mꜣwt rays.

mꜣr, var. *miꜣ(r)*, wretched.

mꜣrw misery.

mꜣ-ḥḏ oryx.

miḫ burn.

miꜣst lap.

miṯ, var. *miꜣt*, red granite.

var. *mi* come, imper., § 336.

mi like, § 170; *mi ḳḏ·f*, see *ḳḏ*.

my, var. *mi*, likewise, accordingly, § 205, 1.

miw cat.

var. *min* to-day, § 205, 1; used enclitically, § 208; *m min* to-ḏay, § 205, 3.

mini, see *mni*.

minḏ axe.

mist liver.

mitt likeness; *m mitt* likewise.

mity, var. *mitw* (§ 79, Obs.), being like, equal, § 80.

m-ꜥ in the hand of; from; owing to; together with, § 178; *mꜥ-ntt* seeing that, § 223.

(m)ꜥ(n)ḏt (old *mꜥnḏt*) the morning bark of the sun-god.

mꜥr be fortunate, happy.

mꜥḥꜥt, var. *miḥꜥt*, tomb.

mw water; *ḥr mw n* loyal to, lit. on the water of, someone.

mwt mother.

Mwt Mut, a goddess worshipped in Thebes.

mwt, see *mt*.

mfkꜣt, var. *mfkt*, turquoise.

var. *m-m* prep. among, § 178.

mm adv. therein, § 205, 1.

mn remain, endure, be firm, be established; *r-mn m* as far as, § 180.

mn be ill (of something); suffer.

Mn-nfr Memphis.

mn in *mn n·k* for *m n·k* take to thyself, § 336.

mnt quantum, fixed ration (a doubtful word).

mnt: *m mnt* daily.

mnt swallow.

mnty thighs.

var. *mnỉ* (*miniˊ*) moor, attach; land (vb.).

mnỉ (*miniˊ*) death.

var. *mnỉ* a measure of capacity, § 266, 1.

mnỉt (*miniˊt*) mooring-post.

mnỉt necklace with counterpoise, menat.

varr. , *mnỉw* herdsman.

mnꜥt nurse.

Mnw Min, the god of Panopolis and Koptos.

mnw monument.

mnw fortress; see *mnnw*.

mnw trees.

mnfyt soldiers.

mnmnt cattle.

mnnw, var. *mnw*, fortress.

mnḫ wax.

mnḫ efficient, beneficent, excellent; *r mnḫ* thoroughly, § 205, 5.

var. *mnḫt* clothing.

mnš (L.E.) cartouche, p. 74.

Mnṯw (the falcon-headed god) Month of Hermonthis.

mnd breast.

to be read, not *mr*, but *imy-r*, see under this.

mr canal, channel.

var. *mr* weavers; *imy-r mr* overseer of the weavers.

varr. , *mrí* love, wish; foll. by *śḏm·f*, § 184; foll. by infin., § 303; foll. by imperf. *śḏm·f*, § 442, 1; foll. by perf. *śḏm·f*, § 452, 1.

mr be ill; adj. ill, painful.

mr pyramid, tomb.

mrt peasants, slaves.

mrí; in *Tɜ-mrí*, Ta-meri, a name of Egypt.

mryt river-bank.

mrwt love (n.); *n-mrwt*, *m-mrwt* in order that, § 181.

Mrw-wr Mnevis, the sacred bull of Heliopolis.

mrrt street.

mrḥt unguent, oil.

mhy be careless, forgetful, negligent, *ḥr* about.

mhwt family, household.

mḫ fill, be full; formative for ordinal numbers, § 263, 3; *mḫ-ib* trusted one.

varr. , , *mḫ* cubit (of 51 cm.), § 266, 2; as measure of area, § 266, 3.

mḫ drown.

var. *mḫt* North.

mḫyt north wind.

mḫw Lower Egypt, Delta; see *Tɜ-mḫw*.

mḫ-s crown of Lower Egypt.

mḫty northern; *mḫt-r* northward to, § 179.

mḫɜt balance.

mḫnt ferry-boat.

mḫr storehouse.

mḫrw government, management.

var. *ms* bring.

msí bear, give birth; form, fashion (statue); *ms·n*, f. *mst·n*, born to (expression of filiation), § 361.

var. *ms* child.

ms surely, encl. part. expressing surprise or reproof, § 251.

msyt supper, evening meal.

msḥ crocodile.

msnw hippopotamus-hunter.

mshtyw adze.

mskɜ skin, rug.

(*m*)*sktt*, old writing *mśktt*, the evening bark of the sun-god.

msdmt antimony, ḳohl, eye-paint (for blackening the eyelids).

msḏí, var. *msdí*, hate (vb.).

varr. , *msḏr* ear.

var. *mšʿ* army; expedition.

mšrw evening.

varr. , *mk* behold, when addressing one male person, see § 234; in sentence with adverb. pred., § 119, 1; in sentence with nom. pred., § 133; in sentence with adject. pred., § 142; in pseudo-verbal construction, § 324; *mk śḏm·n·f*, § 414, 1; passive *mk śḏm·f*, §§ 422, 1; *mk śḏm·f*, §§ 234; 450, Obs.; curiously substituted for *·ḥr*, § 234, Obs.

var. *mkí* protect.

mkḥɜ be neglectful.

mt behold, in addressing a woman, later form of *mṯ*, §§ 119, 1; 234.

var. *m(w)t* die; death.

mt vein, vessel of body.

mty be exact, precise.

mty controller, in title *mty n sꜣ* controller of a phylē (*sꜣ*) of priests.

mtwt poison.

mṯn behold, in addressing several persons, later form of *mṯn*, §§ 119, 1; 234.

mtr testify to.

mtrw witness.

mṯ behold, in addressing a woman, §§ 119, 1; 234; later *mt*.

mṯn behold ye, in addressing several persons, §§ 119, 1; 234; later *mtn*.

mṯn road.

Mṯn Mitanni, a country to the N.E. of Syria.

mdw staff.

mdw (*mwdw*) speak, talk; var. *ḏd mdw* to pronounce a spell, § 306, 1.

mdt (*mwdt*) speech, word, dispute.

mḏ(w) ten, §§ 259. 260; construction of, § 261.

mḏ be deep.

var. *mḏt* stall, stable (for cattle).

mḏt ointment.

mḏwt depth.

mḏꜣt book.

var. *mḏꜣt* chisel.

Mḏꜣyw Medjay, a Nubian people.

mḏḥ wreath.

mḏḥ, var. *mḏḥ*, hew.

varr. , *mḏd* strike, hit, adhere to (a path).

n

n prep. (1) to, for (in sense of dative); (2) to (of direction, only to persons), § 164; belongs to, § 114, 1; *n-ntt* because, § 223.

n(y), *n*, of, belonging to, §§ 86; 114, 2; foll. by *śḏm·f*, § 191; foll. by *śḏm·n·f*, § 192; foll. by infinitive, § 305; *n·i-ỉmy* belonging to me; so too *n·k-ỉmy*, etc., §§ 113, 3; 114, 4.

ny therefor, for it, § 205, 1.

n suffix and dep. pron. 1st pl. c., we, us, our; rarely , §§ 34. 43.

ny suffix-pron. dual c., we two, us two, our, § 34.

n not, see too *nn*, §§ 104. 235; *n śḏm·f*, §§ 105, 1; 144, 1; 455; *n śḏm·n·f*, §§ 105, 3; 144, 3; 418; *n sp śḏm·f*, §§ 106. 456; *n śḏmt·f*, § 402; *n śḏm·f* passive, § 424; *n* before *ỉw* very rare, § 120; *n wnn·f* referring to future, § 120; *n* before indep. pron., § 134; negativing infin., § 307, 1, end. *n wnt* there is not, § 108; without, § 109; in sentence with adv. pred., § 120; with *śḏm·f* as subj., § 188, 2; with infin. as subj., § 307, 1; with participle or rel. form as subj., § 394. in sentence with adv. pred., § 120; in sentence with nom. pred., § 134; negativing adverb, § 209; meaning 'if not', 'unless' before *śḏm·n·f*, § 216; negativing a word or phrase, § 505, 5.

writing of prep. *n*, § 164.

Nt (*Nỉt*) Neith, the goddess of Saïs.

nꜣ this, the, neuter and pl., § 110; construction of, § 111; meaning of, § 112; concord of, § 511, 3.

nꜣy·ỉ my, possess. adj. pl. c.; so too *nꜣy·k*, *nꜣy·f*, etc., § 113, 1.

var. *ny* they, them, § 34, Obs. 3.

n(i)ꜣw, var. *nrꜣw*, ibex.

niw (*nw*) pl. m. of *n(y)* belonging to, § 86.

var. *niw* ostrich.

 niwt town, city; *imy-r niwt* overseer of the (pyramid-)city, a title of the Vizier.

niwty (§ 79, end) belonging to town, local.

nis call, invoke, p. 170.

nꜣi sail (vb.).

nꜣr smooth.

nw this, these, § 110; construction of, § 111; concord of, § 511, 3.

nw water.

nw time.

reads not *Nw*, but *Nnw*, see there.

 Nwt Nut, the sky-goddess.

nwḫ cord, rope.

see under *ink*.

var. *nb* lord, master; *nb* the Lord, i. e. the king, p. 75; *nb-r-ḏr* lord of the universe, § 100, 1; *nb-ꜥnḫ* sarcophagus.

 nbwy the Two Lords, i. e. Horus and Seth.

nbty Two Ladies, a title of the king, p. 73.

nb every, all; *s nb* everyone, each one; *bw nb* everyone; *ḥr nb* everyone; *wꜥ nb* each one, each; *ḫt nbt* everything, anything, § 103.

nbt basket.

var. *Nbt-ḥt* (the goddess) Nephthys.

nbw gold.

nbi fashion.

Nbt Ombos, name of two different Upper Egyptian towns, p. 73, n. 4.

Npri Nepri, the corn-god.

nf that, § 110.

nf wrong.

var. *nfꜣ* that, later form of *nf*, § 110.

nfw rêis, skipper.

nfr be good; adj. good, beautiful, happy; adv. happily, well, § 205, 4.

nfr pw negative phrase, there is not, not, § 351, 2.

var. *nfr n* negative phrase, § 351, 1.

nfr-ḥꜣt diadem, or like; *ỉry nfr-ḥꜣt* keeper of the diadem (?).

nfryt end; *nfryt-r* down to, §§ 179. 351.

var. *nfrw* beauty.

nmt place of slaughter.

nmi traverse.

nmi low (of cattle).

nmḫ orphan, waif, poor man.

varr. *nmtt* walk, steps.

nn not, §§ 104. 235; there is not, § 108; without, §§ 109. 307, 1; in sentence with adv. pred., §§ 118, 1; 120; in sentence with nom. pred., § 134; with infin. as subj., § 307, 1; with participle or rel. form as subj., § 394; foll. by pseudo-verbal construction, § 334; 'no', § 258; *nn śḏm·f*, §§ 105, 2; 144, 2; 457; *nn śḏm·n·f*, § 418 A.

nn wn there is not, § 108; without, § 109; in sentence with adv. pred., § 120; with participle or rel. form as subj., § 394.

var. *nn* this, § 110; construction of, § 111; meaning of, § 112; concord of, § 511, 3.

Nni-nsw the town of Herakleopolis in Upper Egypt.

nnỉ be tired, weary.

Nnw (see p. 514, W 24) the primeval waters.

var. *nnšm* spleen.

nnk belongs to me, § 114, 3; after infin., on my part, § 300, end.

nrt vulture.

var. *nrw* terror.

nht sycamore, tree.

nht refuge (n.).

nhy a little, a few; *nhy n* a few, § 99.

nhw loss.

nhsỉ wake up.

nḥỉ pray.

nḥb unite; furnish, equip, *m* with.

nḥbt neck.

nḥbt bud.

nḥm take away, rescue.

nḥmn non-encl. part., assuredly, §§ 119, 6; 236.

var. *nḥḥ* eternity.

Nḥsy Nubian.

nḫ defend, protect.

nḫbt titulary, p. 71.

Nḫb the town of El-Kâb in Upper Egypt.

Nḫbt the vulture-goddess Nekhebet, p. 73.

Nḫn Hierakonpolis, a town in Upper Egypt, p. 73.

nḫn be young.

nḫnt youth, childhood.

var. *nḫḫw* flagellum, fly-flap.

nḫt be strong, mighty, victorious.

nḫtw victory.

ns tongue.

var. *nst* seat; *Nswt-tꜣwy* 'Thrones-of-the-Two-Lands', a name of the temple of Karnak.

nsw = *ny-sw* he belongs to, § 114, 2.

varr. , , *nsw* king of Upper Egypt, king; *n-sw-bỉt* (§ 55) king of Upper and Lower Egypt, p. 73.

pr-nsw palace.

sꜣ-nsw prince.

nsyt (?) kingship.

nswy (?) be king, § 292.

nsr flame.

nšmt the sacred bark of Osiris at Abydos.

var. *nšmt* fish-scale.

nšny rage (vb.).

nk copulate.

nkn damage.

nkt matter, concern.

ngsgs overflow.

nt-ꜥ custom, habit (f.).

nt-pw it is the fact that, §§ 190, 2; 494, 3.

nty who, which, that, §§ 199–201; foll. by pseudo-verbal construction, § 328; foll. by imperf. *śḏm·f*, § 443; foll. by *n śḏmt·f*, § 402.

ntf indep. pron. 3rd sing. m., he, § 64; belonging to him, § 114, 3.

ntf = *nty·f*, which he ...., § 200.

ntf besprinkle.

ntrt goddess.

ntry be divine.

later also *nts* indep. pron. 3rd sing. f., she, § 64.

var. later also *ntsn* indep. pron. 3rd pl. c., they, § 64.

ntk indep. pron. 2nd sing., m. thou, § 64; belonging to thee, § 114, 3.

ntk = *nty·k*, which thou . . . ., § 200.

ntt who, which, fem. of *nty*, see on this.

ntt that (conjunction), § 237; introducing noun clauses, § 187; after prepositions, § 223; *r-ntt*, *ḥr-ntt*, etc., see under *r*, *ḥr*, etc.; foll. by subject + old perf., § 329; foll. by participles and rel. forms, § 400.

ntt indep. pron. 2nd sing. f., thou, § 64; later writing of *nttṯ*.

nttn indep. pron. 2nd pl. c., you, § 64; later writing of *nttṯn*.

nttṯ indep. pron. 2nd sing. f., thou, § 64; later also *ntt*.

nttṯn indep. pron. 2nd pl. c., you, § 64; later also *nttn*.

var. *nṯr* god; *nṯr nfr* the good god, title of the king, p. 75. See too *ntrt*, *ntry*.

nḏ ask, inquire; *nḏ ḫrt* inquire after health of, greet; see also *inḏ ḥr*.

nḏ protect, rescue, *m-ꜥ* from; grind.

nḏm be sweet, agreeable; adj. sweet, agreeable.

nḏnḏ converse, take counsel.

nḏrỉ hold fast.

nḏḥt, var. *nḥdt*, tooth.

var. *nḏs* be poor; of eyes, dim.

nḏs poor man, commoner.

nḏsw poverty.

nḏty protector, helper.

r

r prep. (1) to, into, towards (of direction towards things); (2) in respect of; (3) relatively to, more than, § 163; indicates future condition, § 122; *r-ntt* inasmuch as, § 223; to the effect that, § 225; *r sw·f*, *r ḏr·f*, entire, see *sw*, *ḏr*.

r-ꜥ, var. *r-r-ꜥ*, beside, near, § 178.

r part, used to express fractions, § 265; *ro*, measure of $\frac{1}{320}$ *ḥeḳat*, § 266, 1.

r goose.

r door.

r mouth, utterance, spell.

R-sw the limestone quarry at Ṭureh, Gk. Τροία.

var. *r-pw* or, § 91, 2.

r-pr temple, chapel, shrine.

var. *R-stỉw* necropolis, properly the necropolis of Gîzeh.

r·ỉ used as encl. part. with 1st pers., § 252, 1; cf. *rf*.

var. *rꜥ* sun, day; Rēꜥ, sun-god.

rwỉ cease, make cease.

rwty double doors (of palace); outside.

rwd stairway.

rwd (old *rwḏ*) be hard, flourish; adj. flourishing.

rwdt hard stone, sandstone.

var. *rpꜥty* prince, hereditary prince.

rf, var. *ỉrf*, encl. part. used for emphasis, also with wishes, commands, questions, etc., §§ 152; 252, 3; follows perf. *śḏm·f* in wishes, § 450, 4; *ỉsṯ rf* now, §§ 119, 2; 152.

rm fish (n.).

varr. , *rmỉ* weep, beweep.

rmn arm.

rmn, a measure of ½ aroura, § 266, 3.

rmṯ men, people.

rn name; *rn·f* as logical subj., § 127, 1; *rn wr* great name, i. e. name of king, p. 71.

rnpi be young, flourish.

rnpt year; see *ḥsi-sp*.

var. *rnpt* vegetables, fruit.

rnn nurse (vb.).

rnnwt exultation.

rri pig.

rhn lean, *ḥr* upon.

rḫw men, fellows.

rḫ perceive, learn, become acquainted with, know; foll. by *śḏm·f*, § 184; foll. by infin., § 303; foll. by imperf. *śḏm·f*, § 442, 1; in old perfective, §§ 312, 1; 320; in the *śḏm·n·f* form, § 414, 4; *n rḫ·f* he does not know, § 455, 1 (p. 376).

rḫt: *r-rḫt* to the knowledge of, § 178.

rḫt amount, number (m.).

rḫyt common people, subjects.

rḫs slaughter.

rḫty fuller, washerman.

r·s encl. part., § 252, 4; see *rf*.

var. *rs* be wakeful; *rs tp* vigilant.

rswt dream.

r-sy, var. *rs-sy*, entirely, quite, at all, § 205, 1.

rsw south wind.

rsy southern; South.

ršw rejoice, be glad.

ršwt joy, gladness.

ršrš rejoice.

rḳ incline.

rḳ-ib disaffected, envious, lit. downward inclined of heart.

r·k used as encl. part. with 2nd pers. m. sing., § 252, 2; see *rf*.

rk time, period.

rkḥ heat.

rtḥ restrain.

rthty baker.

r·ṯ, var. *irt*, used as encl. part. with 2nd pers. f. sing., § 252, 2; see *rf*.

reads not *rṯ*, but *rmṯ*, see under this.

r·ṯn, var. *ir·ṯn*, used as encl. part. with 2nd pers. plur., § 252, 2; see *rf*.

Rṯnw, name of Palestine and Syria.

rd foot.

rd grow.

rd steps, stairway.

var. *rdi* give, place, § 289, 1; cause, foll. by *śḏm·f*, §§ 70. 184; foll. by perf. *śḏm·f*, § 452, 1; foll. by *wn·f*, § 118, 2; foll. by *śḏm·f* of adj.-verbs, § 143; foll. by infin., § 303; foll. by obj. + old perf., § 315; see also *di*.

h

hꜣ ha, ho, §§ 87. 258.

hꜣi go down, descend, fall.

hꜣw environment, neighbourhood, time; *m-hꜣw* in the neighbourhood of, at the time of, § 178.

hꜣb send.

hy hail, § 258.

hy, var. *hꜣy*, husband.

var. *hyt* portal; see too *smsw hyt*.

hb plough.

hb ibis.

var. *hbnt*, a liquid measure (§ 266, 1).

hbny ebony.

ḥbḥb traverse, explore.

ḥp law.

ḥmḥmt roaring, war-cry.

ḥn box.

ḥnw jubilation, praise.

ḥnw, a liquid measure of about 0·46 litre, *hin*, § 266, 1.

var. *ḥnn* bow; assent to; attend to.

ḥrỉ be satisfied, quiet, content.

ḥrw day, day-time.

ḥh hot breath.

ḥd punish, defeat.

ḥ

ḥt (*ḥɜt*?) house, castle, temple, tomb; *ḥt-nṯr* temple; *ḥt-ꜥɜt* temple.

var. *ḥɜ* non-encl. part., would that!, § 238; in the sentence with adverb. pred., § 119, 7; in the sentence with nom. pred., § 133; before perf. *śḏm·f*, § 450, 5, *b*; in the pseudo-verbal construction, § 324.

Ḥɜ the desert-god Ḥa.

ḥɜ back of head.

ḥɜ behind, around, § 172.

ḥɜt tomb.

ḥɜt front; *m-ḥɜt*, *r-ḥɜt*, *ḫr-ḥɜt* in front of, before, § 178; *ḫr ḥɜt* formerly, § 205, 2.

ḥɜt-sp year (in dating), p. 204.

ḥɜy naked.

ḥɜw excess; *m-ḥɜw* in excess of, § 178; *m-ḥɜw-ḥr* over and above, § 178.

ḥɜp conceal, hide.

ḥɜm catch fish.

ḥɜḳ capture, take as plunder.

ḥɜty heart, breast.

ḥɜty-ꜥ (§ 55) chieftain, local prince, mayor; pl. *ḥɜtyw-ꜥ*.

ḥɜtt rope in front of a ship.

ḥỉỉ or *ḥwỉ* strike, smite, beat.

ḥyt rain.

ḥꜥ piece of flesh; pl. flesh, body; -self, with suffixes, § 36.

ḥꜥỉ rejoice.

ḥꜥꜥwt joy.

ḥꜥw ships.

var. *Ḥꜥpy* Ḥapy, the Nile-god; the Nile.

ḥꜥḏɜ plunder, rob, pillage.

Ḥw Ḥu, deity personifying authoritative utterance.

ḥw food, sustenance.

ḥwy-ɜ non-encl. part., would that!, §§ 119, 8; 238.

ḥwn be young, rejuvenated.

ḥwrw poor man.

var. *ḥb* festival, holiday.

ḥb-sd jubilee, *sed*-festival.

ḥbs clothe, cover.

ḥbsw clothes.

ḥpt embrace.

ḥpt oar.

ḥfɜw snake.

ḥfn 100,000, § 259; construction of, § 262, 2.

ḥmỉ flee, retire.

ḥm-ḫt retreat.

ḥm poltroon.

varr. , *ḥm* encl. part., assuredly, indeed, § 253.

var. *ḥm* Majesty, foll. by suffixes or genitival adj., p. 74.

ḥm (male) slave.

var. *ḥm-nṯr* priest.

var. *ḥm-kꜣ* soul-priest.

ḥmt female slave.

ḥmt woman, wife.

var. *ḥmt* vulva, cow.

ḥmt craft, craftsmanship.

ḥmt (?) copper, perhaps to be read *biꜣ* (?), p. 478, N 34.

ḥmy steersman.

ḥmw steering oar.

ḥmꜣt salt.

ḥmsi sit down, sit, dwell.

ḥmsw sloth, leisure, lit. sitting.

ḥnt cup.

var. *ḥnt* occupation.

ḥnty the two limits (of eternity), eternity.

ḥnỉ rush (n.)

ḥnr together with, and, § 171; adv. therewith, § 205, 1.

ḥnw, name of the bark of Sokaris.

ḥnw chattels, belongings, lit. vessels.

var. *ḥnwt* mistress.

var. *ḥnmmt* sun-people.

ḥnn phallus.

ḥns be narrow.

ḥnḳt (§ 59) beer.

ḥnk present, offer.

Ḥr the falcon-god Horus; *Ḥr-ỉḫty* Horus of the horizon, Ḥarakhte.

ḥr face, sight; *ḥr nb* everyone, § 103; *m-ḥr-ỉb* in the midst of, § 178.

ḥr, before suffixes , , *ḥr-*, upon, concerning, because of, § 165; *ḥr-ntt* because, § 223; *ḥr* elliptically for *ḥr ḏd* says, § 321.

ḥr ḫwy, var. *ḥr ḫ*, immediately, § 205, 3.

ḥr-tp on behalf of, § 178.

ḥry-tp chief, chieftain.

var. *ḥry* which is over, upper, above, adj. from *ḥr* upon; *5 ḥryw rnpt* the five epagomenal days, p. 203.

ḥry-pr servant (or like).

ḥrt heaven.

ḥrt upland tomb.

ḥrw: *r-ḥrw* up, § 205, 3.

ḥr prepare.

ḥr be far, *r* from; old perf., beware of, § 313.

var. *ḥrw-r* apart from, besides, § 179.

ḥryt dread, awe.

ḥrrt flower.

ḥrty travel by land.

ḥḥ, see *nḥḥ*.

ḥḥ a great number, million, many, § 259; construction of, § 262, 2; *ḥḥ n* many, § 99.

ḥḥy seek.

ḥs excrement, dung.

ḥst water-jar.

ḥsỉ (old *ḥzỉ*) praise, favour (vb.).

ḥst praise, favour (n.).

ḥsỉ (old *ḥśỉ*), var. *ḥsy*, sing.

ḥsw singer.

Ḥsꜣt sacred *Ḥsꜣt*-cow.

var. *ḥsb* count, reckon.

× *ḥsb* ¼, § 265 ; ¼ aroura, § 266, 3.

ḥsp garden.

var. *ḥsmn* natron.

var. *ḥsmn* bronze.

var. *ḥsḳ* cut off.

Ḥḳt the frog-goddess Ḥeḳet.

 reads not *ḥḳt*, but *ḥnḳt*, see there.

ḥḳȝ rule.

 var. *ḥḳȝ* ruler, chieftain.

ḥḳȝt sceptre.

ḥḳȝt gallon, *ḥeḳat*, § 266, 1.

ḥḳr hunger (vb. and n.); hungry.

ḥkȝ magic.

ḥknw praise.

ḥtt mine.

ḥtȝw sail (n.).

ḥtyt throat.

ḥtp rest, go to rest, become at peace ; set (of sun) ; be pleased ; pardon, forgive, *n* someone ; peace (n.).

ḥtp-dỉ-nsw offering-which-the-king-gives, formula of offering, p. 170.

ḥtpt offerings.

ḥtpw-nṯr offerings (to the gods).

ḥtpw peace.

ḥtm perish.

ḥtr pair of horses.

ḥḏ mace.

ḥḏ be white, bright ; adj. white.

var. *ḥḏ* silver.

var. *ḥḏt* the white crown of Upper Egypt.

ḥḏỉ damage, destroy.

 ḥḏḏwt brightness.

ḥ

var. *ḥt* (old *ỉḫt*) (1) things, property (f.) ; (2) something, anything (m., § 92, 2) ; *ḥt nbt* everything, anything, § 103.

ḥt fire (f.).

 ḥȝ thousand, § 259 ; construction of, § 262.

 ḥȝ, var. *ḥȝ-tȝ* (?), measure of 10 arouras, § 266, 3.

 ḥȝ office, hall, diwân.

 ḥȝỉ measure (vb.).

 var. *ḥȝỉ* examine (a patient).

 ḥȝwt, varr. *ḥȝt*, *ḥȝy(t)*, table of offerings.

 ḥȝyt disease.

 ḥȝwy night.

 ḥȝ throw, let go.

 ḥȝmỉ bow down.

 ḥȝrt, var. *ḥȝrt*, widow.

 ḥȝḥ hasten.

 ḥȝst hill-country, (foreign) country, desert.

 ḥꜥỉ appear, shine (of sun, gods, or king).

 ḥꜥw appearance in glory.

 ḥꜥw weapons.

 ḥw exclusion ; *wꜥ ḥr ḥw·f* unique, § 178 ; *ḥr-ḥw* except, § 178.

 ḥw fan.

 ḥwỉ protect.

 ḥwsỉ pound, build, construct.

 ḥwd rich, wealthy.

 ḥbỉ diminish, subtract.

 ḥbỉ dance.

ḥbi destroy.

ḥbs cultivate, hoe.

var. *ḥbsw* ploughlands.

ḥpi walk; encounter.

ḥpt decease, death.

ḥpr become, come into existence, happen.

Ḥpri Khepri, a name of the sun-god.

ḥprt what has happened, occurrence.

ḥprw forms, stages of growth or development.

ḥpr-ḏsf lees, dregs.

ḥprr beetle.

ḥprš the blue crown.

var. *ḥpš* foreleg (of ox).

ḥpš scimetar.

ḥfʿ seize.

ḥft in front of, in accordance with, § 169; *r-ḥft* in front of, § 178; *ḥft-ntt* in view of the fact that, § 223.

ḥft-ḥr in front of, § 178.

ḥftw, var. *ḥft*, accordingly, § 205, 1.

ḥfty enemy, opponent.

ḥm not know, be ignorant of.

var. *Ḥm* Letopolis, Ûsîm, a town in Lower Egypt.

var. *ḥm* shrine.

Ḥmnw Eshmûn, a town in Upper Egypt, § 260.

ḥmt three, § 260.

ḥmt-nw third, § 263.

ḥmt-rw (?) $\frac{3}{4}$, § 265.

ḥmt do for third time.

ḥmt think; foll. by *śḏm·f*, § 184, 1.

ḥmt: *m-ḥmt* in the absence of, without, § 178.

ḥn utterance, speech.

ḥni alight, stop.

ḥnp (1) offer; (2) rob.

ḥnm smell.

ḥnms friend.

ḥnr, var. *ḥni*, restrain.

var. *ḥnrt* fortress, prison; harîm.

Ḥnsw (the moon-god) Khons of Thebes.

ḥnš stink.

ḥnt in front of, among, from, § 174.

ḥnt face; *m-ḥnt* in the presence of, within, out of, § 178.

var. *ḥnt* inner apartments.

ḥntw, var. *ḥnt*, before (of time), earlier, § 205, 1.

ḥntw: *r ḥntw*, out, § 205, 3.

ḥnti sail southward, upstream.

ḥntt-r southward to, § 179.

ḥnt-š garden.

ḥntš take pleasure, have enjoyment.

ḥnd tread, *ḥr* upon.

ḥr prep., with, near; under (a king); (speak) to, § 167; by, of agent, § 39, end; *n(y) ḥr nsw* from the king, § 158.

ḥr fall.

var. *ḥr*, old *ỉḫr*, non-encl. part., and, further, § 239; in sentence with adverb. pred., § 119, 5; with nom. pred., § 133; with adject. pred., § 142.

ḥr· say(s), ellipse for *ḏd·ḥr·*, § 436.

ḥrt what belongs (to somebody or something).

ḥrt-ỉb favour, predilection.

var. *ḥrw* enemy.

 varr. , *ḥrw* voice, sound.

 varr. , *ḥrw·fy* he says, § 437.

 ḥrwy enemy.

 var. *ḥrp* be at the head of, undertake, control, make offering of.

 var. *ḥrp* controller.

 ḫḫ throat.

 ḫsbd lapis lazuli.

var. *ḫsf* oppose, repress, repel; with *n*, punish.

ḫsfi travel upstream.

ḫsfw approach (n.); *m-ḫsfw* at the approach of, § 178.

ḫsr drive away, dispel.

ḫt things, *ḫt* fire, see p. 552.

Ḫt (reading, see p. 504, U 30) Hittite land.

ḫt wood, tree, stick (m., § 92, 3); *r-ḫt* under the authority of, § 178.

ḫt rod, a measure of 100 cubits, § 266, 2.

ḫt through, § 175.

ḫt: *m-ḫt* prep., after, when, § 178; adv., afterwards, § 205, 2.

ḫti carve, sculpture (vb.).

ḫtyw staircase, terrace, hillside.

ḫtm shut, close, seal.

ḫtm seal (n.).

ḫtḫt prep., throughout, § 178.

ḫtḫt be reversed.

ḫdi fare downstream, northwards.

ḫ

ḫt body (f.; rarely m., § 92, 4).

ḫɜt corpse.

ḫɜt swamp.

var. *ḫɜr* sack, as measure, § 266, 1.

ḫɜrt, var. *ḫɜrt*, widow.

ḫɜk-ib rebel.

ḫrḳ shave.

ḫpɜ navel, navel-string.

ḫn draw nigh, approach.

ḫnt hide, skin.

ḫni row, trans. and intrans.; convoy.

ḫnyt sailors.

ḫnw interior; with det. ⊗ the (royal) Residence; var. *m-ḫnw* (*n*) in the interior of, in, § 178.

ḫnm join, endue, *m* with.

ḫnmt well, cistern.

var. *Ḫnmw* Khnum, the ram-headed god of the First Cataract.

ḫnn destroy.

ḫnnw tumult.

ḫnty statue.

ḫr prep., under, carrying, holding, § 166.

ḫr-ꜥ in the charge of, § 178.

var. *ḫr-nṯr* necropolis.

var. *ḫry-ḥb* lector-priest.

ḫryw inhabitants, people.

ḫrw down, lower part; *m ḫrw* downcast.

ḫrt share, portion, due.

var. *ḫrt-ḥrw* day-time, course (of day).

var. *ḫrd* child.

ḫsi be cowardly, vile; be humble.

ḫkr be adorned.

ḫkrw ornament.

ḫdb kill.

𓊃, 𓋴 *s*

𓊃 var. 𓋴 *s* suffix-pron. 3rd sing. f., she, her, it, its, § 34.

𓋴 *s* bolt.

𓋴𓀀 varr. 𓋴𓀀, 𓋴 *s* man; someone, anyone, § 102; *s nb* everyone, each, § 103.

𓋴𓏏 *st* woman.

𓊃𓐍 var. 𓊃𓏏 *st* place, seat.

𓊃𓐍𓄿 Isis, to be read, not *St*, but *Ist*; see on this.

𓊃𓁹 Osiris, to be read *Wsir*; see on this.

𓊃𓐍 *st-ib* pleasure, affection.

𓊃𓐍𓁐 *st-ḥr* charge, care.

𓋴𓅱 *st* pin-tail duck.

𓋴𓈙 reads not *st*, but *smt*; see on this.

𓋹𓀭 *sꜣ* son.

𓋹𓏏 *sꜣt* daughter.

𓋹 *sꜣ*, measure of $\frac{1}{8}$ aroura, § 266, 3.

𓊪 var. 𓊪 *sꜣ* back; *m-sꜣ* at the back of, following after, § 178; *r-sꜣ* after, § 178; *ḥr-sꜣ* upon, outside, § 178.

𓊹 var. 𓋹 *sꜣ* magic knot, amulet, protection.

𓋹𓀀 *sꜣ* body (of men); corps, regiment; phylē (of priests).

𓉐𓉔 *sꜣt* wall.

𓉐𓀀 *sꜣi* be satisfied, satiated.

𓉐𓀀 *sꜣi* be wise, sensible, prudent.

𓋹𓀀𓄡 *sꜣi* linger, loiter.

𓋹𓀀𓏏 var. 𓏏𓀀𓏏 *sꜣw* guard, prevent; foll. by *śḏm·f*, § 184; foll. by infin., § 303; *sꜣw*, *sꜣt*, *sꜣ·ti* beware (of), §§ 313; 338, 3.

𓋹𓀀𓏏 *sꜣw* beam, plank.

𓋹𓀀𓏏 *Sꜣw* Sais, a town in the Delta.

𓊹 *sꜣwy* $\frac{2}{3}$, § 265.

𓋹𓀀𓏏 *Sꜣwt(y)* Asyût, a town in Upper Egypt.

𓃩 *sꜣb* jackal.

𓃩 *sꜣb* dignitary, worthy.

𓏏 var. 𓏏 *sꜣb* variegated, dappled.

𓌙 *sꜣḥ* toe.

𓉐𓀀𓌙 *sꜣḥ* approach.

𓉐𓀀𓌙 *sꜣḥ* endow, *m* with.

𓉐𓀀𓌙 *Sꜣḥ* Orion.

𓌙 *sꜣḫt* vicinity; *m-sꜣḫt* in the neighbourhood of, § 178.

𓅓𓏏 *sꜣḫ* glorify (caus.).

𓉐𓀀𓄡 *sꜣḳ* collect, gather together.

𓅓𓀀 *sꜣtw* ground, pavement.

𓋴𓅓 *sꜣ* perish.

𓊃 varr. 𓊃, 𓊃, 𓋴 *sy* dep. pron. 3rd sing. f., she, her, it, § 43; participle + *sy* used instead of 3rd f. old perf., § 374, end.

𓊃 *sy*, she, it, pronominal compound as subj. of sentence with adverb. pred., § 124.

𓋴𓏏 varr. 𓋴𓏏, 𓋴 *sy* who?, what?, § 499; 𓐍𓋴𓏏𓂋 *ḥr sy išst* wherefore?, § 500, 4.

𓋴𓅓 *sy-tw* (?), see *sḏ-tw* (?).

𓏏𓀀𓏏 *sꜣt* piece of cloth.

𓋴𓀀𓀭 *sꜣꜣ* recognize, take cognizance of.

𓋴𓀭 *Sꜣꜣ* Sia, Perception personified as a deity.

𓏏𓏏 *sip* pass in review, examine, entrust (caus.).

𓏏𓏏𓏏 *sipty* inspection, revision.

𓏏𓏏 *sin* clay.

𓋴𓀭 *sinw* (reading, see p. 498, T 11) physician, doctor.

𓊃 *sꜥꜣ* make great, magnify (caus.).

𓊃 *sꜥnḫ* make to live, nourish (caus.).

𓊃 *sꜥr* cause to mount up, bring, announce (caus.).

𓊃𓃩 varr. 𓃩, 𓃩 *sꜥḥ* dignitary, noble; dignity, rank.

sḫr erect (caus.).

sw dep. pron. 3rd sing. m., he, him, it, § 43.

sw he, it, pronominal compound as subj. of sentence with adverb. pred., § 124.

sw non-encl. part., then, § 240.

swt scirpus-reed, p. 73.

swt leg (of beef), tibia.

var. *sws* cut off, cut down.

var. *swsi* pass, *ḥr* by.

swsš extol.

swsḏ make green (caus.); see also *swḏ* bequeath.

swʿb cleanse (caus.).

reads not *swnw*, but *sinw*; see on this.

var. *swnt* sale, price; *r-swnt* as the price of, in exchange for, § 178.

sw(r)i drink.

swḥt egg.

swḥ make dark (caus.).

swsḥ widen, make broad (caus.).

swṯ old indep. pron. 3rd sing. m., he, § 64.

swt encl. part., but, moreover, however, § 254.

swtwt walk about.

reads not *swtn*, but *nsw*; see on this.

swḏ, var. *sw(s)ḏ*, hand over, bequeath (caus.).

swḏs make prosperous, gladden (caus.).

swḏs go, proceed (caus.).

sbi send, pass (time); go.

sb-tw (?) (*si-tw* ?) in quest of, § 181.

var. *sbs* star.

var. *sbs* door.

sbs teach, *r* concerning, § 84.

sbsyt teaching, instruction.

sbi rebel, *ḫr* against; rebel (n.).

sbḥ cry aloud.

sbḫ wall in, close.

sbḫt gate.

sbḳ be excellent, fortunate.

Sbk (the crocodile god) Sobk.

sbt (old *zbṯ*) laugh.

sbty wall.

spi remain over, survive.

sp occasion, time, deed, fault; *n sp* together, at once, § 205, 3; *sp sn* twice, graphic sign that a word or part of word is repeated; after adverbs, § 207.

sp in *n sp* never, §§ 106. 456.

var. *spt* (*spst* ?) province, nome.

spt lip.

sps centipede.

var. *spr* rib.

spr draw nigh to, approach; petition (*n*).

sprty, var. *sprti*, petitioner.

sph lasso (vb.).

sphr cause to circulate (caus.).

spd be keen, sharp, ready.

Spdw Sopd, a falcon-headed god.

Spdt Sothis, goddess and name of the dog-star Sirius.

spdd supply (vb.), § 274.

sf yesterday; *m sf* adv. yesterday, § 205, 3.

sfn be mild, gentle.

sfḫ unloose, untie (caus.).

sft (old *śfṯ*) oil for anointing.

sft slaughter (vb.).

sm herb, plant.

sm occupation, pastime.

sm tend, succour.

smt (reading, see p. 477, N 25) desert, necropolis.

sms lungs.

var. *sms* unite.

sms hair-covered head, hair.

sms, var. *sm(s)*, slay.

sms fighting bull.

smsr make true (caus.).

smswy renew, restore (caus.).

smḥ report, announce (caus.).

smwn non-encl. part., probably, surely, § 241.

smn make to remain, make firm, establish (caus.).

smn retire, rest (from duties), caus.

smnḫ repair, set in order, adorn (caus.).

var. *smr* courtier, friend (of the king).

smḫ forget, caus. of *ḫm*.

smsḥ make to give birth, deliver (caus.).

var. *smsw* elder, eldest; var. *smsw ḥyt* elder of the portal.

varr. , , *sn* suffix and dep. pron. 3rd plur. c., they, them, their, §§ 34. 43.

sn smell, kiss; *sn tꜣ* smell the ground, i.e. do obeisance, *n* to.

sn brother.

snt sister.

snt flagstaff.

var. *snḥ* open.

snḥ pass (trans.).

snḥ be like (*r*); *m-snt-r* in the likeness of, in accordance with, § 180.

sny suffix-pron. 3rd dual c., they two, them two, their, § 34.

var. *snrr* grind fine, lit. make smooth (caus.).

var. *snw* two, § 260.

sn-nw second, other, §§ 98. 263; *ḫr sn-nw·sy* again, § 263.

snw food-offerings, cakes.

snb overleap (a wall).

snb be healthy; health (n.).

snbt water-jar.

snbb converse.

snf blood.

snf last year.

snm feed (caus. and trans.).

snn copy (of a document).

snḥm grasshopper.

sns worship.

snsn fraternize.

snḳ suck, suckle.

sntt (old *śnṯt*) foundation.

snṯ plan, plot out, found.

var. *snṯr* incense.

snḏ, var. *snḏ*, fear (vb.); foll. by *śḏm·f*, § 184; by infin., § 303; by *r* + inf., § 163, 10; by imperf. *śḏm·f*, § 442, 1.

snḏw fear (n.); *m-snḏ* through fear of, § 181.

snḏm sit, make oneself comfortable (caus.).

sr sheep, ram.

var. *sr* official, noble.

sr foretell.

var. *sryt* (military) standard.

srf warmth, temperature.

srḫ banner to carry the Horus-name, p. 72.

srḫ indict, accuse (caus.).

Srḳt (the scorpion-goddess) Serḳet.

shrỉ make content (caus.).

sḫ booth ; *sḫ ntr* divine booth.

sḫ counsel.

shwy collect.

shwr curse (caus.).

shb make festal (caus.).

shḏ make bright (caus.).

var. *sḫt* field, countryside.

shty peasant, fowler.

shs recall, recollect, remember (caus.) ; foll. by *śḏm·f*, § 184, 1 ; foll. by infin., § 303.

shsw, var. *shs*, remembrance, memory.

shw breadth (from *wsḫ*).

shpỉ bring nigh, bring as offering (caus.).

shpr create (caus.).

shm be powerful ; have power, *m* over.

var. *Shm* Power, personified as a deity.

var. *shmty* the double crown (p. 491, S 5).

shmḫ-ỉb amusement, lit. distraction of heart.

shnt support, supporting pole.

shnt make prominent, promote (caus.).

shr plan, counsel, way of acting, will.

shr overthrow (caus.).

shs run.

var. *sḫt* trap, snare (birds).

shḏ be upside down.

shỉ be deaf.

shnn overthrow, demolish (caus.).

shr overlay.

ssw day, date, p. 203 ; pl. *sswww* (?).

sspḏ make ready, prepare (caus.).

ssmt horse.

ssn smell, breathe (trans.).

ssnb preserve (caus.).

sš bird-pool, nest.

sš write (vb.).

sš writing, papyrus, book.

sš scribe.

Sšỉt Seshat, the goddess of writing.

sšm guide, lead.

sšm condition, device, procedure, specification.

sšmm heat (caus.).

sšn lotus.

sšr, var. *šsr*, linen.

var. *sšr* thing, concern.

var. *sšr* corn.

sššt sistrum.

sšts secret.

sšḏ head-band.

sḳḥ plaster (caus.).

sḳbb make cool, refresh oneself (caus.).

var. *sḳr* smite.

sḳr-ʿnḫ prisoner, lit. smitten alive.

sḳḏỉ sail, sail upon (river, sea).

sḳḏ sailor, traveller.

sk, var. of *ỉsk*, alternative of *ỉsṯ* 'lo', §§ 119, 3 ; 230.

skꜣ plough, cultivate.

skỉ destroy, empty out.

skỉ perish.

skm complete (caus.).

skm grey-haired.

Skr (the god) Sokaris.

sksk destroy.

sktt, see *msktt*.

sgnn weaken (caus.).

sgnn ointment.

sgr peace, quiet.

sgrḥ pacify, quell (caus.).

var. *st* dep. pron. 3rd sing. f., specialized to mean them, it, § 43; uses, § 46; as obj. of infin., § 300.

st they, pronominal compound as subj. of sentence with adverb. pred., § 124.

stỉ shoot, throw, pour, kindle.

stỉ pierce, transfix (with look).

Stỉ, var. *Tꜣ-Stỉ*, Nubia.

stt ray.

Stt (old *Śṯt*) (1) Asia, (2) the island of Sehêl at the First Cataract.

Styw Asiatics.

stp choose; *stp sꜣ* protect (*ḥr*).

stpw the choicest, best.

var. *stp-sꜣ* palace.

Sth, varr. *S(w)th*, *S(w)ty*, (the god) Seth.

sṯ old form of *ỉsṯ* lo, esp. before pronouns, §§ 119, 2; 231.

sṯꜣ, a measure of capacity, § 266, 1.

sṯꜣ, var. *stꜣ*, drag, introduce.

varr. , *sṯꜣt* aroura, a field measure of about $\frac{2}{3}$ acre, § 266, 3.

sṯỉ, var. *sty*, perfume.

sṯnỉ distinguish (caus.).

sṯsw supports.

sd tail.

sdꜣ tremble.

sdwḫ embalm, treat (medically).

sdb swallow.

sdgꜣ go and hide (caus.).

sḏ, var. *sd*, break, smash.

var. *sḏt* fire, flame.

sḏꜣy ḥr amuse oneself.

sḏꜣt (?) precious thing, treasure.

sḏꜣyt seal.

sḏꜣwty (?) treasurer.

sḏb, var. *sdb*, harm, damage.

sḏm hear; hearken to, obey, *n* a person.

sḏr spend the night, lie; with old perf. qualifying subj., § 316; as aux. vb., § 483, 1.

sḏty child, ward.

sḏd relate (caus.).

š

var. *š* lake, pool.

št (perhaps orig. *šnt*) hundred, §§ 259. 260; construction of, § 262.

šꜣ lotus pool, meadow.

šꜣ appoint, command, order; foll. by infin., § 303.

šꜣỉ pig.

šꜣr begin; foll. by infin., § 303; *šꜣr-m* beginning from, § 179; *šꜣr-r* as far as, § 179.

šꜣb meal.

šꜣs travel.

Šꜣsw Beduins.

šꜣd excavate, dig out.

šꜥ cut off.

šꜥy sand.

var. *šꜥt* slaughter.

šꜥt despatch, letter.

var. *šꜥty* 'ring' of $\frac{1}{12}$ *deben*, § 266, 4.

šꜥd cut off.

šw sun.

Šw Shu, the god of the air.

šw empty, free, *m* of, from.

šwt feather.

šwt shadow, shade, p. 173.

šwꜣw poor man.

šwꜣbty shawabti figure, name given to the small magical figures of wood, fayence, or stone, better known as ushabtis, which were buried with the dead to serve as their substitutes when called upon to perform corvées in the Netherworld.

šbw food.

var. *šbn* various; mixed, *ḫr* with.

šp be blind.

špsi be noble.

špss be rich, enrich, § 274.

špssw riches.

šft ram's head.

šft dignity, worth.

šfšft dignity.

šfdw papyrus roll, book.

šm go, walk.

šmꜣ nomad, foreigner.

var. *Šmꜥw* Upper Egypt.

var. *šmꜥyt* chantress, female singer.

šmꜥ-s crown of Upper Egypt.

šmw summer season, p. 203.

šmm be hot.

šmsi follow, accompany, serve.

šmsw follower, attendant.

šmsw following, suite; also *šmswt*.

šn tree.

šni conjure, exorcise.

var. *šni* surround, encircle.

šny hair.

šnyt courtiers.

šnꜥ repel, turn back (trans.).

var. *šnꜥ* ergastulum, magazine.

šnꜥw policing, control, lit. holding in check.

šnw circuit.

šnw cartouche, p. 74.

šnw network.

var. *šnwt* granary.

šnbt breast.

šnty heron.

šnṯ resent, vent anger on.

šndyt apron, skirt.

šrt nose, nostril.

šrỉ child.

šrr, later *šrỉ*, be small.

šs cord.

linen; thing, concern; corn, read *sšr*, not *šs*, see p. 507, V 6; p. 510, V 33.

var. *šs* alabaster, p. 172.

šs3 be skilled, conversant.

šs3w prescription, remedy.

var. *šsp* receive, take.

šsp image, idol.

šsp (old *šš*p) light.

varr. , *šsp* 'palm' as linear measure, § 266, 2.

šsr arrow.

štyw tortoise.

št3 mysterious, difficult.

šdi recite, read aloud.

šdi take out, extract, rescue; clear (a canal); foster, educate.

šdw water-skin.

ḳ

ḳ3i be high; *ḳ3*, high, loud; long (of time).

ḳ33 height, hill.

ḳ3w height (abstract).

ḳ3r, var. *ḳr*, spew out.

ḳ(3)b double (vb.).

ḳ3b fold, midst; *m-ḳ3b* in the midst of, § 178.

ḳi form, shape.

var. *Ḳis*, var. *Ḳsy*, Kusae, el-Ḳusîyeh in Upper Egypt.

ḳr, see *ḳ3r*.

ḳ3ḥ arm.

ḳ3ḥ bend the arm.

ḳbb be cool.

ḳbḥw libation.

ḳm3 throw.

ḳm3, var. *ḳm(3)*, create.

ḳm3 nature, form.

ḳmyt gum, resin.

ḳn complete, be complete.

ḳni be brave.

ḳni embrace.

ḳni, var. *ḳniw*, palanquin.

ḳnbt body of officials or magistrates; *ḳnbty* magistrate.

ḳnd be furious, angry.

ḳrrt cavern.

ḳrḥt vessel.

ḳrs bury.

ḳrsw coffin.

ḳs bone.

Ḳsy, see *Ḳis*.

ḳsn be unpleasant, disagreeable, irksome.

ḳd form, character; good character, virtue; *mi ḳd·f* entire, § 100, 2.

var. *ḳd* build.

ḳdd sleep.

ḳdt '*kite*', a weight of $\frac{1}{10}$ *deben*, § 266, 4.

k

k suffix-pron. 2nd sing. m., thou, thy, thee, § 34.

k3 spirit, soul, double, self, temperament, mood, fortune, p. 172.

varr. , *k3* bull, ox (p. 172).

var. *k3* non-encl. part., so, then, § 242.

k3· with suffixes, ellipse for *ḏd·k3·* shall say, § 436.

k3i devise, think out, plan; foll. by infin., § 303.

var. *k3t* construction, work, device.

k3wty workman.

k3p fumigate.

ḳꜣp harîm, nursery.

var. *ḳꜣny* gardener.

ḳꜣ(r)i, var. *ḳꜣr*, shrine, chapel.

ḳꜣḥs be harsh, tyrannical.

Ḳꜣš Ethiopia, the Cush of the Bible (f.).

 ky other, another (m.); construction of, § 98; with numerals, § 261; *ky* ..... *ky* one ..... other, § 98.

ky monkey.

kt other, another (f.), § 98.

kt-ḫt, var. *kt-ḫy*, others, § 98.

kywy, var. *kwy*, others, § 98.

Kpny Byblos, a Phoenician town.

kfi uncover; despoil, *ḥr* of.

kfꜣ bottom (of a jar).

var. *kfꜣ-ib* trusty, discreet.

Kftiw a Mediterranean land, probably Crete, and its people.

km be black.

km be complete; completion.

Kmt the Black Land, i. e. Egypt.

ksi bow down.

ksw bowing down, obeisance.

kkw darkness.

ktt little, trifling (adj.).

𓄡 *g*

var. *gꜣw* be narrow.

gꜣw lack (n.); *n-gꜣw* through lack of, § 178.

gwꜣwꜣ constrict, put rope round neck of.

Gb, var. *Gbb*, Geb, the earth-god.

gbꜣ arm.

Gbtyw Koptos, a town in Upper Egypt.

gf monkey.

gfn rebuff, reprove.

gmi find; foll. by *śḏm·f*, § 184; foll. by *śḏm·n·f*, § 185; foll. by obj. + *śḏm·f* or *śḏm·n·f*, § 213; foll. by obj. + *ḥr* + infinitive, § 304, 1; foll. by obj. + old perf., § 315.

gmḥ look at.

var. *gnwt* annals.

var. *gnwty* (?) sculptor. Reading, p. 499, T 19.

gnn be soft, weak.

gr be silent, cease.

gr, var. *grw*, also, § 205, 1.

grt, var. *igrt*, encl. part., moreover, now, § 255.

grḥ cease.

var. *grḥ* night.

 grg falsehood, lie.

 grg furnish, establish; equip, *m* with.

 gḥs gazelle.

gs side; half, § 265; *r-gs* beside, in the presence of, § 178; *ḥr-gs*, beside, in the presence of, § 178; *di ḥr gs* (1) dispose of, kill; (2) show partiality.

 gs anoint.

Gsy Ḳûs, a town in Upper Egypt.

 gsgs overflow.

 var. *gsti* palette.

𓊪 *t*

 t suffix-pron. 2nd sing. f., thou, thy, thee, § 34.

 t (so to be read, rather than *tꜣ*, p. 515, X 1) bread.

 tꜣ this, the, f., § 110; construction of, § 111; meaning of, § 112.

ṯy·i possessive adj. sing. f., my; so too *ṯy·k*, *ṯy·f*, etc., § 113, 1.

ṯ = *t-nt* she of, § 111, Obs.

var. — *ṯ* earth, land.

var. — *Ṯ-wr* nome of Abydos or Thinis.

— *Ṯ-mrỉ*, Ta-meri, a name of Egypt (p. 469, M 6, n. 6).

var. *Ṯ-mḥw* Lower Egypt.

ṯ be hot.

Ṯyt Tayet, the goddess of weaving.

ṯyty he of the curtain, epithet of the vizier.

ṯš boundary.

var. *tỉ* non-encl. part. with same sense as *ỉsṯ*, §§ 119, 4; 243; in the sentence with adverb. pred., § 119, 4; in virtual clauses of time with verbal pred., § 212.

tỉt figure, image.

tỉw yes, § 258.

tỉtỉ trample down.

tw later form of dep. pron. 2nd sing. m. *ṯw* thou, thee, § 43.

tw indefinite pron., one, French *on*, §§ 39. 47; foll. by *r*+infin., § 333; treated as masc., § 511, 5.

tw this, that, sing. f., § 110.

twṯ man of low birth, retainer.

tw·ỉ, *tw·k*, etc., pronominal compound, as subj. of sentences with adverb. pred., § 124; origin of, § 124, Obs.; in pseudo-verbal construction, § 330; with *r*+infin., § 332.

twy this, that, sing. f., § 110.

tw(r)ỉ be pure.

twt be like, *n* someone.

twt statue, image.

twt, later form of old indep. pron. 2nd sing. m. *ṯwt*, thou, § 64.

tp head; *r-tp* (*n*) into the presence of, var. *r-tp-r*, § 178; *ḥr-tp* on behalf of, § 178.

tp upon, § 173.

tp-ỉm previously, § 205, 2.

tp-r before, § 181.

tp-m in front of, § 179.

tp-mṯ (*n*) beside, in the neighbourhood of, lit. on the forehead of, § 178.

tp-rd rules, principles.

var. *tpy* being upon, principal, first, § 80; as ordinal number 'first', § 263.

tpỉ breathe.

tf father (p. 43, n. 1).

tf that (yonder), sing. f., § 110; construction of, § 111.

var. *tfṯ* that (yonder), sing. f., § 110.

tm be complete, perfect; be closed.

tm negative verb, §§ 342. 343; foll. by infin., § 344; use in main clauses, § 346; in subordinate clauses, § 347; as negation of infin., § 348; as negatival complement, § 349; various uses, § 350; negating participles and relative forms, § 397.

Tm, var. *Ỉtm*, Atum, the sun-god of Heliopolis.

var. *tm*, in the obscure title *ḥry tm*.

tmt sledge.

var. *tmṯ* mat.

tn dep. pron. 2nd sing. f., later form of *ṯn*, thou, thee, § 43.

tn suffix and dep. pron. 2nd pl. c., later form of *ṯn*, you, your, §§ 34. 43.

tn this, sing. f., § 110; construction of, § 111; meaning of, § 112.

t-nt she of, § 111, Obs.

tnỉ be old.

tnw (old *ṯnw*) number; with genitive, each, every, § 101; *r-tnw-sp* every time that, § 181.

tr, varr. , *ty*, encl. part., forsooth, § 256; in questions, pray, § 491, 3.

tr time, season, period, p. 203.

tr show respect for.

thỉ violate, transgress, disobey.

thn (old *ṯhn*) be dazzling.

thnt, var. , *ṯhnt*, fayence, glass.

th plummet.

thỉ be drunken.

thb soak, *m* in.

thn obelisk.

tšỉ be missing, absent oneself, *r* from.

tkȝ torch, candle.

tkn approach, with *m*, more rarely trans.

tkk attack, violate (frontier).

ṯ

ṯ suffix-pron. 2nd sing. f., thou, thy, thee, § 34.

ṯȝ fledgling.

ṯȝ pellet.

ṯȝỉ take, seize.

ṯȝy male.

ṯȝw breath, wind.

ṯȝwỉ rob.

ṯȝty vizier; reading, see p. 43, n. 2.

ṯw, var. *tw*, dep. pron. 2nd sing. m., thou, thee, § 43.

ṯwt, var. *twt*, old indep. pron. 2nd sing. m., thou, § 64.

var. *ṯbt* sole; sandal.

ṯn, var. *tn*, dep. pron. 2nd sing. f., thou, thee, § 43.

var. *ṯn*, var. *tn*, suffix and dep. pron. 2nd pl. c., you, your, §§ 34, 43.

ṯn, var. *tn*, where?, whence?, §§ 205, 1; 503.

ṯnỉ distinguish.

ṯnt difference, distinction.

ṯny suffix-pron. 2nd pl. c., you two, § 34.

ṯnw number; with genitive, each, every, § 101.

ṯntṯt baldachin.

ṯrp a kind of goose.

Ṯhnw Libya.

ṯḥḥwt gladness.

ṯs tie (vb.).

ṯs utterance, sentence.

ṯst knot; vertebra.

ṯsw commander (of a fortress or army).

ṯsỉ raise up, lift.

ṯsm hound, dog.

d

hand, to be read *ḏrt*, not *dt* (p. 447, D 46).

var. *dȝỉw* loin-cloth.

dȝỉ(r), var. *dȝr*, subdue, suppress.

dȝb figs.

varr. , *dỉ* give, place; cause, foll. by *śḏm·f*, §§ 70; 184, 1; 452, 1; foll. by infin., § 303; foll. by obj. + old perf., § 315; *dỉ ʿnḫ* given life, § 378; *dỉ m ỉb* determine, foll. by *śḏm·f*, § 184; foll. by infin., § 303.

dyt (*dwyt*?) shriek (n.).

dwt a set of five, § 260.

dwȝ(w): *m dwȝw* to-morrow, § 205, 3.

 dwɜt morning.

 dwɜ adore (in the morning).

 var. *dwɜt* netherworld.

 dwn stretch out, extend.

 db, var. *dỉb*, hippopotamus.

 db horn.

 dbn circulate, go round.

 var. *dbn* '*deben*', a weight of 91 grammes, § 266, 4.

 dbḥ ask for, beg.

 Dp, a town in Lower Egypt, p. 73.

 dp taste (vb.).

 dpt taste (n.).

 dpt boat.

 dm be sharp, pronounce, *rn* a name.

 dmɜ bind together.

 dmỉ touch; accrue, *r* to.

 dmỉ town, habitation.

 dmdỉ (old *dmḏỉ*) unite, join together.

 abbrev. *dmd* total.

 dnỉ dam off, restrain.

 dnỉt dam (n.).

 dnḥ (old *ḏnḥ*) wing.

 dns heavy, irksome.

 dr drive out, crush.

 drp offer.

 drf writing.

 dhn promote, appoint.

 dhnt forehead.

 dḥr bitter, sour.

 dḥr leather, hide.

 ds knife.

 ds flint.

 ds jug, beer-jug; measure of capacity, § 266, 1.

 dšr red.

 var. *dšrt* the red crown (of Lower Egypt).

 dšrt the Red Land, i.e. the Desert.

 var. *dḳr* fruit.

 dgỉ, var. *dgɜ*, see (*n*); look, *n* at.

 ḏ

 ḏt eternity, everlasting; adv., eternally.

 ḏt estate, domain; *bɜk n pr-ḏt* or *bɜk n ḏt* servant of the estate, liegeman.

 var. *ḏt* serf (f.).

 ḏɜ fire-drill.

 ḏɜt (reading, see p. 504, U 28) balance, remainder.

 ḏɜỉ cross, ferry across.

 ḏɜỉ counter, cancel; *r-ḏɜt* in return for, § 180.

 ḏɜtt estate; for , as possible varr., see p. 524, Z 8.

 ḏɜdw hall of columns.

 ḏɜḏɜ head.

 ḏɜḏɜt council, magistrates, assessors.

 ḏʿw storm.

 ḏʿm a sceptre with wavy shaft.

 ḏʿm fine gold.

 ḏʿr search out.

 ḏw mountain.

 ḏw evil, sad.

 ḏwỉ call.

 ḏbt brick.

 ḏbɜ clothe, adorn.

ḏbꜣ replace; *r-ḏbꜣ* instead of, § 180.

ḏbꜣ stop up, block up.

ḏbꜥ finger; as measure of length, § 266, 2.

ḏbꜥ 10,000, § 259; construction of, § 262.

ḏbꜥt signet-ring.

ḏbꜥw accusation, reproach.

ḏfꜣ food.

ḏnḥ, var. dnḥ, wing.

ḏnd be wrathful; wrath (n.).

ḏr end (vb.); with subj. qualified by old perf., § 316; as aux. vb., § 483, 1.

ḏr end, limit; as adv., at an end, § 205, 1; *r ḏr·f*, entire, § 100, 1; *nb-r-ḏr*, lord of the universe, § 100, 1.

ḏr since, § 176; *ḏr-ntt* since, § 223.

ḏr-ꜥ end; as adv., originally, long ago, § 205, 3; *ḏr-ꜥ-r* down to, § 179.

var. ḏrt (reading, p. 447, D 46) hand.

Ḏḥwty Thoth, the ibis-headed god of writing and mathematics.

ḏs· self, with suffixes, ex. *ḏs·f* himself, by himself, § 36.

ḏsr reserve, make clear; be private, reserved, holy.

ḏd say, speak, think, foll. by *śḏm·f*, § 184; foll. by infin., § 303; abbrev. ḏ in ḏd-mdw to be recited, lit. to say words, as heading, § 306, 1; *m ḏd* namely, as follows, § 224; *r ḏd* saying that, § 224; m. *ḏdw n·f*, f. *ḏdt n·s*, called, introducing secondary names, § 377, 1.

ḏdi be stable.

ḏd, the *djed*-column.

ḏd durability, stability.

Ḏdw Busiris, a town in the Delta.

ḏdꜣ fat.

ḏdb sting, incite.

ḏdft worm.

ḏdḥ shut in, confine.

Doubtful Reading

copper, see under *biꜣ* (?) and *ḥmt* (?).

¾, see under *ḥmt-rw* (?).

precious thing, treasure, see under *sḏꜣt* (?).

treasurer, see under *sḏꜣwty* (?).

sculptor, see under *gnwty* (?).

var. estate, see under *ḏꜣtt*.

ENGLISH-EGYPTIAN VOCABULARY

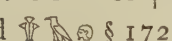
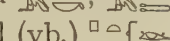
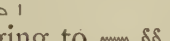
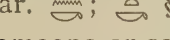
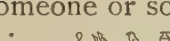
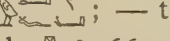
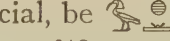
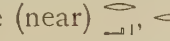
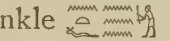
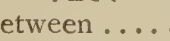
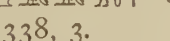
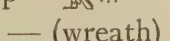
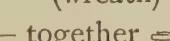
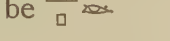
A

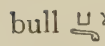
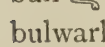
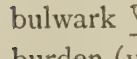
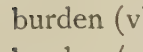
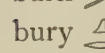
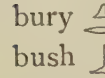
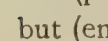
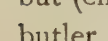
A, omitted, § 21 ; later § 262, 1.
abandon var.
abide ,
able, be foll. by *śḏm·f*, § 184, 1.
abomination
about § 165.
above § 79.
absence : in the — of § 178.
absent oneself
abundant
Abydos
accept
accompany
accompanying § 178 ; one who accompanies
accordance : in — with § 169, 2 ; § 170, 2 ; § 180.
according as § 163, 11 (*d*) ; § 170, 5 (*b*) ; § 169, 6 (*b*).
according to § 170, 2 ; § 169, 2.
accordingly § 205, 1 ; § 205, 1.
account for
accurate, be
accusation
accuse
acquainted : become — with
act
added to § 165, 8.
addition : in — to § 178.
address
adore
adorn , ; be —ed,
advantageous, be
adversary ,
adze ,
affair
after § 178 ; , , § 178 ; § 165, 10.
afterwards § 205, 2.
again § 263.
against § 163, 9.
age : old —
aged ,
aggressive, be
agreeable, be
alabaster var.
alight (vb.)
all
allow var. ; var.
alone, be
also var. § 205, 1.
altar
among § 174, 2 ; § 178.
amount
amulet var.
Amūn
amuse oneself
amusement
an, omitted, § 21 ; later § 262, 1.
ancestors
and, omitted, §§ 30 ; 91, 1 ; § 91, 1 ; 165, 8 ; § 91, 1 ; 171, 2.
anew
angry, be , ,
annals
announce ,
anoint ,
another m., f., § 98.
answer

antimony
antiquity
Anubis
anxious: be — about
any
anyone, after negation, § 102.
anything §§ 92, 2; 103; § 103.
apart from var. § 179.
appear
appearance in glory
appoint
apprehension
approach
apron
are §§ 29, 117.
arise
arm
army var.
around § 172, 2.
aroura var.
arrow
as § 162, 6. 11; — well — § 170, 3; — when § 170, 5 (*a*).
ascend var.
Asia
Asiatic var.; —s
ask; — for
ass
assent to var.
assessors
assuredly §§ 119, 6; 236; § 253.
Asyût
at, of time § 163, 4; of place § 165, 1.
at all § 205, 1.
attach
attack
attend to
attendant
Atum var.
audience chamber
authority: under the — of § 178.
avenger
axe

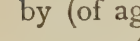
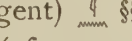
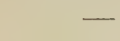
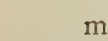
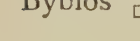
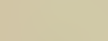
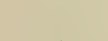
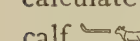
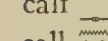
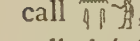
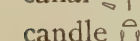
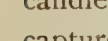
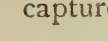
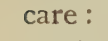
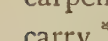
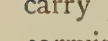
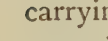
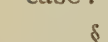
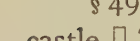
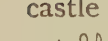
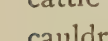
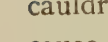
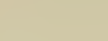
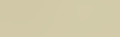
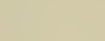
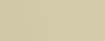
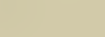
B

Baboon
back, ; at the — of .
bad
baker
balance; (of accounts)
bald
bandage (vb.) var.
bank (of river)
barge
bark, divine
barley
basket
Bastet
battlefield
be § 107; — not § 342.
beam, wooden
bear (a child) var.
beat
beautiful
beauty var.
because — § 164, 9; § 165, 11; § 223.
because of § 165, 7; § 178.
become
Beduins
bee
beer
beer-jug § 266, 1.
beetle
before (prep.) § 178; § 178; § 178; § 179; § 181.
before (adv.) § 205, 1; § 205, 2.

beg
beget
begin
beginning from § 179.
behalf: on — of § 178.
behind  § 172, 1.
behold , , § 234.
behold (vb.)  , ,
belly
belonging to  §§ 86; 114, 1. 2; he belongs to § 114, 2; belongs to me, thee, etc. , § 114, 4; var. ; § 114, 3; what belongs to someone or something
belongings ,
bend  ; — the arm
beneath  § 166.
beneficent
beneficial, be
bequeath  var.
beside (near) , , , § 178.
besides § 179; § 178.
besprinkle 
best, the
between  ; also , § 177; between .... and .... § 180.
beware (lest)  §§ 184; 338, 3; , § 313; , § 338, 3.
beweep
bind: — (wreath) ; — (person) ; — together ,
bird 
birth ; give —
bite (vb.) ,
bitter 
black, be
Black Land
blind, be 
block up 
blood
boasting
boat ; without a —
body , ; — of men
bolt
bone
book ,
boon: a — which the king gives  p. 170.
booth
born to, m. , f. § 361.
bottom ,
boundary
bow (n.) ,
bow down ,
bowman
box , , varr. ,
brand (vb.)
brave, be
bread
breadth ,
break var. ;
breast , ,
breath
breathe ,
brewer var.
brick
brigand
bright, be
brightness
brilliance
bring § 289, 3; ; — nigh
brink
broad, be
bronze var.
brother
brow
bud
build var. ;

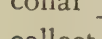
bull  varr. , p. 172; fighting —
bulwark 
burden (vb.)  var.
burden (n.) 
burn
bury
bush 
business 
but (prep.) § 179.
but (encl. part.) § 254.
butler
by (of agent)  §§ 39. 168; §§ 39. 167, 3; — (of measurement) § 163, 5; — means of § 162, 7.
Byblos 

C

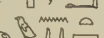
Cake  ; —s 
calculate 
calf 
call
called (of names), m.  f. § 377, 1.
canal 
candle 
capture
care: in the — of
careless, be 
carpenter (vb.) 
carry 
carrying § 166.
carve
case: is it the — that....?  § 494.
castle 
cat 
catch  ; — fish
cattle
cauldron  var.
cause  , § 70.
cavern  ,
cease , , , ; make to —
cedar 
centipede 
cessation 
chamber ; audience —
channel
chantress var.
chapel  ,
character: good —  ,
charge ; in the — of  , § 178; 
chariot 
charm 
chattels 
chatter (vb.)
chief (adj.) var. ;
chieftain , , ,
child var. ; ; ;
childhood
chisel var.
choicest, the
choose
circuit
circulate ,
cistern
city
clay
clean, be
clear: — (a canal) ; — (the road)
close
closed, be
cloth ,
clothe , ; — oneself
clothes
clothing var.
cobra
coffin

cold

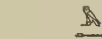
collar var.

collect  ,

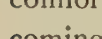
column , , ; hall of —s var.

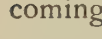
come , § 289, 2; as imper.  var. § 336.

comfortable: make oneself —

coming forth (n.) 

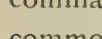
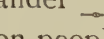
command , ,

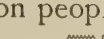
commander  ,

common people 

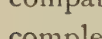
commoner

company: in the — of § 178.

complete, be  , 

complete (adj.) , ,  § 100; , § 317.

completion

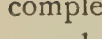
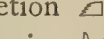
complexion 

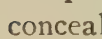
conceal

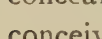
conceive

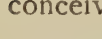
concern (n.) ,

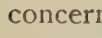
concerning § 165, 7; (speak) — § 163, 6.

condition  ; be in good —  var.

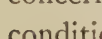
confine  ,

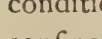
consisting of  § 162, 5.

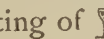
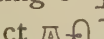
constrict 

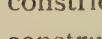
construct 

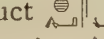
construction

content, be  ,

control (vb.)  var. ;

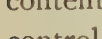
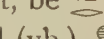
controller ,  var. 

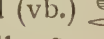
conversant, be 

converse , 

convoy by water

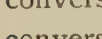
cook

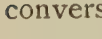
cool: be —  ; make — 

copper , 

copulate

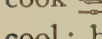
copy (of document)

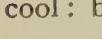
cord  ,

corn  ,

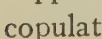
corps

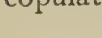
corpse

corresponding to  § 169, 4.

council 

counsel ; take —

count  ,

country  var. ; ; foreign —

court (in temple or palace)

courtier var. ; —s

cow , ,

cowardly, be

craft

craftsmanship

create , var.

Crete

crew

crime ,

crocodile

cross

crown: — of Osiris ; blue — ; — of Upper Egypt var. ; ; — of Lower Egypt var. ; ; the double — var. .

crush ,

cry (n.)

cry out

cubit § 266, 2.

cultivate ,

cultivated lands var.

curb

curse

Cush

custom (f.).

cut: — off , ; — down (trees) , var.

D

Dagger
daily
dam
dam off
damage (vb.)
damage (n.) var. ;
dance (vb.)
dance (n.)
dappled var.
darkness
date-palm
daughter
dawn (vb.)
day var. ; ; (in dates) ⊙ pl. ;
pass the —
day-time , var.
dazzling, be
dead var.
deaf ,
death var. ; ;
deben, a weight of 91 grammes, var.
§ 266, 4.
decease
deed
deep, be
defeat
defective var.
delay var. § 352.
deliver (in child-birth)
Delta
demolish
Dendereh
depart
department
depth
deputy
descend
desert , ,
desire (vb.) , ,
despatch (n.)
destine
destroy , , , ,
determine §§ 184, 1; 303.
device
devise
dew var.
diadem
die var.
difference
difficult
dig
dignitary var. ;
dignity
dim, be
diminish
disaffected
disagreeable, be
discreet var.
disease
disk (of sun)
disobedient, be
disobey
dispel
dispose of (kill)
distinguish ,
district , var.
divide , ,
divine: be — ; — ship
diwân
do ; — not § 345; — not (imper.)
§ 340; have —ne in the past § 484.
doctor
dog ,
domain
donkey
door , , ; double —s

door-keeper
double (vb.)
down (n.) ; — to , , § 179; go —
downstream: fare —
drag , var.
dragoman var.
draw nigh ,
dread
dream
drink
drive: — away ; — out
drown
drunken, be
duck
due (n.)
durability
duty
dwell

E

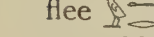
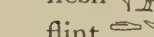
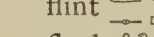
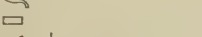
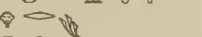
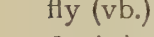
Each var. § 101; — one § 103.
ear , var.
earlier (adv.) § 205, 1.
earth
Earth-god
East
eastern
eat varr. , ,
ebony
edge
educate
efficient
egg
Egypt , ; Upper — var. ; Lower — var.
elder var.; — of the portal var.
elephant
Elephantine var.
embalm ,
embalmer
embrace ,
emit (sound)
empty, be
empty out
encircle var.
enclose ,
encounter
end (vb.) §§ 316; 483, 1.
end (n.) ,
endow
endue
endure ,
enduring
enemy , , ,
engendered by, m. , f. § 361.
enjoyment, have
ennead
enrich § 274.
enter
entire , , § 100.
entirely var. § 205, 1.
envelop ,
envious
environment
envoy
equal
equip , ,
erect (vb.)
ergastulum var.
Eshmûn
establish , ; be —ed
estate ,
eternally ,
eternity ; var. ;
Ethiopia

evening
evening meal
evening bark of the sun-god
everlasting (n.)
every
everybody . , § 103.
everyone , § 103.
everything § 103.
evil, be
evil (n.) , ,
exact, be
exaggeration
examine ; — (a patient) var.
excavate
exceedingly § 205, 5.
excellent , ,
except § 179; § 178; § 178.
excess ; in — of § 178.
exchange: in — for § 178.
excrement
exist §§ 107; 118, 2.
exorcise
expedition (military) ,
explain
extend ,
extinguish
extol ,
extract
exultation
eye ; — of Horus
eyebrows

F

Face
failing (n.)
faint
fall ; — into (decay, etc.)
falsehood

family ,
fan
far: be — ; as — as § 179; § 180.
fare downstream, northwards
fare upstream, southwards
fashion (vb.) ,
fat
father , ; — of the god, a priestly title, var.
fatten
fault ,
favour (vb.)
favour (n.) , ,
fayence ; var.
fear (vb.)
fear (n.) ; through — of § 181.
feather
feed (trans.)
femur
ferry across
ferry-boat
festal, make
festival var.
fetch
few — § 99.
field , , var.
fight
figs
figure ; shawabti —
fill
find
fine linen
finger ; (as measure) § 266, 2.
finger-nail
fire , var. ; — drill
firm, be ,
firmament
first var. § 80; 263, 1.

fish
fisherman
flagellum var.
flagstaff
flame ,
fledgling
flee , ,
flesh ,
flint
flock
flourish  ,
flourishing
flower 
fly (vb.)  , 
fly (n.)
follow ; — upon (road) ; as —s § 224.
follower
following (n.) , 
following after § 178.
food  , , ,
fool
foot
for § 164, 2; § 165, 7.
forasmuch as § 223.
forehead ,
foreign country
foreigner ,
foreleg (of ox)
foremost var. § 80.
foretell
forget
forgetful, be
forgive
form (vb.) ,
form (n.) , , , ; —s
formerly , , § 205, 2.
forsake var.
forsooth varr. , §§ 256; 491, 3.
fortification
fortress var. ;
fortunate ,
foster
found ,
foundation
fowl var.
fowler
fraction § 265.
fraternize
free
fresh, be , var.
friend ; — (of the king) var.
from § 162, 8; § 178; § 163, 8; § 165, 2. 3; § 174, 3.
front ; in — of , , § 178; § 169, 1; § 174, 1; , § 178; § 178; § 179.
fruit var. ; var.
full, be
fuller
fumigate
furious, be
furnish , ,
further varr. , § 239.

G

Gallon § 266, 1.
garden ,
gardener var.
garland
gate ,
gather together ,
gazelle
Geb
gentle, be
gifts var.

give var. ; var. § 289, 1; as imper. § 336; —n life § 378.

glad, be

gladden

gladness ,

glass var.

glorify

glorious, be

go , , ; (imper.) ; —down ; —forth ; —round , ; — to rest ; — up ; —well with § 141; let— ; cause to — up ; one who —es after

goats

god var.

goddess

gold ; fine —

good, be

good (n.)

goose , ,

government

gracious, be varr. ,

granary

granite var.

grapes

grasp (vb.)

grasshopper

great, be ,

greatly § 205, 4; § 205, 5.

green, be

greet

grey-haired

grind

ground (n.)

grow

guard (vb.) var.

guide

gum

H

Ha (interj.) §§ 87. 258.

Ḥa

habit

habitation

hail (interj.) § 258.

hair ,

half § 265.

hall ; ; —of columns

hand var. ; in the — of § 178.

hand over var.

hang up

happen

happily § 205, 4.

happy, be ,

Ḥarakhte

hard stone

harîm varr. , ; ;

harm , var.

harp

harsh, be

haste thee

hasten

hate var.

have, §§ 114–15.

he § 34; § 43; § 64; § 64; § 128.

head , ; back of— ; —-band ; be at the — of

head-rest

healthy, be

heaps

hear

hearken to

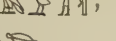
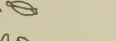
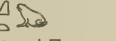
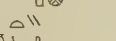
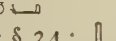
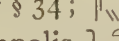
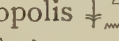
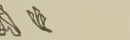
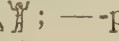
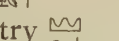
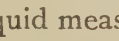
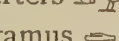
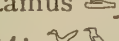
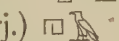
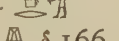
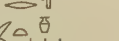
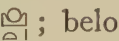
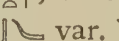
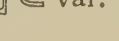
heart ,

heat

heaven ,

heavy ,

heed var.

height ; (hill) 
heir 
Ḥeḳet 
Heliopolis
helper 
her  § 34;  , § 43;  § 113.
Herakleopolis 
herb
herd ,
herdsman varr. ,
here § 205, 1.
heritage
Hermopolis
heron
hers, of § 113, 3.
hew: — (stones) ; — (trees)
hey (interj.) § 258.
hide (vb.) , ,
hide (n.) ,
high ; —-priest
hill
hill-country 
hill-side
him  § 34; § 43.
hin, a liquid measure, § 266, 1.
hind-quarters
hippopotamus var.
his  § 34; § 113, 1;  § 113, 3.
Hittite land 
ho (interj.)
hold fast
holding  § 166, 2.
holiday , var.
holy, be 
honey
honoured
hoof
horizon  ; belonging to the — § 79.
horn var. ;
horse ; pair of —s
Horus
hot, be  ,
hot breath 
hound 
hour var.
house ,
how (with adj.) § 49.
how? (interrog.) § 496; — much? § 502.
however § 254.
Ḥu
humble, be ; this thy — servant p. 58, n. 1.
hundred §§ 259. 262; — thousand §§ 259. 262.
hunger (n.)
hungry, be
hunter: hippopotamus- —
hurt (vb.)
husband var.

I

I § 34; § 43; § 64; § 124.
ibex var.
ibis
idle, be
idol
if, omitted, § 216; §§ 150. 151; — not § 216, end.
ignorant, be ,
ill, be ,
image , , ; divine — var.
immediately , § 205, 3.
important
imprison
in § 162; § 165, 1; being — § 79.

inasmuch as § 223; , § 181.
incense
incite
incline
indeed § 227; , § 249; § 247; § 253.
indict
inhabitants
inherit
inheritance
initiated, be
inquire ; — after the health of
inspection
instead of § 180.
instruction
interior
interpret
introduce , var.
inundated, be , var.
inundation-season var.
irksome, be ,
is §§ 29. 117.
Isis
island
it (m.) § 34; , (f.) § 34; § 46; § 43; , § 64; § 64; § 128.
its (m.) § 34; , (f.) § 34.
ivory

J

Jackal
jar
jaw
join
joy , ,
jubilation
jubilee
judge, judge between ,
judges
jug
just
justice
justified var.

K

Karnak ,
keen, be
Khepri
Khnum var.
Khons
kill , ,
kindle
king varr. , ; — of Upper Egypt var. ; — of Lower Egypt var. ; — of Upper and Lower Egypt
king, be
kingship
kiss var.
kite § 266, 4.
knee
knife
knot (vb.)
knot (n.)
know ; — how to ; not —
knowledge: to the — of § 178.
ḳohl
Koptos
Kusae varr. ,
Ḳûs

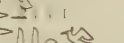
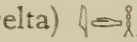
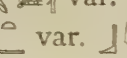
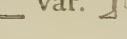
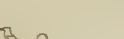
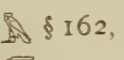
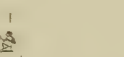
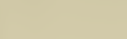
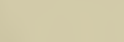
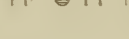
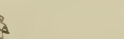
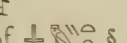
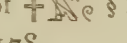
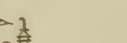
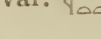
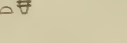
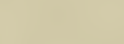
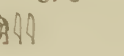
L

Lack: through — of § 178.
lag var.
lake
land (vb.)
land (n.) ; foreign —

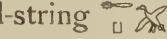
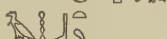
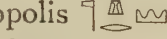
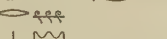
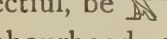
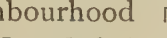
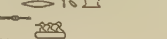
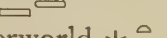
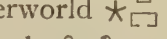
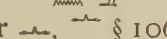
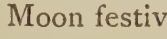
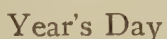
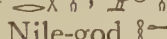
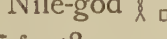
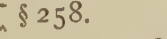
languish
lap
lapis lazuli
large
lasso (vb.)
last day of the month § 264.
last year
later (adv.) § 205, 2.
laugh
law
lead
lean on
leap
learn
leather
lector-priest var.
left(-hand)
leg , ; — of beef
leopard
Letopolis var.
letter
libation
Libya
lie down
lie (n.)
liegeman
life
lift , ,
light, be (in weight)
light (n.)
like, be
like: (prep.) § 170; (adj.) § 80.
likeness
likewise
limb
limestone
limit ; the two —s of eternity
linen ; fine — ,
linger
link together
lion
lip
little ; a — (of something) § 99.
live
liver
lo varr. , §§ 119, 2; 231; var. § 230; § 232; § 247.
load (vb.)
load (n.)
loaf
local ; — prince
loiter
long ago § 205, 3.
look var. ; — at
loose ,
lord var. ; of the king, p. 75.
loss
lotus
love (vb.) varr. ,
love (n.)
low (of cattle)
Lower Egypt var. ; king of — var.
lower part
lowly, be
lungs

M

Mace
magazine var.
magic
magistrates ,
magnificence
magnify
maid-servant ,
Majesty var. , p. 74.
make
male

man varr.
man-servant ,
management
mankind , 
many ; § 99.
marshlands (of Delta) , varr.  ,
marvel (vb.) var.
marvel (n.) var. 
master var. 
mat var. 
matter (n.)
mayor
me § 34; § 43.
meadow
meal
means: by — of § 162, 7.
measure (vb.)
meat , 
medicament
Medjay
member (of body) ; —s of household 
memory
Memphis
men ,  , , 
menat
messenger
midst: in the — of § 177, 2;  § 178;  § 178.
might (pl.),  , 
mighty, be ,
mild, be
milk var.
million
Min var. 
mine (n.)  var.  ; 
mine, of § 113, 3.
miner var.
mirror
miserable , 
misery , var.
mishap
missing, be
mission
mistress varr. , ; — of the house
Mitanni
mix
Mnevis
moment
monarch
monkey ,
month
Month
monument
moon
moor (vb.) var.
mooring-post
more than § 163, 7.
moreover § 255.
morning
morning bark of the sun-god
mother
mound var.
mount up
mountain
mourning , ,
mouse
mouth
much (adj.) ; (adv.) § 205, 4.
multiply
mummy
Mut
my § 34; , , § 113, 1.
myrrh
mysterious

N

Naked
name
narrow, be var. ;
natron var. ;  var. 
nature ,
navel-string 
neck 
necklace , 
necropolis  var. ; ; var.
neglectful, be , 
neighbourhood  ; in the — of  , § 178.
Neith 
Nephthys var.
Nepri 
nest 
netherworld var.
network
never ,  § 106;  §§ 106. 456.
new, be  var.
New Moon festival
New Year's Day
newly
nigh, draw
night , ,
Nile, Nile-god var.
no § 258.
no one .... § 102.
noble var. ; var. ; the —s
noble, be
nomad
nome var.
North
north wind
northern
northwards: fare —
nose var. ;
nostril
not , §§ 104. 235; § 352A; (vb.) , § 342.
nourish
now § 119, 2; § 255.
Nubia ,
Nubian ,
number ,
nurse (vb.)
nurse (n.)
Nut

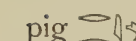
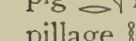
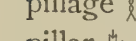
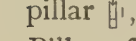
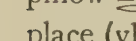
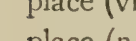
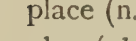
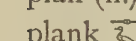
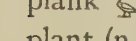
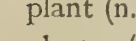
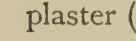
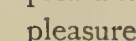
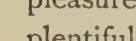
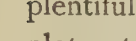
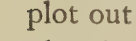
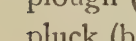
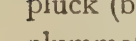
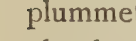
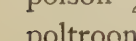
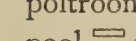
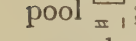
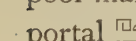
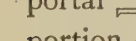
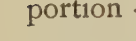
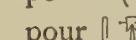
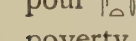
O

O var. §§ 87. 258.
oar ,
Oasis
oath
obelisk
obey
oblations
occasion
occupation var. ;
occur
occurrence
of § 86; consisting — § 162, 5.
offer , , , ,
offerings , , , var. ; — to the gods ; table of — var. ;
office ; (rank) var.
official var. ;
officials, body of
often § 205, 4.
oil (for anointing) ,
ointment ,
old var. ; ; — age ; — times
olive

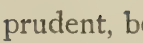
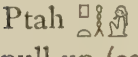
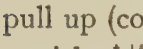
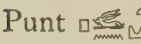
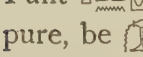
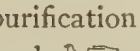
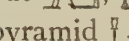
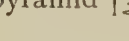
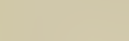
Ombos
on § 165, 1; § 173.
once, at § 205, 3.
one §§ 260; 262, 1; — of (several) § 262, 1; the — .... the other .... , ... , § 98.
one (impersonal) § 47.
Onnōphris
Onūris
open , , , var.
oppose var.
opposite § 169, 1.
opponent
or: not expressed, § 91; § 91.
order (vb.) , ,
order: in — that , , § 181.
originally § 205, 3.
Orion
ornament
orphan
oryx
Osiris
ostrich var.
other (m.), (f.), § 98; § 98.
our § 34; , , § 113, 1.
out (adv.) § 205, 3.
out of § 162, 8; § 174, 2; § 178.
outside (prep.) § 178.
outside (n.)
overlay
overleap (wall)
overseer varr. , § 79.
overthrow , , ,
overturn
owing to § 178.
ox , , varr. , (p. 172).

P

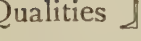
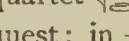
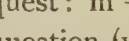
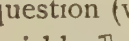
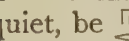
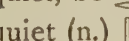
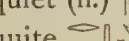
Pacify ,
pack up
pain
pair (of horses)
painful, be
palace , , ,
palanquin
palette
palm (as measure) varr. , § 266, 2.
panther
papyrus-roll
pardon
part § 265.
pass var.; ; — (time) ; — the day ; — the night ; — in review ; — by, ; — through
pavement
peace , ; become at —
peasant ; —s
peer § 79, Obs.
pellet
people ; common — ; (as indef. pron.) § 47.
perceive , ,
perfect, be
perfume var.
period , ,
perish , , ,
permit ,
pervading (prep.) § 175.
petition (vb.)
petitioner var.
phallus
Pharaoh p. 75.
Phoenix
physician
pierce with looks

pig  , 
pillage 
pillar  ,
Pillar-of-his-Mother
pillow 
place (vb.)  ,  , ; (imper.)
place (n.)  , 
plan (vb.)  ,  ,
plan (n.) 
plank 
plant (n.) 
plaster (vb.) 
pleasant
pleasure, take , 
plentiful 
plot out 
plough (vb.)
plough (n.)
pluck (birds) 
plummet 
plunder  ; take as —
poison
poltroon 
pool  ; bird- — 
poor, be var.
poor man  ,  ,
portal var. ;
portion
possess, see § 114.
pound (vb.)
pour
poverty
power: divine — var. ; have — over
powerful, be ,
praise (vb.)
praise (n.) , ,
pray (vb.)
pray (part.) § 250; § 256.

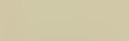
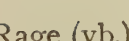
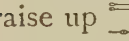
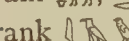
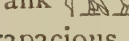
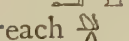
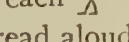
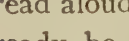
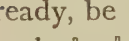
precious ; — things
precise ,
predilection
pregnant, become ,
prepare ,
prescription
presence: in the — of § 169; , , , § 178.
present (vb.)
preserve
prevent , ,
previously § 205, 2.
priest var. ; ; high- — ; lector- — ; ordinary — ; soul- — var.
priesthood var.
primeval: — times ; — waters
prince ; hereditary — ; local —
princess ; hereditary —
principal § 80.
principles
prison , var.
prisoner
privacy
private, be
probably § 241.
procedure
proceed
prominent, make
promote ,
pronounce (name)
property
prosper
prosperous, be ,
protect , , ,
protection var.
protector
province
prow-rope

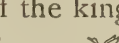
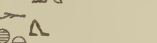
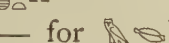
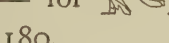
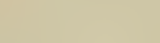
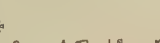
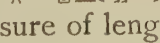
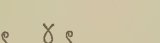
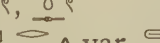
prudent, be 
Ptah
pull up (corn) 
punish  ,
Punt 
pure, be  ,
purification 
push
put ,  ; — down 
pyramid 

Q

Qualities  ,
quarter × § 265.
quartet , § 260.
quest: in — of  § 181.
question (vb.) 
quickly  § 205, 4.
quiet, be
quiet (n.) 
quite  var.  § 205, 1.

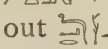
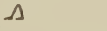
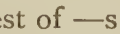
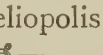
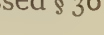
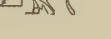
R

Rage (vb.)  , 
rain
raise up
ram  ,
rank  var.  ;
rapacious, be
rays , 
Rēʿ  varr.  , 
reach
read aloud
ready, be ; make —
real
reality, in § 205, 3.
really , § 249.
reap
rebel (vb.) ; (n.) ,
rebuff
recall
receive
recite
recitation § 306, 1.
reckon var. ;
recognize
recollect
red
Red Land
reeds , ,
refresh oneself
refuge (n.) ,
regiment
region ; var. ; var.
reis
rejoice , ,
rejuvenated, be
relate
relating to § 79.
remain ; — over
remainder
remedy ,
remember
remembrance
remiss, be var.
remove ,
renew
renewed, be
repair ,
repeat
repel var. ;
replace var.
report
repress
reproach (n.)
reprove
rescue , ,
resent

resentment, show
reserved, be
Residence (of the king)
resin  var.
respect: in — of § 163, 6; show — for,
rest (vb.) ,
restore
restrain , ,
Rethenu, i.e. Palestine and Syria
retire ,
retreat 
return: in — for  ,  § 178; § 180.
revenue
revered
reversed, be
revise
reward (vb.)
rib var. ; —s of beef
rich, be ,
riches
right, be
right (n.)
right(-hand)
righteous
ring var.  ; (as weight) var. § 266, 4; signet- —
rise
river
river-bank  , , 
road var.  ; 
roaring
roast
rob , ,
rod (as measure of length) § 266, 2.
room
rope ,
round, go var.
row
rudder
rug
ruin var.
ruined, be
rule
ruler
rules
run ,
rush (n.)

S

Sack (as measure) var. § 266, 1.
sad
safe, be var.
sail (vb.) ; — upon (river, sea) ; — downstream, northward ; — upstream, southward
sail (n.)
sailor ; —s,
Sais
sale var.
salt
sanctuary , ,
sand
sandal
sandstone
sarcophagus
satiated, be
satisfied, be
say ; —ing ..... § 224; (he) —s § 437.
scale (of fish) var.
sceptre , , , ,
schoenus § 266, 2.
scimetar
scribe
sculptor var.
sculpture (vb.)

sea
seal (vb.)
seal (n.) , ,
search out
season 
seat var. ; var.
second var. § 263.
secret
sed-festival
see , ,
seed var.
seek ,
seer: 'Greatest of —s', title of high-priest of Heliopolis
Sehêl
seize , ,
self, not expressed § 36; ,  with suffixes, § 36.
send , 
sensible, be
sentence 
serf var. (f.).
Serḳet
servant: man- — , ; maid- — ; this thy humble — 
serve
Seshat
set (of sun)
Seth varr. ,
shadow p. 173.
shape ,
share
sharp, be ,
shave
shawabti figure
she , § 34; § 43; § 64; § 64; § 124; § 128.
sheep
shield
shine ; — forth ,
ship ; —s, , var.
shoot
shore
short-horned cattle
shriek (n.)
shrine ,
Shu
shut ; — in
Sia
side var. ;
sight ; in the — of § 178.
signet-ring 
silent, be
silver
since § 176.
sing var.
singer ; female — var.
sister
sistrum
sit , ; — down
skilled, be
skin ,
skipper
skirt
sky
slack, be var.
slaughter (vb.) ,
slaughter (n.) var. ; place of —
slave (male) ; female —
slaves
slay var.
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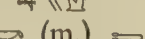
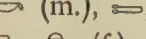
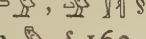
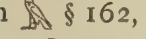
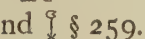
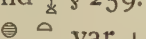
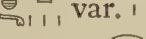
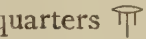
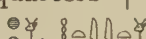
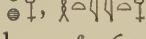
thou (m.),  ,  (f.) § 34; , (m.);  ,  (f.) § 43;  (m.),  (f.) § 64;  ,  § 64;  (m.),  (f.) § 124.
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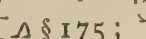
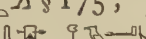
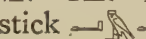
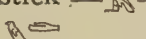
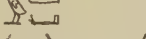
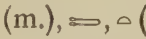
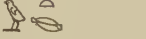
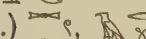
thousand  § 259.
three  var. § 260.
three-quarters  § 265.
throat  , 
through  § 164, 5; § 166, 3; § 178;  § 175;  § 178.
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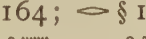
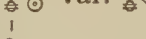
thy (m.), , (f.) § 34;  , ,  etc., § 113, 1.
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